

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allah said:

(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(They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

(قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا)

(Say: "I have no power over any harm or profit to myself."))10:49, 7:188(I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

(لِكُلِّ أُمَّةٍ أَجَلٌ)

(For every Ummah, there is a term appointed;) meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

(فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment).) This is similar to what Allah said in another Ayah:

(وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا)

(And Allah grants respite to none when his appointed time (death) comes.))63:11(Allah instructed His Messenger to tell the people that His punishment would come suddenly. He said:

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّآذَا
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ - أَتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ
بِهِ ءَالْنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ)

(Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on!") When the punishment befalls them, they will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

("Our Lord! We have now seen and heard.") (32:12) Allah also said:

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سِنَّةَ 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 (when Our torment covered them).")40:84-85

(ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ)

(Then it will be said to them who wronged themselves: "Taste you the everlasting torment!") This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another Ayah:

(يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَاءً - 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 that you used to belie. Is this magic or do you not see 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(

(وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
وَمَا أَنْتُمْ بِمُعْجِزِينَ - وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا
فِي الْأَرْضِ لِأَفْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(53. 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!") (54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

The Resurrection is Real

Allah said that they ask you to inform them (saying):

(أَحَقُّ هُوَ)

("Is it true") asking about the return and the Resurrection from the graves, after the bodies become sand.

(قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!") meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

(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(There are only two other Ayat in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah Saba',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ
وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you.") (34:3) The second is in Surat At-Taghabun, He said:

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ
)

(The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.") (64:7) Then Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

(وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.)

(أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - هُوَ
يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ)

(55. No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not.) (56. It is He Who gives life, and causes death, and to Him you (all) shall return.) Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

يَأْيُهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
- قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِّمَّا يَجْمَعُونَ)

(57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.) (58. Say: "In the bounty of Allah, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.)

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger . He said:

يَأْيُهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ)

(O mankind! There has come to you good advice from your Lord.) A warning and a shield from shameful deeds.

(وَشِفَاءٌ لِّمَا فِي الصُّدُورِ)

(and a cure for that which is in your breasts,) A cure from suspicion and doubts. The Qur'an removes all the filth and Shirk from the hearts.

(وَهُدًى وَرَحْمَةٌ)

(a guidance and a mercy) The guidance and the mercy from Allah are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allah said:

(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 cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82) and;

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً)

(Say: "It is for those who believe, a guide and a cure.") (41: 44) Allah then said:

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا)

(Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.") rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

(هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ)

That is better than what (the wealth) they amass. from the ruins of the world and its vanishing bloom undoubtedly.

(قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَآلِلَّهُ أُذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَقْتَرُونَ - وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ)

(59. Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah")
(60. And what think those who invent a lie against Allah, on the Day of Resurrection Truly, Allah is full of bounty to mankind, but most of them are ungrateful.)

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Ibn ` Abbas, Mujahid, Ad-Dahhak, Qatadah, ` Abdur-Rahman bin Zayd bin Aslam and others said: "This Ayah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the Bahirah, Sa'ibah and Wasilah." As Allah said:

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created.)6:136(Imam Ahmad recorded a narration from Malik bin Nadlah who said, "I came to Allah's Messenger while in filthy clothes. He said,

«هَلْ لَكَ مَالٌ؟»

(Do you have wealth) I answered, `Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

(what kind of wealth) I answered, `All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

(If Allah gives you wealth, then let it be seen on you.) Then he said,

«هَلْ تُنْتِجُ إِبْنِكَ صِحَاحًا آذَانُهَا، فَتَقْعِدَ إِلَى
مُوسَى فَتَقْطَعَ آذَانُهَا، فَتَقُولُ: هَذِهِ بَحْرٌ، وَتَشُقُّ
جُلُودَهَا وَتَقُولُ: هَذِهِ صُرْمٌ، وَتُحَرِّمُهَا عَلَيْكَ
وَعَلَى أَهْلِكَ»

؟ (It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Bahr," tear its skin, then say, `This is a Sarm," and prohibit them for yourself and your family) I replied, `Yes.' He said,

«فَإِنَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ، سَاعِدُ اللَّهِ أَشَدُّ مِنْ
سَاعِدِكَ، وَمُوسَى اللَّهُ أَحَدٌ مِنْ مُوسَاكَ»

(What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper than your knife.)" And he mentioned the Hadith in its complete form, and the chain for this Hadith is a strong, good chain. Allah criticized those who make lawful what Allah has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked:

(وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ
الْقِيَامَةِ)

(And what think those who invent a lie against Allah, on the Day of Resurrection) What do they think will happen to them when they return to Us on the Day of Resurrection Ibn Jarir said that Allah's statement:

(إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ)

(Truly, Allah is full of bounty to mankind,) indicated that the bounty is in postponing their punishment in this world. I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ)

(but most of them are ungrateful.) So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

(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)

(61. 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 (so much as) 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 (written) in a Clear Record.)

Everything Small or Large is within the Knowledge of Allah

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even

anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allah said:

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And with Him are the keys of the Ghayb (all that is hidden and 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) He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ)

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.) (6:38) He also said:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)

(And no moving creature is there on earth but its provision is due from Allah.)(11:6) If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him Allah said:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ)

(وَتَقَلِّبَكَ فِي السَّجِدِينَ)

(And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.)(26:217-219) That is why Allah said:

(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.) meaning, 'We are watching and hearing you when you engage in that thing.' When Jibril asked the Prophet about Ihsan, he said:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ
يَرَاكَ»

(It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you.)

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ - الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ - لَهُمُ
الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(62. Behold! The Awliya' of Allah, no fear shall come upon them nor shall they grieve.) (63. Those who believed, and have Taqwa.) (64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.)

Identifying the Awliya' of Allah

Allah tells us that His Awliya' (friends and allies) are those who believe and have Taqwa of Allah as He defined them. Every pious, God-fearing person is a friend of Allah, therefore,

(لَا خَوْفٌ عَلَيْهِمْ)

(no fear shall come upon them) from the future horrors they will face in the Hereafter.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) over anything left behind in this world. Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

«إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يَعْطُهُمُ الْأَنْبِيَاءُ
وَالشُّهَدَاءُ»

(Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate). It was said: "Who are these, O Messenger of Allah, so we may love them" He said:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا
أَنْسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَائِرٍ مِنْ نُورٍ، لَا
يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ
النَّاسُ»

(These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they grieve when others grieve.) Then he recited:

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ)

(Behold!! Verily, the Awliya' (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.)

The True Dream is a Form of Good News

Ibn Jarir narrated from `Ubadah bin As-Samit that he)recited(to Allah's Messenger :

(لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(For them is good news, in the life of the present world, and in the Hereafter.) and said, ("We know the good news of the Hereafter, it is Paradise. But what is the good news in this world" He said:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنْ النَّبُوءَةِ»

(It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.) Imam Ahmad recorded that Abu Dharr said, "O Messenger of Allah! What about a man who does deeds that the people commend him for" Allah's Messenger said,

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

(That is the good news that has been expedited for the believer.) Imam Ahmad recorded that `Abdullah bin `Amr said that Allah's Messenger said:

(لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(For them is good news, in the life of the present world) Then he said,

«الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخَيْرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيُكَبِّرْ، وَلَا يُخَيْرْ بِهَا أَحَدًا»

(The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shaytan to make him sad. He should blow to his left three times, and say : "Allahu Akbar," and should not mention it to anyone.) And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allah said:

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 غَفُورٍ
رَّحِيمٍ)

(Verily, those who say: "Our Lord is Allah (alone)," and then they stand straight and firm, on them the angels 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 (Allah), the Oft-Forgiving, Most Merciful.") (41:30-32) In the Hadith narrated by Al-Bara', the Prophet said:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةٌ بِيضُ
الْوُجُوهِ بِيضُ النَّيَابِ فَقَالُوا: اخْرُجِي أَيُّهَا الرُّوحُ
الطَّيِّبَةُ إِلَى رُوحٍ وَرِيحَانٍ وَرَبٍّ غَيْرٍ غَضَبَانَ،
فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْفَطْرَةُ مِنْ فَمِ
السَّقَاءِ»

(When death approaches the believer, angels with white faces and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.) Their good news in the Hereafter is as Allah said:

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا
يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.") (21:103), and,

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ)

(On the Day you shall see the believing men and the believing women -- their light running forward before them and by 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!)(57:12)
Allah then said:

(لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ)

(No change can there be in the Words of Allah.) meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(This is indeed the supreme success.)

(وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ
السَّمِيعُ الْعَلِيمُ - أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ - هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ
(

(65. Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.) (66. Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.) (67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayat for a people who listen (those who think deeply).)

All Might and Honor is for Allah -- He Alone has Full Authority within the Universe

Allah said to His Messenger ,

(وَلَا يَحْزُنُكَ)

(Do not grieve) because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

(إِنَّ الْعِزَّةَ جَمِيعاً)

(For all power and honor belong to Allah.) All might and honor belong to Him, His Messenger and the believers.

(هُوَ السَّمِيعُ الْعَلِيمُ)

(He is the All-Hearer, the All-Knower.) He hears the utterances of His servants and knows their affairs. Allah then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allah then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

(وَالنَّهَارَ مُبْصِراً)

(And the day to make things visible (to you).) bright and clear for them to seek livelihood and to travel to fulfill their needs.

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ)

(Verily, in this are Ayat for a people who listen.) Those who hear these proofs and take a lesson from them. These Ayat can lead them to realize the greatness of their Creator and Sustainer.

(قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّنْ سُلْطَانٍ
بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ إِنَّ
الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعٌ
فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ
الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(68. They say: "Allah has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allah what you know not.) (69. Say: "Verily, those who invent a lie against Allah will never be successful.") (70. (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.)

Allah is Far Above taking a Wife or having Children

Allah criticizes those who claim that He has,

(وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ)

(...begotten a son. Glory is to Him! He is Rich (Free of all needs).) He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(His is all that is in the heavens and all that is in the earth.) So how can He have a son from what He has created Everything and everyone belongs to Him and is His servant.

(إِنَّ عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا)

(No warrant have you for this) Meaning, you have no proof for the lies and falsehood that you claim,

(أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(Do you say against Allah what you know not.) This is a severe threat and a firm warning. Similarly, Allah threatened and said:

(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 Gracious has begotten a son." Indeed you have brought forth a terribly 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 the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. 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 everyone of them will come to Him alone on the Day of Resurrection.) (19:88-95) Then Allah warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allah will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

(ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(then in the end We shall oblige them to (enter) a great torment.) (31:24) As Allah said here:

(مَتَّعٌ فِي الدُّنْيَا)

((A brief) enjoyment in this world!) meaning, only a short period,

(ثُمَّ إِلَيْنَا مَرْجِعُهُمْ)

(and then unto Us will be their return) on the Day of Resurrection;

(ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Then We shall make them taste the severest torment because they used to disbelieve.) meaning, `We shall make them taste the painful punishment because of their Kufr and lies about Allah.'

(وَأْتِلُّ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عُمَّةً ثُمَّ اقضُوا إِلَيَّ وَلَا تُنظِرُون - فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ - فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ)

(71. And recite to them the news of Nuh. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.) (72. "But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims.") (73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayat. Then see what was the end of those who were warned.)

The Story of Nuh and His People

Allah instructed His Prophet , saying:

(وَأْتِلُّ عَلَيْهِمْ)

(And recite to them) relate to the disbelievers of the Quraysh who belied you and rejected you,

(نَبَأَ نُوحٍ)

(the news of Nuh) meaning, his story and news with his people who belied him. Tell them how Allah destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي
وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

(When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.") Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ

(So devise your plot, you and your partners), 'get together with all of your deities (idols and statues) that you call upon beside Allah,'

ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً

(and let not your plot be in confusion for you) meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

وَلَا تُنظِرُونَ

(and give me no respite.) 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on anything.' This is similar to what Hud said to his people,

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ

(I call Allah to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord!) (11:54-55)

Islam is the Religion of all of the Prophets

Nuh said,

(فَإِنْ تَوَلَّيْتُمْ)

(But if you turn away) if you belie the message and turn away from obedience.

(فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ)

(then no reward have I asked of you,) I have not asked you anything for my advice.

(إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ)

(My reward is only from Allah. And I have been commanded to be of the Muslims.) I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allah said:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَجًا)

(To each among you, We have prescribed a law and a clear way.)(5:48) Ibn ` Abbas said: "A way and a Sunnah." Here Nuh is saying:

(وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ)

(and I have been commanded to be of the Muslims.) Allah said about His friend, Ibrahim:

(إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ -
وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِيَّ إِنَّ اللَّهَ
اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
(

(When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrahim upon his sons and by Ya`qub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.")(2:131-132) Yusuf said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ
فِي الدُّنْيَا وَالْآخِرَةِ تَوَقَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ)

(My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.)(12:101) Musa said:

يَقَوْمَ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ
مُسْلِمِينَ)

(O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.)(10:84) The magicians said:

رَبَّنَا أفرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ)

(Our Lord! pour out on us patience, and cause us to die as Muslims.)(7:126) Bilqis said:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ
رَبِّ الْعَالَمِينَ)

(My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulayman to Allah, the Lord of all that exists.) (27:44) Allah said:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا)

(Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, judged for the Jews.)(5:44) He also said:

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي قَالُوا ءَامِنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ)

(And when I (Allah) inspired Al-Hawariyyin to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.") (5:111) The last of the Messengers and the leader of mankind said:

(قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ)

(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) meaning, from this Ummah. He said, in an authentic Hadith:

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ. وَدِينُنَا وَاحِدٌ»

(We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,) meaning, `we should worship Allah alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allah said:

(فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ)

(They denied him, but We delivered him, and those with him) meaning on his religion,

(فِي الْفُلِكِ)

(in the (Fulk) ship) Fulk refers to the ark, and,

(وَجَعَلْنَاَهُمْ خَلَائِفَ)

(We made them generations replacing one after another) on earth,

وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُتَكَبِّرِينَ

(while We drowned those who belied Our Ayat. Then see what was the end of those who were warned.) meaning `O Muhammad, see how We saved the believers and destroyed the deniers!'

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءُواهُمْ
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ
كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ

(74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.)

Meaning; Then after Nuh We sent Messengers to their people.

They brought them clear proofs. and evidences of the truth that they came with.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

(But they would not believe what they had already rejected beforehand) meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allah said:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ

(And We shall turn their hearts and their eyes away (from guidance).) (6:110) He then said here,

كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ

(Thus We seal the hearts of the transgressors.) This means that as Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allah destroyed the nations after Nuh. He destroyed the nations that rejected the Messengers and saved those who believed from among them. From the time of Adam to Nuh, people followed Islam. Then they invented the worship of idols. So Allah sent Nuh to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger Allah sent to

the people of the earth." Ibn ` Abbas said: "There were ten generations between Adam and Nuh, and all of them were following Islam." Allah also said:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!) (17:17) This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them

(ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَأِيهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ - فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ - قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحَرُونَ - قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونَ لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ)

(75. Then after them We sent Musa and Harun to Fir`awn and his chiefs with Our Ayat. But they behaved arrogantly and were a people who were criminals.) (76. So when came to them the truth from Us, they said: "This is indeed clear magic.") (77. Musa said: "Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful.") (78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land We are not going to believe you two!")

The Story of Musa and Fira`wn

Allah said:

(ثُمَّ بَعَثْنَا)

(Then after them We sent) meaning after these Messengers,

(مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ)

(Musa and Harun to Fir`awn and his chiefs,) meaning his people

(بَايَاتِنَا)

(with Our Ayat.) meaning; `Our proofs and evidences.'

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

(But they behaved arrogantly, and were a people who were criminals.) meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا
لَسِحْرٌ مُّبِينٌ)

(So, when came to them the truth from us, they said: "This is indeed clear magic.") They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allah said:

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.)(27:14) Musa criticized them saying:

(أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ
السَّحَرُ وَنَقَالُوا أَجِئْنَا لِتَلَافِتِنَا)

("Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful." They said: "Have you come to us to turn us away...")

(عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا)

(from that we found our fathers following) their religion.

(وَتَكُونَ لَكُمْ)

(and that you two may have...)

(الْكِبْرِيَاءُ)

(greatness) means grandeur and leadership

(فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ)

(...in the land, We are not going to believe you two!)"

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ - فَلَمَّا
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ
- فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ
اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ -
وَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ)

(79. And Fir`awn said: "Bring me every well-versed sorcerer." (80. And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") (81. Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers.) (82. "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).")

Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surat Al-A`raf (there is a commentary on it in that Surah), this Surah, Surat Ta Ha, and in Surat Ash-Shu`ara'. Fir`awn, may Allah's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

(وَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا ءَامَنَّا بِرَبِّ
الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ)

(And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun.") (7:120-122) Fir`awn thought that he would achieve victory through the magicians over the Messenger sent by Allah, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ - فَلَمَّا
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ
(

(And Fir`awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") They stood in line after they received the promise of Fir`awn to become closer to him and obtain a generous reward. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

(قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ
مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا)

(They said: "O Musa! Either you throw first or we be the first to throw")Musa(said: "Nay, throw you (first)!") When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - قُلْنَا لَا تَخَفْ
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفْ مَا
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ
حَيْثُ أَتَى)

(Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. 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.") (20:67-69) Upon that, Musa said:

(فَلَمَّا أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ
سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ -
وَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ)

(What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers. And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).)

(فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ)

(83. But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.)

Only a Few Youth from Fir`awn's People believed in Musa

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from Fir`awn's followers believed in him. They were even scared that Fir`awn and his followers would force them to return to Kufr (disbelief). Fir`awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-`Awfi reported that Ibn `Abbas said:

(فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ)

(But none believed in Musa except the offspring of his people because of the fear of Fir`awn and his chiefs, lest they should persecute them.) "The offspring that believed in Musa from Fir`awn's people, other than Banu Israel, were few. Among them were Fir`awn's wife, the believer who was hiding his faith, Fir`awn's treasurer, and his wife." The Children of Israel, however, themselves believed in Musa, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allah was going to save them through him from the capture of Fir`awn and give them power over him. So when this knowledge reached Fir`awn he was very wary. But his caution and weariness didn't help him one bit. When Musa arrived, Fir`awn subjected them to great harm, and

(قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ)

(They said: "We (Children of Israel) 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(The fact that all of the Children Israel became believers is evidenced by the following Ayat:

(وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ
تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ)

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ- وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ-

(84. And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.") (85. They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.) (86. "And save us by Your mercy from the disbelieving folk.")

Musa encouraged His People to put Their Trust in Allah

Allah told us that Musa said to the Children of Israel:

(يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ
مُّسْلِمِينَ)

(O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.) Allah is sufficient for those who put their trust in Him.

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah sufficient for His servant)(39:36)

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(And whosoever puts his trust in Allah, then He will suffice him.)(65:3) Allah combines worship and reliance in many places. He said:

(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 (Allah), in Him we believe, and in Him we put our trust..)(67:29) and

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا)

((He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.)(73:9) And Allah commanded the believers to say many times in their Salah:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and You (Alone) we ask for help (for each and everything).)(1:5) The Children of Israel complied with this command and said:

(عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ)

(In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.) This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Ad-Duha, ` Abdur-Razzaq, in a narration from Mujahid, said,

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ)

(Our Lord! Make us not a trial for the folk who are wrongdoers) meaning, "Do not give them authority over us so they might make us fall into Fitnah." Allah's statement:

(وَنَجِّنَا بِرَحْمَتِكَ)

(And save us by Your mercy) means save us through Your mercy and beneficence

(مِنَ الْقَوْمِ الْكَافِرِينَ)

(from the disbelieving folk.) meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

(وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا
بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ)

(87. And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.")

They were commanded to pray inside Their Homes

Allah tells us why He saved the Children of Israel from Fir`awn and his people. He tells us how he saved them. Allah commanded Musa and his brother Harun to take houses for their people in Egypt,

(وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً)

(and make your dwellings as places for your worship,) Al-`Awfi reported that Ibn `Abbas said, while interpreting this Ayah: "The Children of Israel said to Musa, `We cannot offer our prayers in public in front of Fir`awn's people.' So Allah permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah." Mujahid commented,

(وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً)

(and make your dwellings as places for your worship,) When Banu Israel feared that Fir`awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret." This was stated by Qatadah and Ad-Dahhak as well.

(وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ - قَالَ

قَدْ أَحْيَيْتَ دَعْوَتَكُمْ فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ)

(88. 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.") (89. Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not.")

Musa supplicated against Fir`awn and His Chiefs

Allah mentioned what Musa said when he prayed against Fir`awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Musa said:

(رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً)

(Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor) and pleasure of this worldly life.

(وَأَمْوَالًا)

(and wealth) plentiful and abundant. Allah's statement,

(فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ)

(in the life of this world, Our Lord! That they may lead men astray from Your path.) was read with the word "Liyadillu" and "Liyudillu." The first is with a Fathah over the Ya, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth." As Allah said:

(لِنَقْتَنَّهُمْ فِيهِ)

(that We may test them thereby.)(20:131) and (72:17). Others read the word with a Dammah over the Ya. (i.e. Liyudillu) This makes the Ayah mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them."

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ)

("Our Lord! Destroy their wealth,") Ibn `Abbas and Mujahid said: "They asked Allah to destroy their wealth." Ad-Dahhak, Abu Al-`Aliyah and Ar-Rabi` a bin Anas said: "Allah made their wealth into engraved stones as it was before." About Allah's statement,

(وَأَشَدُّ عَلَى قُلُوبِهِمْ)

(and harden their hearts) Ibn `Abbas said, "Harden their hearts means put a seal on them."

(فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(so that they will not believe until they see the painful torment.) This prayer was from Musa because he was angry for the sake of Allah and His religion. He prayed against Fir`awn and his chiefs when he was certain that there was no good in them. Similarly, Nuh prayed and said:

(وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ
وَلَا يَلْدُوا إِلَّا فَاجِرًا كَفَّارًا)

(My Lord! Leave not one 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) Harun said "Amin" to his brother's prayer. And Allah answered Musa's prayer. Allah said:

(قَدْ أُجِيبَت دَعْوَتُكُمَا)

(Verily, the invocation of you both is accepted.) ` in destroying Fir`awn's people.

(قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا)

(Verily I have answered your prayers (both of you). So you both keep to the straight way) So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn `Abbas said about this Ayah: "Be steadfast and follow My command."

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو

إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَالنَّ وَقَدْ عَصَيْتَ
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ - فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَن
ءَايَاتِنَا لَغَفْلُونَ)

(90. And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira`wn) 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.") (91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.) (92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat.)

The Children of Israel were saved and Fir`awn's People drowned

Allah tells us how He caused Fir`awn and his soldiers to drown. The Children of Israel left Egypt in the company of Musa. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir`awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allah wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir`awn's kingdom. They were all together and caught the Children of Israel at sunrise.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا
لَمُدْرَكُونَ)

(And when the two hosts met each other, the companions of Musa said: "We are sure to be overtaken.") (26:61) They said that because when they got to the seashore Fir`awn was behind them. The two groups met face to face. The people with Musa kept asking, "How can we be saved today" Musa replied, "I have been commanded to come this way." Musa said:

(كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ)

(Nay, verily, with me is my Lord. He will guide me.) (26:62) It had been so difficult, but it suddenly became easy. Allah commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allah then commanded the wind and the path was dry for them.

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ
دَرْكًا وَلَا تَخْشَى)

(And strike a dry path for them in the sea, fearing neither to be overtaken)by Fir`awn(nor being afraid (of drowning in the sea).)(20:77) The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir`awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir`awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered. Jibril came on a war stallion. He passed by Fir`awn's horse. Jibril's horse whinnied at Fir`awn's and then Jibril rushed into the sea, and Fir`awn did the same behind him. Fir`awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir`awn and he was overwhelmed by the stupors of death. While in this state, he said:

(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 (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.) He believed at a time when he couldn't benefit from his faith.

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سِنَّةَ 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 (when Our torment covered them).)(40:84-85) Therefore Allah said, as a response to Fir`awn,

(ءَالنَّ وَقَدْ عَصَيْتَ قَبْلُ)

(Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.

(وَكُنْتَ مِنَ الْمُفْسِدِينَ)

(And you were one of the mischief-makers.) You were among the makers of mischief on the earth who misled the people.

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ)

(and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) These facts about Fir`awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad . Similarly Abu Dawud At-Tayalisi recorded that Ibn `Abbas said that Allah's Messenger said;

«قَالَ لِي جِبْرِيْلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ
الْبَحْرِ فَأُدْسُهُ فِي فَمِ فِرْعَوْنَ مَخَافَةَ أَنْ تُدْرِكَهُ
الرَّحْمَةُ»

(Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir`awn out of fear that the mercy would reach him.") Abu `Isa At-Tirmidhi and Ibn Jarir also recorded it. At-Tirmidhi said, "Hasan Gharib Sahih." About Allah's statement,

(قَالِيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً)

(So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!) Ibn `Abbas and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir`awn so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction." That is why Allah said,

(قَالِيَوْمَ نُنَجِّيكَ)

("So this day We shall deliver your..") meaning that We will put your body on a high place on the earth. Mujahid said,

(بِدَنِكَ)

(your (dead) body) means, ` your physical body. "

(لَتَكُونَ لِمَنْ خَلَقَ آيَةً)

(that you may be a sign to those who come after you!) meaning, so that might be a proof of your death and destruction for the Children of Israel. That also stood as a proof that Allah is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir`awn and his people were destroyed on the day of `Ashura', as recorded by Al-Bukhari, Ibn `Abbas said, "When the Prophet arrived at Al-Madinah, the Jews fasted the day of `Ashura'. So he asked,

«مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟»

(What is this day that you are fasting) They responded `This is the day in which Musa was victorious over Fir`awn.' So the Prophet said,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

(You have more right to Musa than they, so fast it.)

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُورًا صِدْقٍ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ)

(93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.)

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

these Ayat, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allah's statement,

(مُبَوَّأٌ صِدْقٍ)

(honorable dwelling place) means in Egypt and Syria, around Jerusalem, as it was said by some. When Allah destroyed Fir`awn and his soldiers, the Mosaic State took control of all of Egypt as Allah said:

(وَأَوْزَيْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ)

(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. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected.)(7:137) He said in other Ayat:

(فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ
كَرِيمٍ - كَذَلِكَ وَأَوْزَيْنَاهَا بَنِي إِسْرَائِيلَ)

(So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.)(26:57 -59) He also said:

(كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ)

(How many of gardens and springs that they left behind. ..) (44:25-27) They then continued with Musa, to seek Jerusalem -- the land of Ibrahim, the friend of Allah. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allah expelled them into the wilderness for forty years. During this time in the wilderness, first Harun died and then Musa. Yusha` bin Nun led after them. Allah supported them to conquer Jerusalem and rule it for a period of time. His statement,

(وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(and provided them with good things) means from the lawful, pure and useful provision that is good in nature and in Law. Then Allah said:

﴿فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ﴾

(and they differed not until the knowledge came to them.) There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them. It has been mentioned in a Hadith,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ
فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ
فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ
فِي النَّارِ»

(The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.) They asked, "Who are they O Messenger of Allah!" He replied;

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(Those upon what I and my Companions are upon.) It was recorded by Al-Hakim in his Mustadrak with this wording. So here Allah said,

﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾

(Verily your Lord will judge between them) Here the meaning is, to distinguish between them

﴿يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

(the Day of Resurrection in that which they used to differ.)

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ - وَلَا تَكُونَنَّ مِنَ

الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَسِرِينَ -
 إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
 وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).) (95. And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.) (96. Truly, those, against whom the Word of your Lord has been justified, will not believe.) (97. Even if every sign should come to them, until they see the painful torment.)

Previous books Attest to the Truth of the Qur'an

Allah said:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
 يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil.)(7:157) They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allah said:

(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.) meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Musa prayed against Fir`awn and his chiefs, saying:

(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) And Allah said:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ)

(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, unless Allah willed, but most of them behave ignorantly.) (6:111) Allah then said:

(قُلُوبًا كَانَتْ قَرِيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ
يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَذَابَ الْخِزْيِ فِي
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)-- 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).

Belief at the Time of Punishment did not help except with the People of Yunus

Allah asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.' Allah said,

(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)

(كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلَّا
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!")(51:52) and

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.")(43:23) As found in the authentic Hadith,

«عَرَضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يُمِرُّ وَمَعَهُ
الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يُمِرُّ مَعَهُ الرَّجُلُ،
وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ»

(The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.) Then he mentioned the multitude of followers that Musa had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Musa and Yunus, there was no nation, in its entirety, that believed except the people of Yunus, the people of Naynawa (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allah and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allah to lift the torment from which their Prophet had warned them. As a result, Allah sent His mercy and removed the scourge from them and gave them respite. Allah said:

إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(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.) In interpreting this Ayah, Qatadah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yunus. When they lost their Prophet and they thought that the scourge was close upon them, Allah sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allah for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatadah said: "It was mentioned that the people of Yunus

were in Naynawa, the land of Mosul." This was also reported from Ibn Mas`ud, Mujahid, Sa`id bin Jubayr and others from the Salaf.

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ
جَمِيعًا أَقَانَتْ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ -
وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ)

(99. 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.) (100. It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.)

It is not Part of Allah's Decree to compel Belief

Allah said:

(وَلَوْ شَاءَ رَبُّكَ)

(And had your Lord willed) meaning `O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.' Similarly, Allah said:

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ)

(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ
رَبِّكَ لِأَمْلَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") (11:118-119) He also said,

أَفَلَمْ يَأْتِسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى
النَّاسَ جَمِيعًا

(Have not then those who believed yet known that had Allah willed, He could have guided all mankind) (13:31) Therefore, Allah said:

أَفَأَنْتَ تُكْرِهُ النَّاسَ

(So, will you then compel mankind) and force them to believe.

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

(until they become believers.) meaning, it is not for you to do that. You are not commanded to do that either. It is Allah Who

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

(sends astray whom He wills, and guides whom He wills.)(35:8).

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ

(So do not destroy yourself in sorrow for them.)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

(It is not up to you to guide them, but Allah guides whom He wills.))2:272(.

لَعَلَّكَ بَخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

(It may be that you would kill yourself with grief because they are not believers.))26:3(

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

(you guide not who you like..))28:56(

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

(Your duty is only to convey, and it is up to Us to reckon.))13:40(

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind, you are only one who reminds. You are not a dictator over them.))88:21-22(There are other Ayat besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

(وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ)

(It is not for any person to believe, except by the leave of Allah, and He will put the Rijs) That is, disorder and misguidance

(عَلَى الَّذِينَ لَا يَعْقِلُونَ)

(upon those who do not reason) meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا
نُعْنِي الْآيَاتِ وَالنُّذُرِ عَنْ قَوْمٍ لَا يُؤْمِنُونَ - فَهَلْ
يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ - ثُمَّ نُنَجِّي
رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ
الْمُؤْمِنِينَ)

(101. Say: "Behold all that is in the heavens and the earth." But neither Ayat nor warners benefit those who do not believe.) (102. Then do they wait save for the likes of the days of men who passed away before them Say: "Wait then, I am waiting with you among those who wait.") (103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.)

The Command to reflect upon the Creation of the Heavens and the Earth

Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allah sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allah creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him. Concerning Allah's statement,

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ)

(But neither Ayat nor warners benefit those who do not believe.) This means, `What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message' This is similar to Allah's statement,

(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(Concerning Allah's statement,

(فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ)

(Then do they wait save for the likes of the days of men who passed away before them) This means, `Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers'

(قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا)

(Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!) This means, `Verily, We destroy those who reject the Messengers.'

(كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ)

(Thus it is incumbent upon Us to save the believers.) This means that this is a right that Allah, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(Your Lord has written (prescribed) mercy for Himself))6:54(

(قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ
الَّذِي يَتَوَقَّأَكُم وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ -
وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ - وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ -
وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن
يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ)

(104. Say:"O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die. And I was commanded to be one of the believers.) (105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators.") (106. "And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.") (107. And if Allah touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.)

The Command to worship Allah Alone and rely upon Him

Allah, the Exalted, says to His Messenger, Muhammad , ` Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the Hanif (monotheism) religion - the

religion which Allah has revealed to me -- then know that I do not worship those whom you worship besides Allah. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.'

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.))10:104(Concerning Allah's statement,

(وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا)

(And that you direct your face towards the Hanif religion) This means to make one's intention in worship solely for Allah alone, being a Hanif. Hanif means one who turns away from associating partners with Allah. For this reason Allah says,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and not be one of the idolators.) This statement is directly connected with the previous statement,

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.) Concerning His statement,

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ)

(And if Allah touches you with harm,) This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners. Concerning His statement,

(وَهُوَ الْغَفُورُ الرَّحِيمُ)

(And He is the Pardoning, the Merciful.) This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allah, verily Allah would forgive him if he repented from it.

(قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ
اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ - وَاتَّبِعْ مَا يُوحَىٰ
إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ
(

(108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.) (109. And follow what is revealed to you, and be patient until Allah gives judgment. And He is the best of the judges.) Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

(وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ)

(And I am not set over you as a guardian) This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah, the Exalted.' Concerning Allah's statement,

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ)

(And follow what has been revealed to you, and be patient) This means, 'Adhere to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

(حَتَّىٰ يَحْكُمَ اللَّهُ)

(until Allah gives judgment) This means, 'Until Allah judges between you and them.'

(وَهُوَ خَيْرُ الْحَاكِمِينَ)

(And He is the best of judges.) This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

The Tafsir of Surah Hud

(Chapter - 11)

Which was Revealed in Makkah

Surah Hud made the Prophet's Hair turn Gray

Abu `Isa At-Tirmidhi recorded from Ibn `Abbas that Abu Bakr said, "O Messenger of Allah, verily your hair has turned gray." The Prophet replied,

«شَيَّبَنِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Surahs Hud, Al-Waqi`ah, Al-Mursalat, `Amma Yatasa'lun)An-Naba'(and Idhash-Shamsu Kuwwirat)At-Takwir(have turned my hair gray.) In another narration he said,

«هُودٌ وَأَخَوَاتُهَا»

(Surah Hud and its sisters...)

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(الر كِتَابٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ
حَكِيمٍ خَبِيرٍ - أَلَّا تَعْبُدُوا إِلَّا اللّٰهَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ - وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ
ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ كَبِيرٍ - إِلَى اللّٰهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ)

(1. Alif Lam Ra. (This is) a Book, the Ayat whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted (with all things).) (2. (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a

warner and a bringer of glad tidings.) (3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.) (4. To Allah is your return, and He is able to do all things.")

The Qur'an and its Call to (worship) Allah Alone

discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Surat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allah's statement,

(أَحْكَمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ)

(The Ayat whereof are perfect and then explained in detail) This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujahid and Qatadah, and Ibn Jarir (At-Tabari) preferred it. Concerning the meaning of Allah's statement,

(مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ)

(from One (Allah), Who is All-Wise, Well-Acquainted.) This means that it (the Qur'an) is from Allah, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

(أَلَّا تَعْبُدُوا إِلَّا اللَّهَ)

((Saying) worship none but Allah.) This means that this Qur'an descended, perfect and detailed, with the purpose of Allah's worship alone, without any partners. This is similar to the statement of Allah, the Exalted,

(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): There is no God but I, so worship Me.))21:25(It is similar to Allah's statement,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): `Worship Allah (Alone), and avoid Taghut (calling false deities.))16:36(In reference to Allah's statement,

إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ

(Verily, I am unto you from Him a warner and a bringer of glad tidings.) This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allah), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic Hadith which states that the Messenger of Allah ascended mount As-Safa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

«يَا مَعْشَرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا
تُصَبِّحُكُمْ أَلْسُنُ مُصَدِّقِيَّ؟»

(O people of Quraysh, if I informed you that a cavalry was going to attack you in the morning, would you not believe me) They replied, "We have not found you to be a liar." He said,

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(Verily I am a warner unto you before a severe punishment.) Concerning His statement,

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا
حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ
فَضْلَهُ

(And (commanding you): `Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.) This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allah from future sins, and thereafter you abide by that."

يُمَتِّعْكُمْ مَتَاعًا حَسَنًا

(that He may grant you good enjoyment,) This is in reference to this worldly life.

إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

(for a term appointed, and bestow His abounding grace to every owner of grace.) This refers to the Hereafter, according to Qatadah. "This is like the statement of Allah,

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً)

(Whoever works righteousness -- whether male or female -- while a true believer, verily to him We will give a good life.)16:97(Concerning Allah's statement,

(وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ)

(But if you turn away, then I fear for you the torment of a Great Day.) This is a severe threat for whoever turns away from the commandments of Allah, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

(إِلَى اللَّهِ مَرْجِعُكُمْ)

(To Allah is your return,) This is means your return on the Day of Judgement.

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.) This means that He is capable of doing whatever He wishes, whether it be goodness towards His Awliya' (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

(أَلَا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينٍ
يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ)

(5. 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 (innermost secrets) of the breasts.)

Allah is Aware of All Things

Ibn ` Abbas said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allah revealed this verse." Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muhammad bin ` Abbad bin Ja` far who said, "Ibn ` Abbas recited, (أَلَا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينٍ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ) "Behold their breasts did fold up." So I said: ` O Abu Al-` Abbas! What does - their breasts did fold up- mean' He said, ` The man used to have sex with his woman, but he

would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

(أَلَا إِنَّهُمْ يَنْتُونَ صُدُورَهُمْ)

(No doubt! They did fold up their breasts,) was revealed." In another wording of this narration, Ibn `Abbas said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." Al-Bukhari reported that Ibn `Abbas said that

(يَسْتَعْشُونَ)

(they cover themselves) means that they cover their heads.

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ
(

(6. 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.)

Allah is Responsible for the Provisions of All Creatures

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. `Ali bin Abi Talhah and others reported from Ibn `Abbas that he said concerning the statement,

(رِزْقُهَا وَيَعْلَمُ)

(And He knows its dwelling place) that it means where it resides. In reference to the statement,

(مُسْتَقَرَّهَا)

(and its deposit.) he (Ibn `Abbas) said it means where it will die. Allah informs us that all of this is written in a Book with Allah that explains it in detail. This is similar to Allah's statement,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتْكُمْ مَّا 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 (all) shall be gathered.))6:38(, and

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا
فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا
وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And with Him are the keys of the Ghayb (all that is hidden and 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(

(وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ -
وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَيَقُولَنَّ مَا يَحْبِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا
عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say to

them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic." (8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!)

Allah created the Heavens and the Earth in Six Days

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imam Ahmad recorded that `Imran bin Husayn said, "The Messenger of Allah said,

«اقبلوا البشرى يا بني تميم»

(Accept the glad tidings, O tribe of Tamim!) They said, `Verily you have brought us glad tidings and you have given us.' Then he said,

«اقبلوا البشرى يا أهل اليمن»

(Accept the glad tidings, O people of Yemen!) They said, `We accept. Therefore, inform us about the beginning of this matter and how it was.' He said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى
الْمَاءِ، وَكَتَبَ فِي اللُّوحِ الْمَحْفُوظِ ذِكْرَ كُلِّ
شَيْءٍ»

(Allah was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.) Then a man came to me and said, "O `Imran, your she camel has escaped from her fetter." I then went out after her and I do not know what was said after I left." This Hadith has been recorded in the Two Sahihs of Al-Bukhari and Muslim with a variety of wordings. In Sahih Muslim, it is recorded that `Abdullah bin `Amr bin Al-`As said 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 measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) Under the

explanation of this verse, Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أَنْفِقْ عَلَيْكَ»

(Allah, the Mighty and Sublime, said, 'Spend and I will spend on you.'). And he said,

«يَدُ اللَّهِ مَلَأَى لَأ يَغِيضُهَا نَفَقَةً، سَحَاءُ اللَّيْلِ
وَالنَّهَارِ»

(Allah's Hand is full, and it is not diminished by spending throughout the night and the day.) He also said,

«أَفْرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى
الْمَاءِ، وَيَدِهِ الْمِيزَانَ يُخْفِضُ وَيَرْفَعُ»

(Have you seen what has been spent since the creation of the heavens and the earth Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.) Concerning Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(that He might try you, which of you is the best in deeds.) This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may worship Him and not associate anything with Him as a partner. Allah did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

(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(Allah the Exalted, said,

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ)

(Did you think that We created you in play (without any purpose), and that you would not be brought back to Us So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne!))23:115-116(Allah, the Exalted, said,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).))51:56(Concerning the statement of Allah,

(لِيَبْلُوَكُمْ)

(that He might try you,) It means so that He (Allah) may test you. Concerning the statement,

(أَيُّكُمْ أَحْسَنُ عَمَلًا)

(which of you is the best in deeds.) It is important to note here that Allah did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah . Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allah's statement,

(وَلَئِن قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِّنْ بَعْدِ الْمَوْتِ)

(But if you were to say to them: "You shall indeed be raised up after death.") Allah, the Exalted, is saying, "O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

(وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(And if you ask them who created them, they will surely say: "Allah.")43:87(Allah says,

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ

(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."))29:61(Even after their awareness of this (Allah's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allah to perform) than the original creation. As Allah said,

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ

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

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ 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(Concerning the statement,

إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

(This is nothing but obvious magic.) The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muhammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him. Concerning Allah's statement,

وَلَئِن أُخِّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ

(And if We delay the torment for them till a determined term,) Allah, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

مَا يَحْسِبُهُ

(What keeps it back) They mean by this, "What delays this torment from overtaking us" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word Ummah

The word Ummah is used in the Qur'an and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allah, the Exalted, in this verse,

(إِلَى أُمَّةٍ مَّعْدُودَةٍ)

(till a determined Ummah (term),) This is also the meaning in the statement of Allah in Surah Yusuf,

(وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ)

(Then the man who was released, now after Ummah (some time) remembered.))12:45(The word Ummah is also used to refer to the Imam (leader) who is followed. An example of this is in the statement of Allah,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ)

(Verily, Ibrahim was an Ummah, obedient to Allah, Hanif, and he was not of those who were polytheists.))16:120(The word Ummah is also used to mean religion and religious creed. This is as Allah mentions concerning the polytheists, that they said,

(إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُّقْتَدُونَ)

(Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.))43:23(The word Ummah is also used to mean a group (of people). This is as Allah says,

(وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ)

(And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).))28:23(Allah also said,

وَلَقَدْ بَعْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut.") 16:36(Allah also said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قَضِيَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.) 10:47(The meaning of Ummah here is those people who have had a Messenger sent among them. The meaning of Ummah in this context includes the believers and the disbelievers among them. This is like what has been recorded in Sahih Muslim,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.) In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allah said,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.) 3:110(In the Sahih the Prophet said,

«فَأَقُولُ: أُمَّتِي أُمَّتِي»

(Then I will say, "My Ummah (followers), my Ummah!") The word Ummah is also used to mean a sect or party. An example of this usage is in the statement of Allah,

وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ
(

(And of the people of Musa there is an Ummah who lead (the men) with truth and established justice therewith.) 7:159(Likewise is His statement,

(مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ)

(A party of the People of the Scripture stand for the right.) 3:113(

وَلَئِنْ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ
إِنَّهُ لَيَبُوءُ كُفُورًا - وَلَئِنْ أَدَقْنَا نِعْمًا بَعْدَ ضَرَّاءَ
مَسَّهُ لَيَقُولُنَّ زَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ
فَخُورًا - إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ)

(9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.) (10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allah).) (11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).)

The changing of Man's Attitude in Happiness and Hardship

Allah, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allah has bestowed His mercy. Allah explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

(لَيَقُولُنَّ زَهَبَ السَّيِّئَاتُ عَنِّي)

(he is sure to say, "Ills have departed from me.") This means that he will claim that no harm or calamity will afflict him after this (blessing).

(إِنَّهُ لَفَرِحٌ فَخُورٌ)

(Surely, he is exultant and boastful (ungrateful to Allah).) This means that he is pleased with what he has in his hand and ungrateful (to Allah). At the same time he is boastful towards others. Allah, the Exalted, then says,

(إِلَّا الَّذِينَ صَبَرُوا)

(Except those who show patience) meaning, those who show patience during times of hardship and adversity. In reference to Allah's statement,

(وَعَمَلُوا الصَّالِحَاتِ)

(and do righteous good deeds) This means that they perform the good deeds in times of ease and good health. Concerning the statement,

(أُولَئِكَ لَهُمْ مَغْفِرَةٌ)

(those, theirs will be forgiveness) meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allah's statement,

(وَأَجْرٌ كَبِيرٌ)

(and a great reward.) This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the Hadith,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ
وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةِ
يُشَاكُّهَا إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

(By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allah will expiate his sins for him because of it.) In the Sahih it is recorded that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً
إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ فَشَكَرَ كَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا
لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

(By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allah) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.) For this reason, Allah, the Exalted, says,

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ
وَتَوَّصَوْا بِالصَّبْرِ)

(By Al-`Asr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.)
)103:1-3(Allah also says,

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا)

(Verily, man was created very impatient.))70:19(

(فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ
صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكَيلٌ - أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ
مِّثْلِهِ مُقْتِرَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ - قَالِمٌ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا
أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ
مُسْلِمُونَ)

(12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him" But you are only a warner. And Allah is a Guardian over all things.) (13. Or they say, "He forged it." Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!") (14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god besides Him! Will you then be Muslims)

The Messenger grieving by the Statements of the Polytheists, and His Gratification

This statement of Allah, the Exalted, to His Messenger comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allah says about them,

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 مَسْحُورًا)

(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" And the wrongdoers say: "You follow none but a man bewitched."))25:7-8(Thus, Allah commanded His Messenger and guided him to not let these statements of theirs grieve his heart. Allah directed him to not let these statements prevent him, or deter him from calling them to Allah, both day and night. This is as Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ)

(Indeed, We know that your breast is straitened at what they say.))15:97(Allah says in this verse,

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا)

(So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...) The meaning here is that he (the Prophet) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allah goes on to explain: "You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allah came to them."

An Explanation concerning the Miracle of the Qur'an

Then Allah, the Exalted, explains the miracle of the Qur'an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He. Then Allah goes on to say,

(قَالِمٌ يَسْتَجِيبُوا لَكُمْ)

(If then they answer you not,) Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'an), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allah. It contains His knowledge, His commands and His prohibitions. Then Allah continues by saying,

(وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ)

(and that there is no God besides Him! Will you then be Muslims)

(مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ - أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ)

(15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.) (16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.)

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-`Awfi reported that Ibn `Abbas said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn `Abbas continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allah says, `Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers." A similar narration has been reported from Mujahid, Ad-Dahhak and many others. Anas bin Malik and Al-Hasan both said, "This verse was revealed concerning the Jews and the Christians." Mujahid and others said, "This verse was revealed concerning the people who perform deeds to be seen." Qatadah said, "Whoever's concern, intention and goal is this worldly life, then Allah will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well." Allah, the Exalted, says,

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا - كَلَّا
ثُمَّ هُوَ هَوْلَاءِ وَهَوْلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ
عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا)

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will 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, and verily, the Hereafter will be greater in degrees and greater in intricacy.) 17:18-21(Allah, the Exalted, says,

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ)

(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.) 42:20(

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَئِرُ
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(17. Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it; and before it, came the Book of Musa, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.)

The One Who believes in the Qur'an is upon Clear Proof from His Lord

Allah, the Exalted, informs of the condition of the believers who are upon the natural religion of Allah, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allah's statement,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا)

(So set you your face towards the religion, Hanifan. Allah's Fitrah with which He has created mankind.) 30:30(, In the Two Sahihs it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بِبَهِيمَةٍ
جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذْعَاءَ؟»

(Every child is born upon the Fitrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated) In Sahih Muslim it is recorded that `lyad bin Himar said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتُ
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا
لَمْ أَنْزِلْ بِهِ سُلْطَانًا»

(Allah, the Exalted, says, `Verily, I created my servants Hunafa', but the devils came to them and distracted them from their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.) Therefore, the believer is one who remains upon this Fitrah. Concerning Allah's statement,

(وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(and whom a witness from Him recites (follows) it;) This means that a witness comes to him from Allah. That witness is the pure, perfect and magnificent legislation that Allah revealed to the Prophets. These legislations were finalized with the legislation (Shari`ah) of Muhammad . The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The Fitrah accepts the Shari`ah and believes in it. For this reason Allah, the Exalted, 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 (follows) it;) This clear proof which is recited is the Qur'an, which Jibril conveyed to the Prophet and the Prophet Muhammad conveyed it to his Ummah. Then Allah says,

(وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ)

(and before it, came the Book of Musa,) This means that before the Qur'an, there was the Book of Musa, the Tawrah.

(إِمَامًا وَرَحْمَةً)

(a guidance and a mercy) This means that Allah, the Exalted, revealed it to that Ummah as a leader for them and a guide for them to follow, as a mercy from Allah upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'an as well. For this reason Allah said,

(أُولَئِكَ يُؤْمِنُونَ بِهِ)

(they believe therein) Then Allah, the Exalted, threatens those who reject the Qur'an, or any part of it, by saying,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) This is directed towards everyone on the face of the earth who disbelieves in the Qur'an, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'an reaches, regardless of their differences in color, appearance, or nationality. As Allah says,

(الْأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach.) 6:19(Allah, the Exalted, said,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") Allah says,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) In Sahih Muslim it is recorded that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ
الْأُمَّةِ يَهُودِيٌّ (أَوْ) نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.)

Every Hadith is confirmed by the Qur'an

Ayyub As-Sakhtiyani reported from Sa`id bin Jubayr that he said, "I did not hear any Hadith of the Prophet, substantiated as he stated it, except that I found its confirmation in the Qur'an. (The narrator said, "Or he said, 'I found its verification in the Qur'an.'") Thus, it reached me that the Prophet said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا
نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

(There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.) Therefore, I said, 'Where is its verification in the Book of Allah Most of what I have heard reported from the Messenger of Allah, I have found its verification in the Qur'an.' Then I found this verse,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.) And this means from all religions." Then Allah says,

(فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ)

(So be not in doubt about it. Verily, it is the truth from your Lord.) This means that the Qur'an is the truth from Allah and there is no doubt or suspicion concerning it. This is as Allah says,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Alif Lam Mim. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!))32:1-2(Allah, the Exalted, says,

(الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ)

(Alif Lam Mim. This is the Book in which there is no doubt.) 2:1-2(The Ayah;

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(but most of mankind believe not.) is similar to Allah's statement,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.)12:103(Likewise, Allah says,

(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.) Allah also says,

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا
مِّنَ الْمُؤْمِنِينَ)

(And indeed Iblis did prove true his thought about them: and they followed him, all except a group of true believers.)34:20(

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ
يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْقَاءُ هَؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ إِلَّا لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ - الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ -
أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ

لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَآءَ يُضَاعَفُ لَهُمُ
 الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا
 يُبْصِرُونَ - أَوْلِيكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ
 عَنْهُمْ مَا كَانُوا يَفْتَرُونَ - لَا جَرَمَ لَهُمْ فِي
 الْآخِرَةِ هُمْ الْآخْسَرُونَ)

(18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.) (19. Those who hinder (others) from the path of Allah, and seek a crookedness therein, while they are disbelievers in the Hereafter.) (20. By no means will they escape on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).) (21. They are those who have lost their own selves, and that which they invented eluded them.) (22. Certainly, they are those who will be the greatest losers in the Hereafter.)

Those Who invent Lies against Allah and hinder Others from His Path are the Greatest Losers

Allah, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns. This is just as Imam Ahmad recorded from Safwan bin Muhriz. Safwan said, "I was holding the hand of Ibn `Umar when a man was brought to him. The man said, `How did you hear the Messenger of Allah describe An-Najwa (secret counsel or confidential talk) on the Day of Resurrection' Ibn `Umar said, `I heard him say,

«إِنَّ اللَّهَ لَهَزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ
 كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيَقْرُرُهُ بِدُنُوبِهِ وَيَقُولُ
 لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ
 ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِدُنُوبِهِ وَرَأَى فِي نَفْسِهِ
 أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا
 وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

(Verily, Allah, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin Do you recognize that sin Do you recognize such and such sin" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself 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 (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,)

(هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ
عَلَى الظَّالِمِينَ)

(These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers)." Both Al-Bukhari and Muslim recorded this narration in the Two Sahihs. Concerning Allah's statement,

(الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا)

(Those who hinder (others) from the path of Allah, and seek a crookedness therein,) This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allah, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allah's statement,

(وَيَبْغُونَهَا عِوَجًا)

(and seek a crookedness therein,) This means that they want their path to be crooked and uneven. Then, Allah's statement,

(وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ)

(while they are disbelievers in the Hereafter.) This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all. Concerning Allah's statement,

(أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا
كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ)

(By no means will they escape on earth, nor have they protectors besides Allah!) This means that these disbelievers are under the power of Allah and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allah's statement,

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror.))14:42(In the Two Sahihs it is recorded that the Prophet said,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِئْهُ»

(Verily Allah gives respite to the oppressor until He seizes him, then he will not be able to escape Him.) For this reason Allah says,

(يُضَاعَفُ لَهُمُ الْعَذَابُ)

(Their torment will be doubled!) This means that the torment will be doubled upon them, because Allah gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allah has mentioned concerning them when they enter into the Hellfire. Allah says,

(وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ)

(And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") Allah also says,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment.))16:88(For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in. Then Allah continues by saying,

(أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ)

(They are those who have lost their own selves, and that which they invented eluded them.) They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allah said,

(كَلَّمَآ خَبَتُ زِدْنَآهُمُ سَعِيرًا)

(Whenever it abates, We shall increase for them the fierceness of the Fire.)17:97(Concerning the statement,

(وَضَلَّ عَنْهُمُ)

(eluded them.) meaning that it has left them.

(مَا كَانُوا يَفْتَرُونَ)

(that which they invented) besides Allah, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allah says,

(وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا
بِعِبَادَتِهِمْ كَافِرِينَ)

(And when mankind are gathered, they will become their enemies and will deny their worshipping.)46:6(Allah says,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ)

(When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.)2:166(Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allah says,

(لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ)

(Certainly, they are those who will be the greatest losers in the Hereafter.) 11:22(In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely maidens. They preferred Hawiyah (a pit in Hell) instead of lofty castles. They chose the anger of Allah and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ - مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأُصْمِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ)

(23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.) (24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared Will you not then take heed)

Rewarding the People of Faith

When Allah, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allah, the Exalted, makes a parable of the disbelievers and the believers. He says,

(مَثَلُ الْفَرِيقَيْنِ)

(The likeness of the two parties) This refers to those disbelievers whom Allah first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allah says,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.)8:23(The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike

(أَفَلَا تَذَكَّرُونَ)

(Will you not then take heed) This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allah mentions in another verse,

(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 also says,

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ
وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ
يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ - إِنَّ أَنْتَ
إِلَّا نَذِيرٌ - إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ
مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. 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.)35:19-24(

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ
- أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمِ الْيَوْمِ - فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا

نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ
هُمْ أَرَادْنَا بِأَدَى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ)

(25. And indeed We sent Nuh to his people (and he said): "I have come to you as a plain warner.") (26. "That you worship none but Allah; surely, I fear for you the torment of a painful Day.") (27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.")

The Story of Nuh and His Conversation with His People

Allah, the Exalted, informs about Prophet Nuh. He was the first Messenger whom Allah sent to the people of the earth who were polytheists involved in worshipping idols. Allah mentions that he (Nuh) said to his people,

(إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ)

(I have come to you as a plain warner.) meaning, to openly warn you against facing Allah's punishment if you continue worshipping other than Allah. Thus, Nuh said,

(أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ)

(That you worship none but Allah;) This can also be seen in his statement,

(إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ)

(surely, I fear for you the torment of a painful Day.) This means, "If you all continue doing this, then Allah will punish you with a severe punishment in the Hereafter." Then Allah says,

(فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ)

(The chiefs who disbelieved among his people said;) The word `chiefs' (Al-Mala'u) here means the leaders and the heads of the disbelievers. They said,

(مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا)

(We see you but a man like ourselves,) This means, "You are not an angel. You are only a human being, so how can revelation come to you over us We do not see anyone following you

except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islam) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِبَادِي
الرَّأْيِ)

(nor do we see any follow you but the meanest among us and they (too) followed you without thinking.) The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

(وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ)

(And we do not see in you any merit above us, in fact we think you are liars.) In this they are saying, "We do not see that you)and your followers(have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

(بَلْ نَحْنُكُمْ كَاذِبِينَ)

(in fact we think you are liars.) This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nuh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allah says,

(وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَرِهِم 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.")43:23(When Heraclius, the emperor of Rome, asked Abu Sufyan Sakhr bin Harb about the qualities of the Prophet , he said to him, "Are his followers the noble

people, or the weak" Abu Sufyan said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers." Concerning their statement,

(بَادِيَ الرَّأْيِ)

(without thinking.) In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allah's peace and blessings be upon them all - only delivered what was obvious and clear. Concerning Allah's statement,

(وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ)

(And we do not see in you any merit above us,) They did not see this (the virtue of accepting Islam) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkneses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

(قَالَ يَقَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَأَتَانِي رَحْمَةٌ مِّنْ عِنْدِهِ فَعُمِّتْ عَلَيْكُمْ
أَنْزَلْنَاكُمْوهَا وَأَنْتُمْ لَهَا كَرَاهُونَ)

(28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it)

The Response of Nuh

Allah says, informing about the response of Nuh to his people,

(أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(Tell me, if I have a clear proof from my Lord,) Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allah upon him (Nuh) and them (his people).

(فَعُمِّتْ عَلَيْكُمْ)

(but that (mercy) has been obscured from your sight.) "Obscured from your sight" in this verse means, `it was hidden from you and you are not guided to it. Thus, you)people(did not know its importance so you hastily rejected and denied it.'

(أَنْزَلْنَاكُمْوهَا)

(Shall we compel you (to accept) it) This means, "Should we force you to accept it, while you actually detest it."

(وَيَقَوْمٌ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ - وَيَقَوْمٌ مَّنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ)

(29. And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.) (30. And O my people! Who will help me against Allah, if I drove them away Will you not then give a thought) Nuh says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (Mal) here means, "payment that I take from you." Nuh means, "I am only seeking the reward from Allah, the Mighty and Sublime." Concerning the statement,

(وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا)

(I am not going to drive away those who have believed.) This alludes to the fact that they (the disbelievers) requested Nuh to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet to sit with them in a special gathering of the elite. Therefore, Allah revealed,

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ)

(And turn not away those who invoke their Lord, morning and afternoon.) Allah also says,

(وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّكِرِينَ)

(Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored from among us" Does not Allah know best those who are grateful))6:53(

(وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا
فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ)

(31. And I do not say to you that with me are the treasures of Allah, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.) Nuh is informing them that he is a Messenger from Allah, calling to the worship of Allah alone, without any partners and he is doing this by the permission of Allah. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allah, nor does he have any knowledge of the Unseen, except what Allah has allowed him to know. Likewise, he is not an angel, rather, he is merely a human Messenger aided with miracles. Nuh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allah will not reward them for their deeds. Allah knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

(قَالُوا يٰ نُوحُ قَدْ جَادَلْتَنَا فَاكْثَرْتَ جِدَالَنَا فَاتِنَا بِمَا
تَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ - قَالَ اِنَّمَا يَأْتِيكُمْ بِهِ
اللّٰهُ اِنْ شَاءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ - وَلَا يَنْفَعُكُمْ
نُصْحِي اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ
يُرِيْدُ اَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُوْنَ)

(32. They said: "O Nuh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.") (33. He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.") (34. "And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray. He is your Lord! and to Him you shall return.")

The People's Request of Nuh to bring the Torment and His Response to Them

Allah, the Exalted, informs that the people of Nuh sought to hasten Allah's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

(قَالُوا يٰ نُوحُ قَدْ جَادَلْتَنَا فَاكْثَرْتَ جِدَالَنَا)

(They said: "O Nuh! You have disputed with us and much have you prolonged the dispute with us..." They meant by this, "You (Nuh) have argued with us long enough, and we are still not going to follow you."

(فَاتِنَا بِمَا تَعِدُنَا)

(now bring upon us what you threaten us with,) What he (Nuh) promised is referring to the vengeance and torment (from Allah). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

(اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ اِنَّمَا يٰتِيْكُمْ بِهٖ اللّٰهُ اِنْ شَآءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ)

("...if you are of the truthful." (In reply to this,) He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.")11:32-33(This means, ` It is only Allah Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes. '

(وَلَا يَنْفَعُكُمْ نٰصِحِيْ اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ)

(And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.) This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

(اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ)

(if Allah's will is to keep you astray.) This means: your deception and your ultimate destruction.

(هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُوْنَ)

(He is your Lord! and to Him you shall return.) He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs

the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي
وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ)

(35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.)

An Interruption to verify the Truthfulness of the Prophet

This is presented in the middle of the story to affirm the story itself. It is as if Allah, the Exalted, is saying to Muhammad , "Or do these obstinate disbelievers say that he fabricated this and invented it himself"

(قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي)

(Say: "If I have fabricated it, upon me be my crimes...") This means: such sin would be mine alone.

(وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ)

(but I am innocent of (all) those crimes which you commit.) This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allah for one who lies on Allah.

(وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا
مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ -
وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِينَا وَلَا تُخَاطِبْنِي فِي
الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِقُونَ - وَيَصْنَعِ الْفُلَكَ
وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ
إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ -

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(36. And it was revealed to Nuh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.) (37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned.") (38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.") (39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.")

The Revelation to Nuh concerning what would happen to the People and the Command to prepare for It

Allah, the Exalted, sent revelation to Nuh when his people hastened the vengeance and punishment of Allah upon themselves. Then, Nuh supplicated against them, as Allah mentioned, when He said;

(رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا)

(My Lord! Leave not one of the disbelievers inhabiting the earth!))71:26(And he said,

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!")54:10(At this point Allah revealed to him,

(أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ)

(None of your people will believe except those who have believed already.) Therefore, do not grieve over them and do not be concerned with their affair.

(وَاصْنَعِ الْفُلَ)

(And construct the ship.) The word Fulk here means ship.

(بِأَعْيُنِنَا)

(under Our Eyes) This means under Our vision.

(وَوَحَيْنَا)

(and with Our revelation,) This means, "We will teach you (Nuh) what to do."

(وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ)

(and address Me not on behalf of those who did wrong; they are surely to be drowned.) Muhammad bin Ishaq mentioned from the Tawrah, "Allah commanded him (Nuh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship. Concerning Allah's statement,

(وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ)

(And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.) This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

(قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ)

(He said: "If you mock at us, so do we mock at you likewise...") This is a severe threat and a serious warning.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(who it is on whom will come a torment that will cover him with disgrace) This means that it (the torment) will humiliate him in this life.

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom will fall a lasting torment.) that is continuous and everlasting.

(حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few.")

The beginning of the Flood and Nuh loads Every Creature in Pairs upon the Ship

This was the promise of Allah to Nuh , when the command of Allah came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allah said,

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثَمَرٍ - وَقَجَّرْنَا
الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ -
وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي بِأَعْيُنِنَا
جَزَاءً لِّمَن كَانَ كُفِرَ)

(So We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected!))54:11-14(In reference to Allah's statement,

(وَفَارَ التَّنُّورُ)

(and the oven gushed forth.) It is related from Ibn `Abbas that he said, "At-Tannur is the face of the earth." This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the Tananir, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations). At this point, Allah commanded Nuh to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey. Concerning Allah's statement,

(وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ)

(and your family -- except him against whom the Word has already gone forth) This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allah. Among them was the son of Nuh, Yam, who went in hermitage. Among them was the wife of Nuh who was a disbeliever in Allah and His Messenger. Concerning Allah's statement,

(وَمَنْ ءَامَنَ)

(and those who believe.) from your people.

(وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(And none believed with him, except a few.) This means that only a very small number believed, even after the long period of time that he (Nuh) was among them -- nine hundred and fifty years. It is reported from Ibn `Abbas that he said, "They were eighty people including their women."

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا
إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ - وَهِيَ تَجْرِي بِهِمْ فِي
مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ
يَبْنَىٰ اِرْكَبْ مَعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ - قَالَ
سَآوَىٰ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَآءِ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّٰهِ إِلَّا مَنْ رَّحِمَ وَحَالَ
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ)

(41. And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.") (42. So it (the ship) sailed with them amidst waves like mountains, and Nuh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers.") (43. The son replied: "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.)

The riding upon the Ship and Its sailing through the huge Waves

Allah, the Exalted, says concerning Nuh, that he said to those whom he was commanded to carry them with him in the ship,

(ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا)

(Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage.) This means that its sailing upon the surface of the water, the end of its journeying and its anchoring, would all be with the Name of Allah. Abu Paja' Al-Utaridi recited it, (مُجْرِيهَا اللَّهُ بِسْمِ) (ومُرْسِيهَا) "In the Name of Allah, Who will be the One Who moves its course, and rests its anchor." Allah, the Exalted, said,

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ - وَقُلِ
رَبِّ أَنْزَلْنِي مِنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ)

(And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allah, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.")23:28-29(For this reason, it is preferred to mention the Name of Allah (Bismillah) at the beginning of all affairs. The Name of Allah should be mentioned when boarding a ship, or when mounting an animal. This is as Allah, the Exalted, says,

(وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ
وَالْأَنْعَامِ مَا تَرْكَبُونَ لِتَسْتَوُوا عَلَى ظُهُورِهِ)

(And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.)43:12-13(This practice (mentioning Allah's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Surat Az-Zukhruf (43), if Allah wills. In reference to Allah's statement,

(إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ)

(Surely, my Lord is Oft-Forgiving, Most Merciful.) Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nuh) mentions that His Lord is Oft Forgiving, Most Merciful. This is similar to Allah's statement,

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.)
7:167(He also says,

وَإِنَّ رَبَّكَ لَدُوٌّ مَغْفِرَةٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

(But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.) 13:6(Likewise, there are many other verses that combine Allah's mercy and His vengeance. Concerning Allah's statement,

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ

(So it sailed with them amidst waves like mountains.) This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allah. It moved under His shade, His help, His protection and His blessing. This is as Allah, the Exalted, said,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْوَاعٌ

(Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.)69:11-12(Allah also said,

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي بِأَعْيُنِنَا
جَزَاءً لِمَنْ كَانَ كُفِرًا - وَلَقَدْ ثَرَكْنَاهَا آيَةً فَهَلْ
مِنْ مُدْكِرٍ

(And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition))54:13-15(

The Story of the drowning of Nuh's Disbelieving Son

Allah continues the story, saying,

(وَنَادَى نُوحٌ ابْنَهُ)

(and Nuh called out to his son,) This was the fourth son of Nuh. His name was Yam and he was a disbeliever. His father, Nuh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

(قَالَ سَأُوۡىٓ إِلَىٰ جَبَلٍ يَّعۡصِمُنِي مِنَ الْمَآءِ)

(The son replied: "I will betake myself to some mountain, it will save me from the water.") He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nuh, said to him,

(لَا عَاصِمَ الْيَوۡمَ مِنۡ أَمۡرِ اللّٰهِ إِلَّا مَن رَّحِمَ)

(This day there is no savior from the decree of Allah except him on whom He has mercy.) This means that nothing will be saved today from the command of Allah.

(وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ)

(And waves came in between them, so he (the son) was among the drowned.)

(وَقِيلَ يَا أَرْضُ ابۡلَعِي مَآءَكَ وَيَسَّمَآءُ أَقۡلِعِي
وَعِيشَ الْمَآءِ وَقۡضِي الْأَمۡرُ وَاسۡتَوَتۡ عَلَى
الۡجُودِيّٰ وَقِيلَ بُعۡدًا لِّلۡقَوۡمِ الظَّٰلِمِينَ)

(44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Judi, and it was said: "Away with the people who are wrongdoing!")

The End of the Flood

Allah, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

(وَعِيشَ الْمَآءِ)

(And the water was made to subside) This means that it (the water) began to decrease.

(وَقَضِيَ الْأَمْرُ)

(and the decree was fulfilled.) This means that all of those who disbelieved in Allah were removed from the people of the earth. Not a single one of them remained upon the earth.

(وَأَسْتَوَتْ)

(And it (the ship) rested) This is referring to the ship and those who were in it.

(عَلَى الْجُودَى)

(on (Mount) Judi.) Mujahid said, "Judi is a mountain in Al-Jazirah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Judi) humbled itself for Allah, the Mighty and Sublime, and therefore it was not drowned. This is why Nuh's ship anchored upon it." Qatadah said, "The ship rested upon it (Mount Judi) for a month before they (the people) came down from it." Qatadah also said, "Allah made Nuh's ship remain on Mount Judi in the land of Al-Jazirah, as a lesson and a sign." Even the early generations of this Ummah saw it. How many ships are there that have come after it and have been destroyed and became dust

(وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ)

(and it was said: "Away with the people who are wrongdoing!") means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allah. For verily, they were destroyed to the last of them, and none of them survived.

(وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ - قَالَ
يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا
تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ
مِنَ الْجَاهِلِينَ - قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ

مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُن
مِّنَ الْخَسِرِينَ)

(45. And Nuh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges.") (46. He said: "O Nuh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant.") (47. Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.")

A Return to the Story of the Son of Nuh and mentioning what transpired between Nuh and Allah concerning Him

This was a request for information and an inquiry from Nuh concerning the circumstances of his son's drowning.

(فَقَالَ رَبِّ إِنَّ ابْنِي مِنِّي أَهْلِي)

(and said, "O my Lord! Verily, my son is of my family!") This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges"

(قَالَ يُونُسُ إِنَّهُ لَيْسَ مِنِّي أَهْلِكَ)

(He (Allah) said: "O Nuh! Surely, he is not of your family...") This means, "He (your son) is not of those whom I promised you that I would save those of your family who believe." For this reason Allah said,

(وَأَهْلِكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(and your family except him against whom the Word has already gone forth.))11:40(Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allah, Nuh peace be upon him. Concerning Allah's statement,

(إِنَّهُ لَيْسَ مِنِّي أَهْلِكَ)

(Surely, he is not of your family;) meaning that he (Nuh's son) was not among those whom Allah promised to save. `Abdur-Razzaq recorded that Ibn `Abbas said, "He was the son of Nuh, but he opposed him in deeds and intention." `Ikrimah said in some of the modes of recitation it said here, (صَالِحٌ غَيْرَ عَمَلًا إِنَّهُ) "Verily, he (Nuh's son) worked deeds that were not righteous."

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ
أُمَّةٍ مِّمَّن مَّعَكَ وَأُمَّةٍ سَنُنَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا
عَذَابٌ أَلِيمٌ)

(48. 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 (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.")

The Command to descend from the Ship with Peace and Blessings

Allah, the Exalted, informs of what was said to Nuh when the ship anchored on Mount Judi, peace be upon him, peace were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muhammad bin Ka`b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure. Muhammad bin Ishaq said, "When Allah wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allah, the Exalted, says,

(وَقِيلَ يَا رِضُ اْبْلَعِي مَاءَكِ)

(And it was said: "O earth! Swallow up your water...") 11:44(Thus, the water began decreasing and subsiding until the ship settled on Mount Judi. The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nuh) saw the mountain tops. Then after forty more days, Nuh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nuh could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nuh knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allah sent the flood, until the time of Nuh sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا)

(It was said: "O Nuh! Come down (from the ship) with peace from Us)

(تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ
الْعَقِبَةَ لِلْمُتَّقِينَ)

(49. 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.)

The Explanation of These Stories is a Proof of the Revelation of Allah to His Messenger

Allah, the Exalted, says to His Prophet concerning these stories and their like,

(مِنْ أَنْبَاءِ الْغَيْبِ)

(of the news of the Unseen) from the information of the unseen of the past. Allah revealed it to you (the Prophet) in the way that it occurred, as if he witnessed it himself.

(نُوحِيهَا إِلَيْكَ)

(which We reveal unto you;) This means, "We teach it to you (Muhammad) as revelation from Us to you."

(مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا)

(neither you nor your people knew it before this.) This means that neither you (Muhammad) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allah Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا)

(Verily, We will indeed make victorious Our Messengers and those who believe.) Allah also said,

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.))37:171-172(Then, Allah says,

(فَاصْبِرْ إِنَّ الْعَقَبَةَ لِلْمُتَّقِينَ)

(So be patient. Surely, the (good) end is for those who have Taqwa.)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ إِنِّي أَنُتُمْ إِلَّا مُفْتَرُونَ - يَقَوْمِ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَىٰ الَّذِي
فَطَرَنِي أَفَلَا تَعْقِلُونَ - وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ
تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِّدْرَارًا وَيَزِدْكُمْ
قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ)

(50. And to the `Ad (people We sent) their brother Hud. He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!) (51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand") (52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.")

The Story of Prophet Hud and the People of `Ad

Allah, the Exalted, says,

(و)

(And) This is an introductory to what is implied: "Verily, We sent."

(إِلَىٰ عَادٍ أَخَاهُمْ هُودًا)

(to the `Ad (people) their brother Hud.) Hud came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him.

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allah says,

(يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا)

(He will send you (from the sky) abundant rain,)

(قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - إِن
نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا 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)

(53. They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.) (54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship,) (55. Besides Him (Allah). So plot against me, all of you, and give me no respite.") (56. 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 (the truth).)

The Conversation between (the People of) `Ad and Hud

Allah, the Exalted, informs that they said to their Prophet,

(مَا جِئْنَا بِبَيِّنَةٍ)

(No evidence have you brought us.) This means that they claimed that Hud had not brought them any proof or evidence for what he claimed.

(وَمَا نَحْنُ بِتَارِكِي ءَالِهَتِنَا عَنْ قَوْلِكَ)

(and we shall not leave our gods for your (mere) saying!) They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols

(وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ)

(and we are not believers in you.) This means that they did not believe what he was saying was true.

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ)

(All that we say is that some of our gods have seized you with evil.) They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

(قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا
تُشْرِكُونَ مِنْ دُونِهِ)

(He said: "I call Allah to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allah).")11:54-55(Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allah).

(فَكِيدُونِي جَمِيعًا)

(So plot against me, all of you,) you and your gods if they are true."

(ثُمَّ لَا تُنْظِرُونَ)

(and give me no respite.) the blinking of an eye." Then, Allah says,

(إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ
إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا)

(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.) Every creature is under His (Allah's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path. Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hud had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allah alone, without any partners. He is the One in Whose Hand is the sovereignty and He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

(فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَعْنَاكُمْ مَا أَرْسَلْتُ بِهِ إِلَيْكُمْ
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ - وَلَمَّا جَاءَ أَمْرُنَا
نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ - فَوَتِلْكَ عَادٌ جَحَدُوا
بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ - وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ أَلَّا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَّا بُعْدًا لِّعَادٍ قَوْمِ
هُودٍ)

(57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.) (58. And when Our commandment came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a severe torment.) (59. Such were)the people of (`Ad. They rejected the Ayat of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).) (60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, `Ad disbelieved in their Lord. So away with `Ad, the people of Hud.) Hud says to them, "If you turn away from that which I have brought to you in

reference to worship of Allah, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allah to you, which He has sent me with."

(وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ)

(My Lord will make another people succeed you,) This refers to a group of people who will worship Allah alone, without associating anything with Him. This also implies that the polytheists do not bother Allah and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

(إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ)

(Surely, my Lord is Guardian over all things.) This means that Allah is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of `Ad and the Salvation of Those among Them Who believed

(وَلَمَّا جَاءَ أَمْرُنَا)

(And when Our commandment came,) This is referring to the barren wind with which Allah destroyed them, to the very last of them. The mercy and kindness of Allah, the Exalted saved Hud and his followers from this terrible punishment.

(فَوَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ)

(Such were `Ad (people). They rejected the Ayat of their Lord) This means they disbelieved in the proofs and revelations (of Allah) and they disobeyed the Messengers of Allah. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, `Ad disbelieved in Hud and their disbelief was considered disbelief in all of the Messengers.

(وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ)

(and followed the command of every proud, obstinate.) This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allah and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

(أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ)

(Verily, `Ad disbelieved in their Lord.)

(وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ
رَبِّي قَرِيبٌ مُّجِيبٌ)

(61. And to Thamud (people We sent) their brother Salih. He said: "O my people! Worship Allah: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive.")

The Story of Salih and the People of Thamud

Allah, the Exalted, says,

(و)

(And) This is an introduction to that which is implied, "Verily, We sent."

(إِلَى تَمُودَ)

(to Thamud) They were a group of people who were living in cities carved from the rocks, between Tabuk and Al-Madinah (in Arabia). They lived after the people of `Ad, so Allah sent to them,

(أَخَاهُمْ صَالِحًا)

(their brother Salih.) He (Salih) commanded them to worship Allah alone. He said to them,

(هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ)

(He brought you forth from the earth) This means: `He began your creation from it (the earth). From it He created your father, Adam.'

(وَاسْتَعْمَرَ كُمْ فِيهَا)

(and settled you therein,) This means: `He made you prosperous in the earth. You are settled in it and you treasure it.'

(فَاسْتَغْفِرُوا هُ)

(then ask forgiveness) `This is in reference to your previous sins. '

(ثُمَّ تَوْبُوا إِلَيْهِ)

(and turn to Him in repentance.) `This is in reference to the future.'

(إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ)

(Certainly, my Lord is Near (to all by His knowledge), Responsive.) This is similar to Allah's statement,

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ)

(And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.) 2:186

(قَالُوا يَصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا
أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ
مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ - قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ
كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَعَآتَنِي مِنْهُ رَحْمَةً فَمَنْ
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ
تَخْسِيرٍ)

(62. They said: "O Salih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped But we are really in grave

doubt as to that to which you invite us.") (63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him Then you increase me not but in loss.")

The Conversation between Salih and the People of Thamud

Allah, the Exalted, mentions what transpired in the discussion between Salih and his people. Allah informs of their ignorance and obstinacy in their statement,

(قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هَذَا)

(You have been among us as a figure of good hope till this!) They were saying in this, "We had hope in your strong intellect before you began saying what you have said."

(أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا)

(Do you (now) forbid us the worship of what our fathers have worshipped) "what those who were before us were upon."

(وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ)

(But we are really in grave doubt as to that which you invite us.) This alludes to the great amount of doubt that they had.

(قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(He said: "O my people! Tell me, if I have a clear proof from my Lord...") `In reference to what He (Allah) has sent me with to you, I am upon conviction and sure evidence.'

(وَأَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ)

(and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him) `and abandon calling you to the truth and the worship of Allah alone. If I did so, you would not be able to bring me any benefit, nor increase me

(غَيْرَ تَخْسِيرٍ)

(but in loss.)' This means loss and ruin.

(وَيَقَوْمٌ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَدَرُوهَا تَأْكُلْ فِي
 أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ
 قَرِيبٌ - فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
 أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ مَكْدُوبٍ - فَلَمَّا جَاءَ أَمْرُنَا
 نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
 وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ -
 وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
 دِيَارِهِمْ جِثْمِينَ - كَأَن لَّمْ يَعْنُوا فِيهَا إِلَّا إِنَّا تَمُودَ
 كَفَرُوا رَبَّهُمْ إِلَّا بَعْدًا لِّتَمُودَ)

(64. "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.") (65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.") (66. So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord -- He is the All-Strong, the All-Mighty.) (67. And As-Sayhah (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.) (68. As if they had never lived there. No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud!) A discussion of this story has already preceded in Surat Al-A'raf and it is sufficient without having to be repeated here. Allah is the Giver of success.

(وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبَشْرَى قَالُوا سَلَامًا
 قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ - فَلَمَّا
 رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ
 خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ -
 وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ

وَرَاءِ إِسْحَاقَ يَعْقُوبَ - 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)

(69. And verily, there came Our messengers to Ibrahim with the glad tidings. They said: "Salamun (greetings or peace!)" He answered, "Salamun (greetings or peace!)," and he hastened to entertain them with a roasted calf.) (70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lut.") (71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub.) (72. She said (in astonishment): "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!") (73. They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family)of Ibrahim(. Surely, He (Allah) is All-Praiseworthy, All-Glorious.")

The Coming of the Angels to Ibrahim and Their Glad Tidings to Him of Ishaq and Ya`qub

Allah, the Exalted, says,

(وَلَقَدْ جَاءَتْ رُسُلَنَا)

(And verily, there came Our messengers) The word "messengers" here means angels.

(إِبْرَاهِيمَ بِالْبُشْرَى)

(to Ibrahim with the glad tidings.) It has been said that the word "the glad tidings" means, "Receive the glad tidings of Ishaq." Others have said that it means, "The destruction of the people of Prophet Lut." The proof of the correctness of the first view is in Allah's statement,

(فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
يُجَادِلُنَا فِي قَوْمِ لُوطِ)

(Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us for the people of Lut.)11:74(

(قَالُوا سَلَامًا قَالَ سَلَامٌ)

(They said: "Salaman." He answered, "Salamun.") This means, "Upon you." The scholars of explanation have said, "Ibrahim's reply of `Salamun' was better than that with which they had greeted him with, because the subjective case (Salamun instead of Salaman) alludes to affirmation and eternity. "

(فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ)

(and he hastened to entertain them with a roasted calf.) This means that he (Ibrahim) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word Hanidh means roasted upon heated stones. This meaning has been reported from Ibn `Abbas, Qatadah and others. This is as Allah has said in another verse,

(فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ - فَقَرَّبَهُ إِلَيْهِمْ
قَالَ أَلَا تَأْكُلُونَ)

(Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat")51:26-27(This verse contains many aspects of the etiquettes of hosting guests.

(فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ)

(But when he saw their hands went not towards it (the meal), he mistrusted them,) This means that he felt estranged from them.

(وَأَوْجَسَ مِنْهُمْ خِيفَةً)

(and conceived a fear of them.) This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrahim saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

(وَأَوْجَسَ مِنْهُمْ خِيفَةً)

(and conceived a fear of them.) As-Suddi said, "When Allah sent the angels to the people of Lut, they set out walking in the form of young men, until they came to Ibrahim and they were hosted by him. When Ibrahim saw them, he rushed to host them.

(فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ)

(Then he turned to his household, and brought out a roasted calf.)51:26(He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): `Will you not eat' They said, `O Ibrahim! Verily, we do not eat food without a price.' Ibrahim then said, `Verily, this food has a price.' They said, `What is its price' He said, `You must mention the Name of Allah over it before eating it and praise Allah upon finishing it.' Jibril then looked at Mika'il and said, `This man has the right that his Lord should take him as an intimate friend.'

(قَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ)

(But when he saw their hands went not towards it (the meal), he mistrusted them,) When Ibrahim saw that they were not eating, he became scared and frightened by them. Then, when Sarah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, `What amazing guests we have. We serve them ourselves, showing them respect and they do not eat our food.'" Then, concerning Allah's statement about the angels,

(قَالُوا لَا تَخَفْ)

(They said: "Fear not,") They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lut in order to destroy them." Then, Sarah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair. Concerning Allah's statement,

(وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(and after Ishaq, of Ya`qub.) This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya`qub was the son of Ishaq, just as Allah says in Surat Al-Baqarah,

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ)

(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, Ishaq, One God, and to him we submit."))2:133(From this point in this verse there is an evidence for those who say that Isma`il was the son of Ibrahim who was to be sacrificed. It could not have been Ishaq, because the glad tidings were given that he would have a son born to him named Ya`qub. So how could Ibrahim be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya`qub, who was promised The promise of Allah is true and there is no breaking of Allah's promise. Therefore, it is not

possible that Ibrahim was to sacrifice this child (Ishaq) with the condition being as it was. This makes it clear that Isma`il was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allah. 9

(قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا)

(She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man") Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

(فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ)

(Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!")51:29(This was the custom of the women in their speech and actions when they were expressing amazement.

(قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ)

(Then said: "Do you wonder at the decree of Allah") This means that the angels were saying to her, "Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills."

(رَحِمَتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
مَّجِيدٌ)

(The mercy of Allah and His blessing be on you, O the family (of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious.) This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two Sahihs that they (the Prophet's Companions) said, "Verily, we already know how to greet you with Salam (peace), but how do we send Salah (prayer) upon you, O Messenger of Allah" He said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say, "O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrahim and the family of Ibrahim. And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrahim. Truly, You are the All-Praiseworthy, All-Glorious.")

(فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
يُجَادِلُنَا فِي قَوْمِ لُوطٍ - إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ
مُنِيبٌ - يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ
أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ)

(74. Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.) (75. Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.) (76. "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.")

The Dispute of Ibrahim over the People of Lut

Allah, the Exalted, informs of what happened after the fright of Ibrahim left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lut. When they told him of this, he spoke to them as Sa`id bin Jubayr narrated concerning this verse. Sa`id said: When Jibril and the other angels who were with him came to Ibrahim, they said,

(إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ)

(Verily, we are going to destroy the people of this town.) Ibrahim said to them, "Will you destroy a town that has three hundred believers in it" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it" They said, "No." He said, "Will you destroy a town that has forty believers in it" They said, "No." He then said, "Thirty" They still replied, "No." This continued until he said, "Five" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it" They said, "No." With this, Ibrahim said,

إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ
وَأَهْلَهُ إِلَّا امْرَأَتَهُ

(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.") Therefore, Ibrahim remained silent and his soul was at rest. Concerning Allah's statement,

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أُوَّاهٌ مِّنِيْبٌ

(Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah).) 11:75(This is a commendation for Ibrahim because of these beautiful characteristics. Then Allah says,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ
رَبِّكَ

(O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth.) This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ - وَجَاءَهُ قَوْمُهُ
يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ
قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ
وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ -
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا تُرِيدُ

(77. And when Our messengers came to Lut, he was grieved on account of them and was concerned for them. He said: "This is a distressful day.") (78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwa of Allah and disgrace me not with regard

to my guests! Is there not among you a single right-minded man") (79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!")

The Coming of the Angels to Lut, His Grief, and His Discussion with His People

Allah, the Exalted, informs about the coming of His messenger angels. After they informed Ibrahim of their mission to destroy the people of Lut, they left him and set out to destroy Lut's people that very night. After leaving Ibrahim, they came to Lut. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allah that contained much wisdom and a firm evidence. Their appearance saddened him (Lut) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people would host them and harm them.

(وَقَالَ هَذَا يَوْمٌ عَصِيبٌ)

(He said: "This is a distressful day.") Ibn `Abbas and others said that this means, "A severe test for him." This was because he knew that he would have to defend them and it would cause great problems for him. Qatadah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, `By Allah, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatadah said, "They were ordered not to destroy them until their Prophet testified against them of this." Concerning Allah's statement,

(يُهِرَّعُونَ إِلَيْهِ)

(rushing towards him.) meaning, they made haste and rushed due to their delight of this (new young men). Concerning the statement,

(وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ)

(and since aforetime they used to commit crimes.) This means that this did not cease being their behavior until they were seized (by Allah's torment) and they were still in the same condition.

(قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(He said: "O my people! Here are my daughters (the women of the nation), they are purer for you...") This was his attempt to direct them to their women, for verily the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ)

(Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!))26:165-166(Allah said in another verse,

(قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ)

(They (the people of the city) said: "Did we not forbid you from entertaining any of the `Alamin")15:70(This means, "Didn't we forbid you from hosting men (male) guests"

(قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعَلِينَ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(Lut(said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.)15:71-72(Then, Allah said, in this noble verse,

(هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(Here are my daughters, they are purer for you.) Mujahid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation." A similar statement has been reported from Qatadah and others. Concerning the statement,

(فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي)

(So have Taqwa of Allah and disgrace me not with regard to my guests!) This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man) This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you"

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have no need of your daughters...") This means, "Verily, you know that we do not want our women, nor do we desire them."

(وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ)

(and indeed you know well what we want!) This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this"

(قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ)

(قَالُوا يَلُوذُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرُ
بِأَهْلِكَ يَقِطَعُ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا
أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.") (81. They (messengers) said: "O Lut! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near")

Lut's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allah, the Exalted says that Lut was threatening them with his statement,

(لَوْ أَنَّ لِي بِكُمْ قُوَّةً)

(Would that I had strength (men) to overpower you,) meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allah said,

«رَحْمَةُ اللَّهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ
شَدِيدٍ»

وَجَلَّ عَزَّ اللَّهُ يَعْني

«فَمَا بَعَثَ اللَّهُ بَعْدَهُ مِنْ نَبِيِّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ»

(May Allah's mercy be upon Lut, for verily, he betook himself to a powerful support --)meaning Allah, the Mighty and Sublime.(Allah did not send any Prophet after him, except amidst)an influential family(among his people.) With this, the angels informed him that they were the messengers of Allah sent to them. They also told him that his people would not be able to reach him (with any harm).

(قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ)

(They (messengers said): "O Lut! Verily, we are the messengers from your Lord! They shall not reach you!) They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

(وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ)

(and let not any of you look back;) This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

(إِلَّا أُمَّرَأَتَكَ)

(but your wife,) Most of the scholars said that this means that she would not travel at night and she did not go with Lut. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

(إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(Indeed, morning is their appointed time. Is not the morning near) They were saying this while Luts people were standing at his door. They tried to rush his door from all sides and Lut was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allah said,

وَلَقَدْ رَاوَدُوهُ عَنِ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذُرِي)

(And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings.")54:37(

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ)
(مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ)

(82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.) (83. Marked from your Lord; and they are not ever far from the wrongdoers.)

The Town of Lut's People is overturned and Their Destruction

Allah, the Exalted, says,

(فَلَمَّا جَاءَ أَمْرُنَا)

(So when Our commandment came,) This happened at sunrise.

(جَعَلْنَا عَلَيْهَا)

(We)turned it(...) The city of Sadum (Sodom)

(سَافِلَهَا)

(upside down,) This is similar to Allah's statement,

(فَغَشَّاهَا مَا غَشَّى)

(So there covered them that which did cover (torment with stones).)53:54(This means, "We rained upon it with stones made of Sjjil." Sjjil is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn ` Abbas and others. Some of the scholars said that it

(Sjjil) derived from the word Sang, which means a stone. Some others said it means Wakil, which is clay. In another verse Allah says,

(حِجَارَةٌ مِّنْ طِينٍ)

(the stones of clay,) This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "Sjjil means that which is big and strong." Concerning Allah's statement,

(مَنْضُودٍ)

(in an array.) Some of the scholars said that Mandud means the stones were arranged in the heavens and prepared for that (destruction). Others said,

(مَنْضُودٍ)

(in an array.) This word means that some of them (the stones) followed others in their descent upon the people of Lut. Concerning the statement,

(مُسَوَّمَةٌ)

(Marked) meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatadah and `Ikrimah both said, "Musawwamah means each stone was encompassed by a sprinkling of red coloring." The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained. Concerning Allah's statement,

(وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ)

(and they are not ever far from the wrongdoers.) This means that this vengeance (of Allah) is not far from similar wrongdoers. Verily, it has been reported in a Hadith of the Sunan collections, from Ibn `Abbas, which he attributed to the Prophet ,

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَأَقْتُلُوا
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever you find doing the deed of Lut's people)homosexuality(, then kill the doer and the one who allows it to be done to him (both partners).)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ)

(84. And to the Madyan people (We sent) their brother Shu`ayb. He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.")

The Story of the People of Madyan and the Call of Shu`ayb

Allah, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Hijaz and Ash-Sham, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu`ayb and he was of the noblest of them in lineage. For this reason, Allah said,

(أَخَاهُمْ شُعَيْبًا)

(their brother Shu`ayb.) Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

(إِنِّي أُرَاكُمْ بِخَيْرٍ)

(I see you in prosperity) meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah's prohibitions.'

(وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ)

(and verily, I fear for you the torment of a Day encompassing.) This means the abode of the Hereafter.

(وَيَقَوْمٌ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا
عَلَيْكُمْ بِحَفِيفٍ-

(85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.") (86. "That which is left by Allah is better for you, if you are believers. And I am not a guardian over you.")

First, he (Shu`ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people.

He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja`far bin Jarir said,

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ)

(That which is left by Allah (after giving the rights of the people) is better for you,) "This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people." Ibn Jarir said that this statement has been reported from Ibn `Abbas and I say it is similar to Allah's statement,

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ)

(Say: "Not equal are Khabith (all that is evil) and Tayyib (all that is good), even though the abundance of Khabith may please you.")5:100(Allah then says,

(وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ)

(And I am not a guardian over you.) This means a watcher over you people. In other words, "Do this for Allah and not to be seen by the people."

(قَالُوا يَشْعِيبُ أَسْلَوْنَاكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ
ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ
الْحَلِيمُ الرَّشِيدُ)

(87. They said: "O Shu`ayb! Does your Salah command you 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!")

The Response of Shu`ayb's People

They said to Shu`ayb, in mockery,

(أَصْلَوْتُكَ)

(Does your Salah) Al-A`mash said, "This means your reading."

(تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(command you that we give up what our fathers used to worship,) meaning the idols and statues.

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ)

(or that we give up doing what we like with our property) This means, "Should we abandon our practice of lightening the scales because of your statement This is our wealth and we will do with it as we please." Al-Hasan said concerning Allah's statement,

(أَصْلَوْتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(Does your Salah command you that we give up what our fathers used to worship,)11:87("By Allah, this means that his prayer commanded them to abandon what their fathers used to worship." At-Thawri said concerning Allah's statement,

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ)

(or that we give up doing what we like with our property) "They were speaking in reference to the paying of Zakah (charity). "

(إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ)

(Verily, you are the forbearer right-minded!) Ibn `Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said, "These enemies of Allah were only saying this in mockery. May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so."

(قَالَ يَقَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي
وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ

إِلَى مَا أَنهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ)

(88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I put my trust and unto Him I repent.")

Shu` ayb's Refutation of His People

He said to them: Do you see O my people, that if I

(عَلَى بَيِّنَةٍ مِّن رَّبِّي)

(have a clear evidence from my Lord) meaning, upon clear guidance in that which I am calling to.

(وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا)

(and He has given me a good sustenance from Himself.) It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) meaning, `do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatadah said concerning Allah's statement,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) "He is saying, `I do not forbid you all from something while I do it myself."

(إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ)

(I only desire reform to the best of my power.) This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

(وَمَا تَوْفِيقِي)

(And my guidance cannot come) This means, "In whatever I intend that agrees with the truth."

(إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ)

(except from Allah, in Him I put my trust) This means in all of my affairs.

(وَالِيهِ أُنِيبُ)

(and unto Him I repent.) meaning; "I return." This has been said by Mujahid and others.

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا
أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا
قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ - وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(89. "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh or of Hud or of Salih, and the people of Lut are not far off from you!") (90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.") He (Shu`ayb) said to them,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people." Qatadah said,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) "He is saying, `Do not be influenced by your differing with me.'" As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them." Concerning His statement,

(وَمَا قَوْمٌ لُوطٍ مِّنكُمْ يَبْعِدِ)

(and the people of Lut are not far off from you!) It has been said that this refers to the period of time. Qatadah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

(وَاسْتَغْفِرُوا رَبَّكُمْ)

(And ask forgiveness of your Lord) from the previous sins.

(ثُمَّ تَوْبُوا إِلَيْهِ)

(and turn unto Him in repentance.) In whatever evil actions you may encounter in the future. Concerning his statement,

(إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(Verily, my Lord is Most Merciful, Most Loving.) to those who repent.

(قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا
لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْ لَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا
أَنْتَ عَلَيْنَا بِعَزِيزٍ - قَالَ يَقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ
مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ)

(91. They said: "O Shu`ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not powerful against us.") (92. He said: "O my people! Is then my family of more weight with you than Allah And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.")

The Response of Shu`ayb's People

They said,

(يَشْعَبُ مَا نَفَقَهُ)

(O Shu` ayb! We do not understand) This means that we do not comprehend.

(كَثِيرًا)

(much) `most of what you say'. Ath-Thawri said, "He (Shu` ayb) was called the orator of the Prophets." As-Suddi said,

(وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا)

(and we see you weak among us.) "They meant, `You are only one person.'" Abu Rawq said, "They meant, `You are despised, because your tribe is not upon your religion."

(وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ)

(Were it not for your family, you would have been stoned,) This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

(وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ)

(and you are not powerful against us.) This means, "You have no position of power over us."

Shu` ayb's Refutation of His People

(قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ)

(He said: "O my people! Is then my family of more weight with you than Allah")(He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted Does not your awe of Allah prevent you from harming His Prophet Indeed you have placed the fear of Allah,

(وَرَاءَكُمْ ظَهْرِيًّا)

(behind your backs.) This means that you have thrown it behind you. You do not obey it, nor do you respect it.

(إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ)

(Verily, my Lord is surrounding all that you do.) This means that He knows all of your actions and He will reward you according to them.

(وَيَقَوْمٌ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَمِلٌ سَوْفَ
تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ
وَارْتَقِبُوا اِنِّىْ مَعَكُمْ رَقِيبٌ - وَلَمَّا جَاءَ اَمْرُنَا
نَجَّيْنَا شُعَيْبًا وَالَّذِيْنَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا
وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةَ فَاصْبَحُوا فِيْ
دِيْرِهِمْ جَثَمِيْنَ - كَاْنَ لَمْ يَعْشُرُوْا فِيْهَا اِلَّا بُعْدًا
لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُوْدُ)

(93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.") (94. And when Our commandment came, We saved Shu` ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) (95. As if they had never lived there! So away with Madyan just as Thamud went away!)

**Shu` ayb's threatening of His People When the Prophet of Allah,
Shu` ayb, despaired of their response to him, he said, "O my
people,**

(اَعْمَلُوا عَلٰى مَكَانَتِكُمْ)

(Act according to your ability,) This means, "Act according to your current ways." This is actually a severe threat.

(اِنِّىْ عَمِلٌ)

(I am acting.) according to my way.

(سَوْفَ تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَاذِبٌ)

(You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!) meaning, between me and you.

(وَأَرْتَقِبُوا)

(And watch you!) This means to wait.

(إِنِّي مَعَكُمْ رَقِيبٌ)

(I too am watching with you.) Allah then says,

(وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيرِهِمْ جِثْمِينَ)

(And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) His saying Jathimin means extinct and lifeless without any movement. Here Allah mentions that a loud cry (Sayhah) came to them. In Surat Al-A`raf He says a severe quake (Rajfah) came to them. In Surat Ash-Shu`ara', He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allah only mentioned that which was suitable. In Surat Al-A`raf when they said,

(لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ
قَرْيَتِنَا)

(We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town.)7:88(In this verse it was suitable to mention a tremor, or quake (Rajfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allah mentioned the awful cry (Sayhah) which overcame them and killed them. In Surat Ash-Shu`ara' when they said,

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ
الصَّادِقِينَ)

(So cause a piece of the heaven to fall on us, if you are of the truthful!))26:187(Allah said in response,

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.)26:189(This is from the intricate secrets and to Allah belongs all praise and much bounty forever. Concerning the statement,

كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there!) This means it was as if they had not lived in their homes before that.

أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ)

(So away with Madyan as just as Thamud went away!) They (Thamud) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ - إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ
فِرْعَوْنَ بِرَشِيدٍ - يَاقَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأُورَدَهُمُ
النَّارَ وَيُسَّ الوِرْدُ المَورُودُ - وَأَتَّبَعُوا فِي هَذِهِ
لَعْنَةً وَيَوْمَ الْقِيٰمَةِ يُسَّ الرِّفْدُ المَرْفُودُ)

(96. And indeed We sent Musa with Our Ayat and a manifest authority.) (97. To Fir`awn and his chiefs, but they followed the command of Fir`awn, and the command of Fir`awn was no right guide.) (98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) (99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.)

The Story of Musa and Fir`awn

In these verses Allah informs of His sending Musa with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

(فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ)

(but they followed the command of Fir`awn.) This means that they followed his path, way and methodology in transgression.

(وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

(and the command of Fir`awn was no right guide.) This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir`awn will have a great share in that awful punishment. This is as Allah, the Exalted, said,

(فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً)

(But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)73:16(Allah also said,

(فَكَذَّبَ وَعَصَى - ثُمَّ أَدْبَرَ يَسْعَى - فَحَشَرَ فَنَادَى
- فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ اللَّهُ نَكَالَ
الْآخِرَةِ وَالْأُولَى - إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى
(

(But Fir`awn belied and disobeyed. Then he turned his back, striving (against Allah). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allah, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.)79:21-26(Allah also said,

(يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيئس
الورْدُ المورودُ)

(He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allah says,

(لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.))7:38(Allah also says that the disbelievers will say while they are in the Hellfire,

(رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلَ رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

("Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."))33:67-68(Concerning the statement,

(وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ)

(They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.) meaning, `We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

(وَيَوْمَ الْقِيَامَةِ يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(and on the Day of Resurrection, evil is the gift granted.) Mujahid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses." `Ali bin Abi Talhah said that Ibn `Abbas said,

(يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(evil indeed is the gift granted.) "The curse of this life and the Hereafter." Ad-Dahhak and Qatadah both said the same thing. This is similar to Allah's statement,

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا
يُنصَرُونَ - وَأُتْبِعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ)

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.))28:41-42(Allah also says,

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(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): "Cause Fir`awn's people to enter the severest torment!")40:46(

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ - وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ
مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ
تَثْبِيْبِ)

(100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing, and some have been (already) reaped.) (101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allah, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.)

The Lesson taken from the Destroyed Towns

When Allah mentioned the story of the Prophets and what happened with them and their nations -- how He destroyed the disbelievers and saved the believers -- He goes on to say,

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى)

(That is some of the news of the (population of) towns) meaning, news of them

نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ)

(which We relate unto you; of them, some are (still) standing,) This means still remaining.

وَحَصِيدٌ)

(and some have been (already) reaped.) This means totally destroyed.

وَمَا ظَلَمْنَاهُمْ)

(We wronged them not,) This means, "When We destroyed them."

وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(but they wronged themselves.) their rejecting their Messengers and disbelieving in them.

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ)

(So their gods, profited them)not(...) This is referring to their idols that they used to worship and invoke.

(مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ)

(other than Allah naught) the idols did not benefit them, nor did they save them when Allah's command came for their destruction.

وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ)

(nor did they add aught to them but destruction.) Mujahid, Qatadah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ
أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.) It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Verily, His punishment is painful (and) severe.) In the Two Sahih, it is recorded that Abu Musa said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.) Then the Messenger of Allah recited,

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong.)

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.) (104. And We delay it only for a term (already) fixed.) (105. On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed.)

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

(لَايَةً)

(a sure lesson). This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

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, the Exalted, also says,

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.))14:13(Concerning Allah's statement,

ذَلِكَ يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ)

(That is a Day whereon mankind will be gathered together,) This means the first of them and the last of them. This is similar to Allah's statement,

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And We shall gather them all together so as to leave not one of them behind.))18: 47(

(وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(and that is a Day when all will be present.) This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward. Concerning the statement,

(وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ)

(And We delay it only for a term (already) fixed.) This means for a fixed period of time than cannot be increased or decreased. Then He says,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ)

(On the Day when it comes, no person shall speak except by His (Allah's) leave.) This means that on the Day of Judgement no one will speak except with the permission of Allah. This is similar to another verse, which says,

(لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.))78:38(Allah also says,

(وَاخْشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all the voices will be humbled for the Most Gracious (Allah).) 20:108(In the Hadith about the intercession, which is recorded in the Two Sahihs, the Messenger of Allah said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعَا الرُّسُلُ
يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ»

(No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allah, save us, save us.") Concerning Allah's statement,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allah said,

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(When a party will be in Paradise and a party in the blazing Fire) 42:7(Al-Hafiz Abu Ya`la recorded in his Musnad on the authority of Ibn `Umar that `Umar said, "When this verse was revealed,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) I asked the Prophet , `O Messenger of Allah, will there be a sign for us to know (which party we are from) Will it be because of something that a person did, or something that he did not do' He said,

«عَلَى شَيْءٍ قَدْ فُرِعَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ
الْأَقْلَامُ، وَلَكِنْ كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

(O `Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).) Then Allah explains the situation of the wretched people and the happy people. He, the Exalted, says,

(فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهِيقٌ - خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا
يُرِيدُ)

(106. As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.) (107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

The Condition of the Wretched People and their Destination

Allah, the Exalted, says,

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(in it they will experience Zafir and Shahiq.) Ibn `Abbas said, "Az-Zafir is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafir and their inhaling will Shahiq." This will be due to the torment that they will be experiencing. We seek refuge with Allah from such evil.

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) Imam Abu Ja`far bin Jarir said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, `This is as enduring as the heavens and the earth.' Or, `It will last as until the night and day separate.' They would say, `As long as talkers at night continue to chat.' They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves. Thus, He said,

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allah said,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens.)
14:48(For this reason, Al-Hasan Al-Basri said concerning the statement of Allah,

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(the heavens and the earth endure.) "Allah is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal." Concerning Allah's statement,

(إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ)

(except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.) This is similar to His statement,

(النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.) 6:128(It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawhid. It is these whom Allah will bring out of the Fire by the intercession of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allah will remove from the Fire those who have never done any good, except for saying La ilaha illallah one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allah , including narrations from Anas bin Malik, Jabir bin `Abdullah, Abu Sa`id Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

(وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ)

(108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.)

The Condition of the Happy People and their Destination

Allah, the Exalted, says,

(وَأَمَّا الَّذِينَ سُعِدُوا)

(And those who are blessed.) These are the followers of the Messengers.

(فَفِي الْجَنَّةِ)

(they will be in Paradise,) This means that their final abode will be Paradise.

(خَالِدِينَ فِيهَا)

(abiding therein for all the time) This means that they will remain there forever.

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ)

(that the heavens and the earth endure, except as your Lord will:) The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allah. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe. Ad-Dahhak and Al-Hasan Al-Basri both said, "It is about the right of the disobedient people of Tawhid who were in the Fire and then brought out of it." Then Allah finished this statement by saying,

(عَطَاءٌ غَيْرَ مَجْدُودٍ)

(a gift without an end.) This means that it will never be cut off. This has been mentioned by Mujahid, Ibn `Abbas, Abu Al-`Aliyah and others. This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allah. Someone may think that the mention of Allah's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allah has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

(إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ)

(Verily, your Lord is the doer of whatsoever He intends.) Similarly, Allah says,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned as to what He does, while they will be questioned.)21:23(Here, Allah soothes the hearts and affirms the intent, by His saying,

(عَطَاءٌ غَيْرَ مَجْدُودٍ)

(a gift without an end.) It has been recorded in the Two Sahihis that the Messenger of Allah said,

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ قَيْدَبَحٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

(Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise!

Eternity and no death! O people of Hellfire! Eternity and no death!") In the Sahih it is recorded that the Messenger of Allah said,

«فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنَعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

(It will be said, `O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.)

(فَلَا تَكُ فِي مَرِيَةٍ مِمَّا يَعْبُدُ هَوْلَاءِ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِفُهُمْ
نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ - وَلَقَدْ آتَيْنَا مُوسَى
الْكِتَابَ فَاحْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ - وَإِنَّ
كُلًّا لَمَّا لِيُوقِفِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ
خَيْرٌ)

(109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.) (110. Indeed, We gave the Book to Musa, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).) (111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.)

Associating Partners with Allah is no doubt Misguidance

Allah, the Exalted, says,

(فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ)

(So be not in doubt as to what these people worship.) This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their Shirk. They are only mimicking their fathers in ignorance. Therefore, Allah will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allah will reward them for those good works in this life, before the life of the Hereafter. Concerning Allah's statement,

(وَإِنَّا لَمُوقِفُهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ)

(And verily, We shall repay them in full their portion without diminution.) `Abdur-Rahman bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution." Then, Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

(وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ)

(and had it not been for a Word)Kalimah(that had gone forth before from your Lord, the case would have been judged between them,) Ibn Jarir said, "If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now. The word Kalimah carries the meaning that Allah will not punish anyone until the proof has been established against him and a Messenger has been sent to him." This is similar to Allah's statement,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15(For verily, Allah says in another verse,

(وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(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). So bear patiently what they say.) 20:129-130(Then, Allah informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allah says,

وَإِنَّ كَلًّا لَّمَّا لِيُوقَبِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا
يَعْمَلُونَ خَبِيرٌ)

(And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.) This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds, their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allah's statement,

(وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ)

(And surely, all - everyone of them will be brought before Us.)36:32(

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَا تَرْكَبُوا إِلَى الَّذِينَ
ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ)

(112. So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.) (113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.)

The Command to Stand Firm and Straight

Allah, the Exalted, commands His Messenger and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allah also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him. Concerning Allah's statement,

(وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا)

(And incline not toward those who do wrong,) `Ali bin Abi Talhah said that Ibn `Abbas said, "Do not compromise with them." Ibn Jarir said that Ibn `Abbas said, "Do not side with those who do wrong." This is a good statement. This means, "Do not seek assistance from wrongdoers, because it will be as if you are condoning their actions (of evil)."

(فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
ثُمَّ لَا تُنصَرُونَ)

(lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.) This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

(وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يُوْذِئْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرَيْنِ -
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)

(114. And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.) (115. And be patient; verily, Allah wastes not the reward of the doers of good.)

The Command to establish the Prayer

Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ)

(And perform the Salah, at the two ends of the day) "This is referring to the morning prayer (Subh) and the evening prayer (Maghrib)." The same was said by Al-Hasan and ` Abdur-Fahman bin Zayd bin Aslam. In one narration reported by Qatadah, Ad-Dahhak and others, Al-Hasan said, "It means the morning prayer (Subh) and the late afternoon prayer (` Asr)." Mujahid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer (` Asr) at the end of the day." This was also said by Muhammad bin Ka` b Al-Qurazi and Ad-Dahhak in one narration from him.

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) Ibn ` Abbas, Mujahid, Al-Hasan and others said, "This means the night prayer (` Isha')." Ibn Al-Mubarak reported from Mubarak bin Fadal that Al-Hasan said,

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) "This means the evening (Maghrib) and late night (` Isha') prayers. The Messenger of Allah said,

«هُمَا زُلْفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاءُ»

(They are the approach of the night: Maghrib and `Isha'.) The same was said by Mujahid, Muhammad bin Ka`b, Qatadah and Ad-Dahhak (that this means the Maghrib and `Isha' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of Isra' (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (Tahajjud) was also made obligatory upon the Prophet and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him . Finally, this obligation was abrogated for the Prophet as well, according to one opinion. Allah knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allah's statement,

«إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(Verily, the good deeds remove the evil deeds.) This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a Hadith recorded by Imam Ahmad and the Sunan Compilers, that the Commander of the faithful, `Ali bin Abi Talib, said, "Whenever I used to hear a narration from the Messenger of Allah (), Allah would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allah) that the Prophet said it. If he swore by Allah, then I would believe him. Abu Bakr once told me -- and Abu Bakr was truthful -- that he heard the Messenger of Allah say,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي
رَكَعَتَيْنِ إِلَّا غُفِرَ لَهُ»

(There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).) In the Two Sahihs it is recorded that the Commander of the faithful, `Uthman bin `Affan made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allah . Then he said, "I saw the Messenger of Allah make Wudu' like this, and he said,

«مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَمْ
يُحَدِّثْ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.) In the Sahih it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَرَأَيْتُمْ لَوْ أَنَّ بِيَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟»

(Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him) They said, "No, O Messenger of Allah!" He () said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

(This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.) Muslim recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ»

(The five daily prayers, Jumu` ah (Friday prayer) to Jumu` ah and (the fast of) Ramadan to Ramadan are expiations for whatever sins were committed between them, as long as you stay away from the major sins.) Al-Bukhari recorded Ibn Mas` ud saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet and informed him about the incident. Thus, Allah revealed,

«وَأَقِمِ الصَّلَاةَ طَرْفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(And perform Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.)11:114(The man then said, "O Messenger of Allah, is this only for me" The Prophet replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

(This is for all of my (Ummah) followers.) Al-Bukhari recorded this narration in the Book of Prayer as well and the Book of Tafsir. Imam Ahmad recorded that Ibn ` Abbas said that a man

came to `Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. `Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allah." The man said, "Of course she was." `Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allah," just as `Umar had said. Then he went to the Prophet and told him the same story. The Prophet said,

«فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ اللَّهِ»

(She probably was a woman whose husband is away (fighting) in the path of Allah.) Then a verse of Qur'an was revealed,

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

(And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.) The man then said, "O Messenger of Allah! Is this verse only for me, or does it apply to all of the people in general" `Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allah said,

«صَدَقَ عُمَرُ»

(`Umar has spoken the truth.)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ
أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ
وَكَانُوا مُجْرِمِينَ - وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ)

(116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.) (117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.)

There must be a Group of People Who forbid Lewdness

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

(إِلَّا قَلِيلًا)

(except a few) This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad) to always have among them those who command the good and forbid the evil. This is as Allah says,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ)

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104(It is related in a Hadith that the Prophet said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ
يَعُمَّهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

(فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أُنْجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, There must be a Group of People Who forbid Lewdness Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

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بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ)

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104(It is related in a Hadith that the Prophet said,

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يَعْمَهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

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يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أُنجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasad in the earth,- except a few of those whom We saved from among them!) Concerning the statement,

(وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ)

(Those who did wrong pursued the enjoyment of good things of (this worldly) life,) This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

(وَكَاثُوا مُجْرِمِينَ)

(and were criminals.) Then, Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says, s

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

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

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

(And your Lord is not at all unjust to (His) servants.))41:46(

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ)

(إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.) (119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.")

Allah has not made Faith universally accepted

Allah, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

(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(Allah goes on to say,

(وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ)

(but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy.) This means that people will always differ in religions, creeds, beliefs, opinions and sects. Concerning Allah's statement,

(إِلَّا مَنْ رَحِمَ رَبُّكَ)

(Except him on whom your Lord has bestowed His mercy,) This means that those who have received the mercy of Allah by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allah. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad). Those who received Allah's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Hadith recorded in the Musnad and Sunan collections of Hadith. The routes of transmission of this Hadith all strengthen each other (in authenticity). In these narrations the Prophet said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ
فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ
فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

(Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.) They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allah" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(The sect that is upon what my Companions and I are upon.) Al-Hakim recorded this narration in his Mustadrak with this additional wording. Concerning Allah's statement,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ)

(And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") Allah, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of

this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two Sahihs it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكَ مِنْ أَشَاءِ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُبْشَىءَ اللَّهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَيَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ»

(Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hell-fire said, 'I have inherited the haughty and the arrogant people.' Then Allah said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allah will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!")

(وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ)

(120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.)

The Conclusion

Allah, the Exalted, is saying, 'We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allah helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.' Concerning Allah's statement,

(وَجَاءَكَ فِي هَذِهِ الْحَقُّ)

(And in this has come to you the truth,) This is referring to this Surah itself. This was said by Ibn `Abbas, Mujahid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Surah contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this Surah. In this Surah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ - وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ)

(121. And say to those who do not believe: "Act according to your ability and way, We are acting.") (122. And you wait! We (too) are waiting.)

Allah, the Exalted, commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning,

(اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

(Act according to your ability) This means upon your path and your way.

(إِنَّا عَامِلُونَ)

(We are acting (in our way). This means that we are upon our path and our way (Islam).

(وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ)

(And you wait ! We (too) are waiting.) This means,

(فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.)6:135(Verily, Allah fulfilled His promise to His Messenger , helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allah is truly the Most Mighty, Most Wise.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.)

Allah, the Exalted, informs that He is the All-Knower of the unseen of the heavens and the earth and that unto Him is the final return.

He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him. Concerning His statement,

(وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(And your Lord is not unaware of what you do.) This means, `The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.' This is the end of the Tafsir of Surah Hud, and all praises and thanks are due to Allah.

The Tafsir of Surah Yusuf

(Chapter - 12)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(الر تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ - إِنَّا أَنْزَلْنَاهُ قُرْآنًا
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ - نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ)

(1. Alif-Lam-Ra. These are the verses of the Book that is clear.) (2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) (3. We relate unto you the best of stories through Our revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it.)

Qualities of the Qur'an

the beginning of Surat Al-Baqarah we talked about the separate letters, Allah said,

(تِلْكَ ءَايَاتُ الْكِتَابِ)

(These are the verses of the Book) in reference to the Clear Qur'an that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allah said next,

(إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ)

(Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most honorable language, to the most honorable Prophet and Messenger , delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramadan. Therefore, the Qur'an is perfect in every respect. So Allah said,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا
إِلَيْكَ هَذَا الْقُرْءَانَ)

(We relate unto you the best of stories through Our revelations unto you, of this Qur'an.)

Reason behind revealing Ayah (12:3)

On the reason behind revealing Ayah (12:3), Ibn Jarir At-Tabari recorded that `Abdullah bin `Abbas said, "They said, `O, Allah's Messenger! Why not narrate to us stories' Later on, this Ayah was revealed,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ)

(We relate unto you the best of stories...) There is a Hadith that is relevant upon mentioning this honorable Ayah, which praises the Qur'an and demonstrates that it is sufficient from needing all books besides it. Imam Ahmad recorded a narration from Jabir bin `Abdullah that `Umar bin Al-Khattab came to the Prophet with a book that he took from some of the People of the Book. `Umar began reading it to the Prophet who became angry. He said,

«أُمَّتَهُوْكَونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟ وَالَّذِي نَفْسِي
بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، لَا تَسْأَلُوهُمْ عَنْ
شَيْءٍ فَيُخْبِرُوكُمْ بِحَقِّ فُكْذُبُونَهُ، أَوْ يَبَاطِلِ
فَتُصَدِّقُونَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى
كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

(Are you uncertain about it Ibn Al-Khattab By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Musa were living, he would have no choice but to follow me.) Imam Ahmad also recorded a narration from `Abdullah bin Thabit who said, "Umar came to Allah's Messenger and said; `O Messenger of Allah! I passed by a brother of mine from the tribe of Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you' The face of Allah's Messenger changed with anger. So I said to him, `Don't you see the face of Allah's Messenger" `Umar said, `We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger.' So the anger of the Prophet subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى
ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكَتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِي مِنَ
الْأُمَّمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

(By the One in Whose Hand is Muhammad's soul, if Musa appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.)"

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ)

(4. (Remember) when Yusuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.")

Yusuf's Dream

Allah says, 'Mention to your people, O Muhammad, among the stories that you narrate to them, the story of Yusuf.' Prophet Yusuf (Joseph) mentioned his dream to his father, Prophet Ya`qub (Jacob), son of Prophet Ishaq (Isaac), son of Prophet Ibrahim (Abraham), peace be upon them all. `Abdullah bin `Abbas stated that the dreams of Prophets are revelations from Allah. Scholars of Tafsir explained that in Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn `Abbas, Ad-Dahhak, Qatadah, Sufyan Ath-Thawri and `Abdur-Rahman bin Zayd bin Aslam. Yusuf's vision became a reality forty years later, or as some say, eighty years, when Yusuf raised his parents to the throne while his brothers were before him,

(وَاخْرُؤُوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ
مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا)

(and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!")

(قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ
)

(5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytan is to man an open enemy!")

Ya`qub orders Yusuf to hide His Vision to avoid Shaytan's Plots

Allah narrates the reply Ya`qub gave his son Yusuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yusuf's authority to such an extent that they would prostrate before him in respect, honor

and appreciation. Ya`qub feared that if Yusuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya`qub said to Yusuf,

﴿لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

(Relate not your vision to your brothers, lest they should arrange a plot against you.) This Ayah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Hadith that states,

«إِذَا رَأَىٰ أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَىٰ مَا يَكْرَهُ فَلْيَتَّحَوَّلْ إِلَىٰ جَنْبِهِ الْآخَرَ، وَلْيَتَّقِلْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

(If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allah from its evil and not tell it to anyone. Verily, it will not harm him in this case.) In another Hadith that Imam Ahmad and collectors of the Sunan collected, Mu`awiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

«الرُّؤْيَا عَلَىٰ رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.) Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet said,

«اسْتَعِينُوا عَلَىٰ قَضَاءِ الْحَوَائِجِ بِكَيْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

(Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.)

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ
كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya`qub, as He perfected it on your fathers, Ibrahim and Ishaq aforetime! Verily, your Lord is All-Knowing, All-Wise.")

Interpretation of Yusuf's Vision

Allah says that Ya`qub said to his son Yusuf, `Just as Allah chose you to see the eleven stars, the sun and the moon prostrate before you in a vision,

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ)

(Thus will your Lord choose you) designate and assign you to be a Prophet from Him,

(وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ)

(and teach you the interpretation of Ahadith).' Mujahid and several other scholars said that this part of the Ayah is in reference to the interpreting of dreams. He said next,

(وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ)

(and perfect His favor on you), `by His Message and revelation to you.' This is why Ya`qub said afterwards,

(كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ)

(as He perfected it aforetime on your fathers, Ibrahim...), Allah's intimate friend,

(وَإِسْحَاقَ)

(and Ishaq), Ibrahim's son,

(إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(Verily, your Lord is All-Knowing, All-Wise.) Allah knows best whom to chose for His Messages.

(لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ -
إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ
عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ - اقْتُلُوا يُوسُفَ
أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا
مِن بَعْدِهِ قَوْمًا صَالِحِينَ - قَالَ قَائِلٌ مِّنْهُمْ لَا
تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطْهُ
بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ)

(7. Verily, in Yusuf and his brethren there were Ayat for those who ask.) (8. When they said: "Truly, Yusuf and his brother are dearer to our father than we, while we are `Usbah (a group). Really, our father is in a plain error.") (9. "Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk.") (10. One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.")

There are Lessons to draw from the Story of Yusuf

Allah says that there are Ayat, lessons and wisdom to learn from the story of Yusuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

(إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا)

(When they said: "Truly, Yusuf and his brother are dearer to our father than we..." They swore, according to their false thoughts, that Yusuf and his brother Binyamin (Benjamin), Yusuf's full brother,

(أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ)

(dearer to our father than we, while we are `Usbah.) meaning, a group. Therefore, they thought, how can he love these two more than the group,

(إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ)

(Really, our father is in a plain error.) because he preferred them and loved them more than us.

(اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ
أَبِيكُمْ)

(Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,) They said, 'Remove Yusuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yusuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

(وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ)

(and after that you will be righteous folk.), thus intending repentance before committing the sin,

(قَالَ قَائِلٌ مِّنْهُمْ)

(One from among them said...) Qatadah and Muhammad bin Ishaq said that he was the oldest among them and his name was Rubil (Reuben). As-Suddi said that his name was Yahudha (Judah). Mujahid said that it was Sham'un (Simeon) who said,

(لَا تَقْتُلُوا يُوسُفَ)

(Kill not Yusuf,.) do not let your enmity and hatred towards him reach this level, of murder. However, their plot to kill Yusuf would not have succeeded, because Allah the Exalted willed that Yusuf fulfill a mission that must be fulfilled and complete; he would receive Allah's revelation and become His Prophet. Allah willed Yusuf to be a powerful man in Egypt and govern it. Consequently, Allah did not allow them to persist in their intent against Yusuf, through Rubil's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

(يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ)

(he will be picked up by some caravan) of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

(إِنْ كُنْتُمْ فَعَلِينَ)

(if you must do something,) meaning, if you still insist on getting rid of him. Muhammad bin Ishaq bin Yasar said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allah and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allah, from his beloved young son, in spite of his weakness, tender age and his need of his father's compassion and kindness. May Allah forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Hatim collected this statement, from the route of Salamah bin Al-Fadl from Muhammad bin Ishaq.

(قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ
لَنصِحُونَ - أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا
لَهُ لِحَافِظُونَ)

(11. They said: "O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers") (12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.")

Yusuf's Brothers ask for Their Father's Permission to take Yusuf with Them

When Yusuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rubil, they went to their father Ya`qub, peace be upon him. They said to him, "Why is it that you,

(لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنصِحُونَ)

(do not trust us with Yusuf though we are indeed his well-wishers)." They started executing their plan by this introductory statement, even though they really intended its opposite, out of envy towards Yusuf for being loved by his father. They said,

(أَرْسِلْهُ مَعَنَا)

"(Send him with us) tomorrow so that we all enjoy ourselves and play." Qatadah, Ad-Dahhak and As-Suddi said similarly. Yusuf's brothers said next,

(وَإِنَّا لَهُ لَحَافِظُونَ)

(and verily, we will take care of him.), we will protect him and ensure his safety for you.

(قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ - قَالُوا لَئِنْ أَكَلَهُ
الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ)

(13. He (Ya`qub) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.") (14. They said: "If a wolf devours him, while we are `Usbah (a group), then surely, we are the losers.")

Ya`qub's Answer to Their Request

Allah narrates to us that His Prophet Ya`qub said to his children, in response to their request that he send Yusuf with them to the desert to tend their cattle,

(إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ)

(Truly, it saddens me that you should take him away.) He said that it was hard on him that he be separated from Yusuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya`qub had for his son, because he saw in Yusuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allah's peace and blessings be on him. Prophet Ya`qub's statement next,

(وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ)

(I fear lest a wolf should devour him, while you are careless of him.) He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

(لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ)

(If a wolf devours him, while we are an `Usbah, then surely, we are the losers.) They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ
الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا
يَشْعُرُونَ)

(15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not.")

Yusuf is thrown in a Well

Allah says that when Yusuf's brothers took him from his father, after they requested him to permit that,

(وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ)

(they all agreed to throw him down to the bottom of the well,) This part of the Ayah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya`qub, peace be upon him, embraced Yusuf, kissed him and supplicated to Allah for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yusuf was no longer than their straying far from their father's eyes. They then started abusing Yusuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yusuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it. Allah said next,

(وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا
يَشْعُرُونَ)

(and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not. ") In this Ayah, Allah mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, `Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,' i

(وَهُمْ لَا يَشْعُرُونَ)

(when they know not.) "Ibn `Abbas commented on this Ayah, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."

(وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ - قَالُوا يَا أَبَانَا إِنَّا
ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ
الدُّبُّ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ -
وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ
عَلَى مَا تَصِفُونَ)

(16. And they came to their father in the early part of the night weeping.) (17. They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.") (18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.")

Yusuf's Brothers try to deceive Their Father

Allah narrates to us the deceit that Yusuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yusuf. They started giving excuses to their father for what happened to Yusuf, falsely claiming that,

(إِنَّا ذَهَبْنَا نَسْتَبِقُ)

(We went racing with one another), or had a shooting competition,

(وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا)

(and left Yusuf by our belongings), guarding our clothes and luggage,

(فَأَكَلَهُ الدُّبُّ)

(and a wolf devoured him), which is exactly what their father told them he feared for Yusuf and warned against. They said next,

(وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ)

(but you will never believe us even when we speak the truth.) They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yusuf and that is what happened' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

(وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ)

(And they brought his shirt stained with false blood.) on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujahid, As-Suddi and several other scholars, and stained Yusuf's shirt with its blood. They claimed that this was the shirt Yusuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allah's Prophet Ya`qub did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ)

(Nay, but your ownelves have made up a tale. So (for me) patience is most fitting.) Ya`qub said, 'I will firmly observe patience for this plot on which you agreed, until Allah relieves the distress with His aid and compassion,

(وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(And it is Allah (alone) Whose help can be sought against that which you describe.), against the lies and unbelievable incident that you said had occurred.'

(وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ
قَالَ يَبَشِّرِي هَذَا غُلامٌ وَأَسْرُوهُ بِضَعَةَ وَاللَّهُ
عَلَيْمٌ بِمَا يَعْمَلُونَ - وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ
مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

(19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.) (20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.)

Yusuf is Rescued from the Well and sold as a Slave

Allah narrates what happened to Yusuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin `Ayyash. Muhammad bin Ishaq said, "After Yusuf's brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allah sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yusuf held on to it and the man rescued him and felt happy,

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy.") Al-`Awfi reported that Ibn `Abbas commented, "Allah's statement,

(وَأَسْرُوهُ بِضَعَّةً)

(So they hid him as merchandise), is in reference to Yusuf's brothers, who hid the news that he was their brother. Yusuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yusuf's brothers told the water drawer about him and that man said to his companions,

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy."), a slave whom we can sell. Therefore, Yusuf's own brothers sold him." Allah's statement,

(وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ)

(And Allah was the All-Knower of what they did.) states that Allah knew what Yusuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Surely, His is the creation and commandment. Blessed is Allah, the Lord of the all that exists!))7:54(This reminds Allah's Messenger Muhammad , that Allah has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad the victory and make him prevail over them, just as He gave Yusuf victory and made him prevail over his brothers. Allah said next,

(وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ)

(And they sold him for a Bakhs price, - for a few Dirhams) in reference to Yusuf's brothers selling him for a little price, according to Mujahid and `Ikrimah. `Bakhs' means decreased, just as Allah the Exalted said in another Ayah,

(فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins.))72:13(meaning that Yusuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn `Abbas, Mujahid and Ad-Dahhak said that,

(وَشَرَوْهُ)

(And they sold him), is in reference to Yusuf's brothers. They sold Yusuf for the lowest price, as indicated by Allah's statement next,

(دَرَهُمْ مَعْدُودَةً)

(for a few Dirhams), twenty Dirhams, according to `Abdullah bin Mas`ud. Similar was said by Ibn `Abbas, Nawf Al-Bikali, As-Suddi, Qatadah and `Atiyah Al-`Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams. Ad-Dahhak commented on Allah's statement,

(وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

(And they were of those who regarded him insignificant.) "Because they had no knowledge of his prophethood and glorious rank with Allah, the Exalted and Most Honored."

(وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. And Allah has full power and control over His affairs, but most of men know not.) (22. And when he)Yusuf(attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.)

Yusuf in Egypt

Allah mentions the favors that He granted Yusuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life. He also ordered his wife to be kind to Yusuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

(أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا)

(Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.) The man who bought Yusuf was the minister of Egypt at the time, and his title was `Aziz'. Abu Ishaq narrated that Abu `Ubaydah said that `Abdullah bin Mas`ud said, "Three had the most insight: the `Aziz of Egypt, who said to his wife,

(أَكْرَمِي مَثْوَاهُ)

(Make his stay comfortable...), the woman who said to her father,

(يَأْتِ اسْتَجِرَهُ)

(O my father! Hire him...),)28:26(and Abu Bakr As-Siddiq when he appointed `Umar bin Al-Khattab to be the Khalifah after him, may Allah be pleased with them both." Allah said next that just as He saved Yusuf from his brothers,

(كَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We establish Yusuf in the land), in reference to Egypt,

(وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ)

(that We might teach him the interpretation of events.) the interpretation of dreams, according to Mujahid and As-Suddi. Allah said next,

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ)

(And Allah has full power and control over His affairs,) if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allah has full power over everything and everyone else. Sa`id bin Jubayr said while commenting on Allah's statement,

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ)

(And Allah has full power and control over His affairs,) "He does what ever He wills." Allah said,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most of men know not.) meaning, have no knowledge of Allah's wisdom with regards to His creation, compassion and doing what He wills. Allah said next,

(وَلَمَّا بَلَغَ)

(And when he attained), in reference to Prophet Yusuf, peace be upon him,

(أَشَدَّهُ)

(his full manhood), sound in mind and perfect in body,

(آتَيْنَاهُ حُكْمًا وَعِلْمًا)

(We gave him wisdom and knowledge), which is the prophethood that Allah sent him with for the people he lived among,

(وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(thus We reward the doers of good.) because Yusuf used to do good in the obedience of Allah the Exalted.

(وَرَأَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنَ مَثْوَىٰ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful.")

Wife of the `Aziz loves Yusuf and plots against Him

Allah states that the wife of the `Aziz of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with manhood and beauty. She beautified herself for him, closed the doors and called him,

(وَقَالَتْ هَيْتَ لَكَ)

(and (she) said: "Come on, O you.") But he categorically refused her call,

(قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ)

(He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort!") as they used to call the chief and master a `Rabb', Yusuf said to her, `your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

(إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers will never be successful.) This was said by Mujahid, As-Suddi, Muhammad bin Ishaq and several others. The scholars differ in their recitation of,

(هَيْتَ لَكَ)

(Hayta Laka), whereby Ibn `Abbas, Mujahid and several other scholars said that it means that she was calling him to herself. Al-Bukhari said; "Ikrimah said that,

(هَيْتَ لَكَ)

(Hayta Laka) means, `come on, O you', in the Aramaic language." Al-Bukhari collected this statement from `Ikrimah without a chain of narration. Other scholars read it with the meaning, `I am ready for you'. Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Abu Wa'il, `Ikrimah and Qatadah were reported to have read this part of the Ayah this way and explained it in the manner we mentioned, as `I am ready for you'.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ
رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ
مِنْ عِبَادِنَا الْمُخْلَصِينَ)

(24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoral sins. Surely, he was one of Our Mukhlasin servants.) This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a Hadith that he narrated from `Abdur Razzaq, from Ma`mar, from Hammam, from Abu Hurayrah, from the Messenger of Allah ,

«يَقُولُ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا
لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا،
وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا
تَرَكَهَا مِنْ جَرَّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا»

(Allah the Exalted said, `If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.) This Hadith was also collected in the Two Sahihs using various wording, this is one of them. It was also reported that the Ayah means that Yusuf was about to beat her. As for the evidence that Yusuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarir At-Tabari said, "The correct opinion is that we should say that he saw an Ayah from among Allah's Ayat that repelled the thought that crossed his mind. This evidence might have been the image of Ya`qub, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allah left it. Allah's statement next,

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ)

(Thus it was, that We might turn away from him evil and immoral sins.) means, `Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ)

(Surely, he was one of Our Mukhlasin servants.) meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him."

(وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ - قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ - وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ - فَلَمَّا رَأَى قَمِيصَهُ قُدٌّ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ)

(يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ)

(25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment") (26. He)Yusuf(said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!") (27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!") (28. So when he (her husband) saw his)Yusuf`s(shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!") (29. "O Yusuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful.") Allah says that Yusuf and the wife of the `Aziz raced to the door, Yusuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yusuf's back. Yusuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

(مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا)

(What is the recompense (punishment) for him who intended an evil design against your wife...), in reference to illegal sexual intercourse,

(إِلَّا أَنْ يُسْجَنَ)

(except that he be put in prison)

(أَوْ عَذَابٌ أَلِيمٌ)

(or a painful torment) tormented severely with painful beating. Yusuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

(قَالَ)

(He)Yusuf(said), in truth and honesty,

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me), and mentioned that she pursued him and pulled him towards her until she tore his shirt.

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ
قَبْلِ)

(And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front...", not from the back,

(فَصَدَقَتْ)

(then her tale is true) that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

(وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَّبَتْ وَهُوَ مِنَ
الصَّادِقِينَ)

(But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!) Had Yusuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back. There is a difference of opinion over the age and gender of the witness mentioned here. `Abdur-Razzaq recorded that Ibn `Abbas said that,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "was a bearded man," meaning an adult male. Ath-Thawri reported that Jabir said that Ibn Abi Mulaykah said that Ibn `Abbas said, "He was from the king's entourage." Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq and others also said that the witness was an adult male. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "He was a babe in the cradle. " Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al-Hasan, Sa`id bin Jubayr and Ad-Dahhak bin Muzahim, that the witness was a young boy who lived in the `Aziz's house. Ibn Jarir At-Tabari preferred this view. Allah's statement,

(فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ)

(So when he saw his)Yusuf's(shirt torn at the back,) indicates that when her husband became certain that Yusuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yusuf,

(قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ)

(he said: "Surely, it is a plot of you women!...") He said, `This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

(إِنَّ كَيْدِكُنَّ عَظِيمٌ)

(Certainly mighty is your plot!) The `Aziz ordered Yusuf, peace be upon him, to be discrete about what happened,

(يُوسُفُ أَعْرِضْ عَنْ هَذَا)

(O Yusuf ! Turn away from this!), do not mention to anyone what has happened,

(وَاسْتَغْفِرِي لِذَنْبِكِ)

(And ask forgiveness for your sin,) addressing his wife. The `Aziz was an easy man, or gave excuse to his wife because she saw in Yusuf an appeal she could not resist. He said to her, `Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

(إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ)

(verily, you were of the sinful.)

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ - فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ - قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامَرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ - قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ - فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(30. And women in the city said: "The wife of the `Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.") (31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said)to Yusuf(: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") (32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.") (33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards

them and be one of the ignorant.") (34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.)

The News reaches Women in the City, Who also plot against Yusuf

Allah states that the news of what happened between the wife of the `Aziz and Yusuf spread in the city, that is, Egypt, and people talked about it,

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ)

(And women in the city said...), such as women of chiefs and princes said, while admonishing and criticizing the wife of the `Aziz,

(امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ)

(The wife of the `Aziz is seeking to seduce her (slave) young man,), she is luring her servant to have sex with her,

(قَدْ شَغَفَهَا حُبًّا)

(indeed she loves him violently;), her love for him filled her heart and engulfed it,

(إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ)

(verily, we see her in plain error.), by loving him and trying to seduce him.

(فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ)

(So when she heard of their accusation,) especially their statement, "indeed she loves him violently." Muhammad bin Ishaq commented, "They heard of Yusuf's beauty and wanted to see him, so they said these words in order to get a look at him. " This is when,

(أَرْسَلَتْ إِلَيْهِنَّ)

(she sent for them), invited them to her house,

(وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا)

(and prepared a banquet for them.) Ibn `Abbas, Sa'id bin Jubayr, Mujahid, Al-Hasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows (to recline on) and food that requires knives to cut, such as citron. This is why Allah said next,

(وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا)

(and she gave each one of them a knife), as a part of her plan of revenge for their plot to see Yusuf,

(وَقَالَتْ أَخْرِجْ عَلَيْنَّ)

(and she said)to Yusuf(: "Come out before them."), for she had asked him to stay somewhere else in the house,

(فَلَمَّا)

(Then, when) he went out and,

(رَأَيْنَهُ أَكْبَرْنَاهُ)

(they saw him, they exalted him) they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsir. Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the `Aziz asked them, "Would you like to see Yusuf" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed

(وَقُلْنَا حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ)

(They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yusuf before, for he, peace be upon him, was given half of all beauty. An authentic Hadith stated that the Messenger of Allah passed by Prophet Yusuf, during the Night of Isra' in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ»

(He was given a half of all beauty.) Mujahid and others said)they said(: "We seek refuge from Allah,"

(مَا هَذَا بَشَرًا)

(No man is this!) They said next,

(إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ)

("This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me...") She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

(وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ)

(and I did seek to seduce him, but he refused) to obey me. Some scholars said that when the women saw Yusuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

(وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ)

(And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.) This is when Prophet Yusuf sought refuge with Allah from their evil and wicked plots,

(قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ)

(He said: "O my Lord! Prison is dearer to me than that to which they invite me...") illegal sexual acts,

(وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ)

(Unless You turn away their plot from me, I will feel inclined towards them) Yusuf invoked Allah: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

(أَصْنَبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ فَاسْتَجَابَ لَهُ رَبُّهُ)

("I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation) Yusuf, peace be upon him, was immune from error by Allah's will, and He saved him from accepting the advances of the wife of the `Aziz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yusuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the `Aziz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allah and hoped to earn His reward. It is recorded in the Two Sahihs that the Messenger of Allah said,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

(Allah will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allah, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allah, and a person who remembers Allah in seclusion and his eyes are then flooded with tears.")

(ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَّهِنَّ حَتَّى حِينٍ)

(35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.)

Yusuf is imprisoned without Justification

Allah says, 'Then it occurred to them that it would be in their interest to imprison Yusuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allah knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yusuf was the one who tried to seduce the `Aziz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yusuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved, Yusuf left the prison with his honor intact, peace be upon him.

(وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي
أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

(36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good.")

Two Jail Mates ask Yusuf to interpret their Dreams

Qatadah said, "One of them was the king's distiller and the other was his baker." Each of these two men had a dream and asked Yusuf to interpret it for them.

(قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ
قَبْلَ أَنْ يَأْتِيكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ - وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ)

(37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.") (38. "And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya'qub and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind, but most men thank not.)

Yusuf calls His Jail Mates to Tawhid even before He interprets Their Dreams

Yusuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ)

(No food will come to you as your provision, but I will inform you of its interpretation) Mujahid commented,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ)

(No food will come to you as your provision,) this day,

(إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا)

(but I will inform you of its interpretation before it comes.) As-Suddi said similarly. Yusuf said that, this knowledge is from Allah Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah's reward nor fear His punishment on the Day of Return,

(وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ)

(And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya`qub) Yusuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allah's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allah will guide, teaching him what he did not know beforehand. It is he whom Allah will make an Imam who is imitated in the way of righteousness, and a caller to the path of goodness. Yusuf said next,

(مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ)

(and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind,) this Tawhid -Monotheism-, affirming that there is no deity worthy of worship except Allah alone without partners,

(مِنْ فَضْلِ اللَّهِ عَلَيْنَا)

(is from the grace of Allah to us), He has revealed it to us and ordained it on us,

(وَعَلَى النَّاسِ)

(and to mankind,), to whom He has sent us as callers to Tawhid,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ)

(but most men thank not.) they do not admit Allah's favor and blessing of sending the Messengers to them, but rather,

(بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ)

(Have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction.) 14:28(

(يَصَاحِبِيَ السَّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ - مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(39. "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible") (40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The command is for none but Allah. He has commanded that you worship none but Him; that is the straight religion, but most men know not.") Prophet Yusuf went on calling his two prison companions to worship Allah alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yusuf said,

(ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(Are many different lords (gods) better or Allah, the One, the Irresistible) to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yusuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

(مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ)

(for which Allah has sent down no authority) or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allah alone, and He has commanded all of His servants to worship none but Him. He said,

(ذَلِكَ الدِّينُ الْقَيِّمُ)

(that is the straight religion,) `this, Tawhid of Allah and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allah has ordained and for which He has revealed what He wills of proofs and evidences,'

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.), and this is why most of them are idolators,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you eagerly desire it.))12:103(When Yusuf finished calling them, he started interpreting their dreams for them,

(يَصَاحِبِيَ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

(41. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.")

The Interpretation of the Dreams

Yusuf said,

(يَصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا)

(O two companions of the prison! As for one of you, he will pour out wine for his master to drink;) to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

(وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ)

(and as for the other, he will be crucified and birds will eat from his head.) which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yusuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that `Imarah bin Al-Qa`qa` narrated that Ibrahim said that `Abdullah bin Mas`ud said, "When they said what they said to him, and he explained their dreams to them, they replied, `We did not see anything at all.' This is when he said,

(قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

(Thus is the case judged concerning which you both did inquire.)" The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allah has the best knowledge. There is an honorable Hadith that Imam Ahmad collected from Mu`awiyah bin Haydah that the Prophet said,

«الرُّؤْيَا عَلَى رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا
عُبِرَتْ وَقَعَتْ»

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.)

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ
رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ
بِضْعَ سِنِينَ)

(42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shaytan made him forget to mention it to his master. So)Yusuf(stayed in prison a few (more) years.)

Yusuf asks the King's Distiller to mention Him to the King

Yusuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

(اذْكُرْنِي عِنْدَ رَبِّكَ)

(Mention me to your King.) asking him to mention his story to the king. That man forgot Yusuf's request and did not mention his story to the king, a plot from the devil, so that Allah's Prophet would not leave the prison. This is the correct meaning of,

(فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ)

(But Shaytan made him forget to mention it to his master.) that it refers to the man who was saved. As was said by Mujahid, Muhammad bin Ishaq and several others. As for, `a few years', or, Bida` in Arabic, it means between three and nine, according to Mujahid and Qatadah. Wahn bin Munabbih said, "Ayyub suffered from the illness for seven years, Yusuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعُ عِجَافٍ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
يَأْتِيهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا
تَعْبُرُونَ - قَالُوا أَضْغَتْ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ
الْأَحْلَمِ بِعَلَمِينَ - وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُون - يُوسُفُ أَيُّهَا

الصَّدِيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسَتِ
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ - قَالَ
تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي
سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ
ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا
نُحْصِنُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
النَّاسُ وَفِيهِ يَعْصِرُونَ)

(43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." (44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams.") (45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth." (46. (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." (47.)Yusuf(said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat." (48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)." (49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).")

The Dream of the King of Egypt

The King of Egypt had a dream that Allah the Exalted made a reason for Yusuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

(أَضْغَثُ أَحْلَمٍ)

(Mixed up false dreams), which you saw,

(وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ)

(and we are not skilled in the interpretation of dreams.) They said, had your dream been a vision rather than a mixed up false dream, we would not have known its interpretation. The man who was saved from the two, who were Yusuf's companions in prison, remembered. Shaytan plotted to make him forget the request of Yusuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

(أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ)

(I will tell you its interpretation,) he interpretation of this dream,

(فَأَرْسِلُونِ)

(so send me forth.) to the prison, to Yusuf, the man of truth. So they sent him, and he said to Yusuf,

(يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا)

(O Yusuf, the man of truth! Explain to us..) and mentioned the king's dream to him.

Yusuf's Interpretation of the King's Dream

This is when Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

(تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا)

(For seven consecutive years, you shall sow as usual) `you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

(فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ)

(and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.) He said, `Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them

that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

(يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ)

(which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).) He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

(وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ
ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي
قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ - قَالَ مَا
خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ قُلْنَ حَاشَ
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ
النَّ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ
لَمِنَ الصَّادِقِينَ - ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ - وَمَا أُبْرِيءُ
نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ)

(50. And the king said: "Bring him to me." But when the messenger came to him,)Yusuf(said: "Return to your king and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.") (51. (The king) said (to the women): "What was your affair when you did seek to seduce Yusuf" The women said: "Allah forbid! No evil know we against him!" The wife of the `Aziz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful. ") (52.)Then Yusuf said: "I asked for this inquiry(in order that he may know that I betrayed him not in (his) absence." And, verily, Allah guides not the plot of the betrayers.) (53. "And I free not myself (from the blame). Verily, the self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.")

The King investigates what happened between the Wife of the `Aziz, the Women in the City, and Yusuf

Allah narrates to us that when the king was conveyed the interpretation of his dream, he liked Yusuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yusuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

(اِئْتُونِي بِهِ)

(Bring him to me.) `Release him from prison and bring him to me.' When the king's emissary came to Yusuf and conveyed the news of his imminent release, Yusuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the `Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

(ارْجِعْ إِلَى رَبِّكَ)

(Return to your lord (i.e. king...)) The Sunnah of our Prophet praised Prophet Yusuf and asserted his virtues, honor, elevated rank and patience, may Allah's peace and blessings be on him. The Musnad and the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

(We are more liable to be in doubt than Ibrahim when he said,)

(رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى)

(My Lord! Show me how You give life to the dead. ...)

«وَيَرْحَمُ اللهُ لوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثْتُ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ»

(And may Allah send His mercy on Lut! He wished to have powerful support! If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer.) In another narration collected by Ahmad from Abu Hurayrah, the Prophet said about Yusuf's statement,

فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

("...and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.")

«لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ
الْعُذْرَ»

(If it was me, I would have accepted the offer rather than await my exoneration first.) Allah said (that the king asked),

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَن نَّفْسِهِ

(He said, "What was your affair when you did seek to seduce Yusuf") The king gathered those women who cut their hands, while being hosted at the house of the wife of the `Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the `Aziz in particular. He asked the women who cut their hands,

(مَا خَطْبُكُنَّ)

(What was your affair...), what was your story with regards to,

إِذْ رَاوَدْتُنَّ يُوسُفَ عَن نَّفْسِهِ

(when you did seek to seduce Yusuf) on the day of the banquet

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ

(The women said: "Allah forbid! No evil know we against him!") The women answered the king, `Allah forbid that Yusuf be guilty of this, for by Allah, we never knew him to do evil.' This is when,

قَالَتِ امْرَأَتُ الْعَزِيزِ النَّ حَصْحَصَ الْحَقُّ

(The wife of the `Aziz said: "Now the truth has Hashasa...") or the truth is manifest to all, according to Ibn `Abbas, Mujahid and others. Hashasa also means, `became clear and plain',

أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ)

(it was I who sought to seduce him, and he is surely of the truthful.) when he said,

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me.)

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ)

(in order that he may know that I betrayed him not in (his) absence.) She said, `I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ وَمَا أَبْرَأُ
نَفْسِي)

(And, verily, Allah guides not the plot of the betrayers. And I free not myself (from the blame).) She said, `I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

(النَّفْسَ لَأَمَّارَةً بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي)

(Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).) whom Allah the Exalted wills to grant them immunity,

(إِنَّ رَبِّي غَفُورٌ رَحِيمٌ)

(Verily, my Lord is Oft-Forgiving, Most Merciful.) This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Mawardi mentioned this in his Tafsir, in support of it, it was also preferred by Imam Abu Al-` Abbas Ibn Taymiyyah who wrote about it in detail in a separate work. It was said Yusuf peace be upon him is the one who said,

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ)

(in order that he (the `Aziz) may know that I betrayed him not) with his wife,

(بِالْغَيْبِ)

(in (his) absence.) until the end of Ayah (53) He said, `I sent back the emissary, so that the king would investigate my innocence and the `Aziz be certain that,

(أَنْتَى لَمْ أَخْنُهُ)

(I betrayed him not), with his wife,

(بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ)

(in (his) absence. And, verily, Allah guides not the plot of the betrayers.)' This is the only explanation presented by Ibn Jarir At-Tabari and Ibn Abi Hatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the `Aziz said in the presence of the king. Yusuf was not present at all during this time, for he was released later on and brought to the king by his order.

(وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ - قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ)

(54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted.") (55.)Yusuf(said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge.")

Yusuf's Rank with the King of Egypt

Allah states that when he became aware of Yusuf's innocence and his innocense of what he was accused of, the king said,

(ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي)

(Bring him to me that I may attach him to my person.), `that I may make him among my close aids and associates,'

(فَلَمَّا كَلَّمَهُ)

(Then, when he spoke to him), when the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

(إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ)

(Verily, this day, you are with us high in rank and fully trusted.) The king said to Yusuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yusuf, peace be upon him said,

(اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ)

(Set me over the storehouses of the land; I will indeed guard them with full knowledge.) Yusuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

(حَفِيظٌ)

(Hafiz), an honest guard,

(عَلِيمٌ)

(`Alim), having knowledge and wisdom about the job he is to be entrusted with. Prophet Yusuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yusuf's offer, for he was eager to draw Yusuf close to him and to honor him. So Allah said,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ
أَجْرَ الْمُحْسِنِينَ - وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(56. Thus did We give full authority to Yusuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) (57. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) a

Yusuf's Reign in Egypt

Allah said next,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We give full authority to Yusuf in the land), in Egypt,

(يَتَّبِعُ مِنْهَا حَيْثُ يَشَاءُ)

(to take possession therein, when or where he likes.) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that this part of the Ayah means, "To do whatever he wants therein." Ibn Jarir at Tabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery." Allah said next,

(نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ)

(We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) Allah says here, We did not let the patience of Yusuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the `Aziz, to be lost. Instead, Allah the Exalted and Most Honored rewarded him with His aid and victory,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُ مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ
أَجْرَ الْمُحْسِنِينَ - وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) Allah states that what He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allah said about His Prophet Sulayman (Solomon), peace be upon him,

(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ -
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ)

("This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise.))38:39-40(Yusuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead

of the `Aziz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islam at the hands of Yusuf, peace be upon him, according to Mujahid.

(وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ
لَهُ مُنْكَرُونَ - وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي
بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا
خَيْرُ الْمُنْزِلِينَ - فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ
عِنْدِي وَلَا تَقْرَبُون - قَالُوا سُرُودٌ عَنْهُ أَبَاهُ وَإِنَّا
لَفَاعِلُونَ - وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ)

(58. And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.) (59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts") (60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.") (61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") (62. And)Yusuf(told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.)

Yusuf's Brothers travel to Egypt

As-Suddi, Muhammad bin Ishaq and several others said that the reason why Yusuf's brothers went to Egypt, is that after Yusuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana`an (Canaan), where Prophet Ya`qub, peace be upon him, and his children resided. Prophet Yusuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yusuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yusuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yusuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yusuf was a mercy from Allah sent to the people of Egypt. Yusuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the `Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya`qub peace be upon him kept his son and

Yusuf's brother Binyamin with him. Binyamin was the dearest of his sons to him after Yusuf. When Prophet Yusuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yusuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yusuf started talking to his brothers and asked them, "What brought you to my land" They said, "O, `Aziz, we came to buy provisions." He asked them, "You might be spies." They said, "Allah forbids." He asked them, "Where are you from" They said, "From the area of Kana`an, and our father is Allah's Prophet Ya`qub." He asked them, "Does he have other children besides you" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother)who died(." Yusuf ordered that his brothers be honored and allowed to remain,

(وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ)

(And when he furnished them with their provisions,) according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

(أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ)

(See you not that I give full measure, and that I am the best of the hosts) encouraging them to return to him. He then threatened them,

(فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي)

(But if you bring him not to me, there shall be no measure (of corn) for you with me.) He threatened them that if the next time they come without Binyamin with them, they will not be allowed to buy the food that they need,

(فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُون - قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَعْلُونَ)

("...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") They said, `We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allah said,

(وَقَالَ لِفَتْيَانِهِ)

(And)Yusuf(told his servants), or his slaves,

(اجْعَلُوا بِضَعَتَهُمْ)

(to put their money), or the merchandise they brought with them to exchange for food,

(فِي رِحَالِهِمْ)

(into their bags,), while they were unaware,

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they might come again.) It was said that Yusuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

(فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ - قَالَ
هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ
قَالَ اللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِمِينَ)

(63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.") (64. He said: "Can I entrust him to you except as I entrusted his brother)Yusuf(to you aforetime But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.")

Yusuf's Brothers ask Ya`qub's Permission to send Their Brother Binyamin with Them to Egypt

Allah says that when they went back to their father,

(قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ)

(they said: "O our father! No more measure of grain shall we get...") ` after this time, unless you send our brother Binyamin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this Ayah in a way that means, `and he shall get his ration.' They said,

(وَإِنَّا لَهُ لَحَافِظُونَ)

(and truly, we will guard him.), `do not fear for his safety, for he will be returned back to you.'
This is what they said to Ya`qub about their brother Yusuf,

(أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ
(

("Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
)12:12(This is why Prophet Ya`qub said to them,

(هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَىٰ أَخِيهِ مِن
قَبْلُ)

(Can I entrust him to you except as I entrusted his brother)Yusuf(to you aforetime) He asked them, `Will you do to him except what you did to his brother Yusuf before, when you took him away from me and separated me from him'

(قَالَ اللَّهُ خَيْرٌ حَافِظًا)

(وَهُوَ أَرْحَمُ الرَّاحِمِينَ)

(But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.) Ya`qub said, `Allah has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allah to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

(وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ
قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ
كَيْلٌ يَسِيرٌ - قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ

مَوْتِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا
ءَاتَوْهُ مَوْتِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ)

(65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give).") (66. He)Ya`qub(said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allah is the Witness to what we have said.")

They find Their Money returned to Their Bags

Allah says, when Yusuf's brothers opened their bags, they found their merchandise inside them, for Yusuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

(قَالُوا يَا أَبَانَا مَا نَبْغِي)

(They said: "O our father! What (more) can we desire..."), what more can we ask for,

(هَذِهِ بَضْعُنَا رُدَّتْ إِلَيْنَا)

(This, our money has been returned to us;) Qatadah commented (that they said), "What more can we ask for, our merchandise was returned to us and the `Aziz has given us the sufficient load we wanted" They said next,

(وَنَمِيرُ أَهْلَنَا)

(so we shall get (more) food for our family,), `if you send our brother with us the next time we go to buy food for our family,'

(وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ)

(and we shall guard our brother and add one more measure of a camel's load.) since Yusuf, peace be upon him, gave each man a camel's load of corn.

(ذَلِكَ كَيْلٌ يَسِيرٌ)

(This quantity is easy (for the king to give).) They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ
اللَّهِ

(He)Ya`qub (Jacob)(said: "I will not send him with you until you swear a solemn oath to me in Allah's Name..."), until you swear by Allah with the strongest oath,

(لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ)

(that you will bring him back to me unless you are yourselves surrounded (by enemies)), unless you were all overwhelmed and were unable to rescue him,

(فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ)

(And when they had sworn their solemn oath), he affirmed it further, saying,

(اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(Allah is the Witness to what we have said.) Ibn Ishaq commented, "Ya`qub did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyamin with them."

(وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا
مِنَ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن
شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ - وَلَمَّا دَخَلُوا مِنْ حَيْثُ
أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِن
شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
لُدُو عِلْمٍ لَّمَّا عَلِمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
(

(67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.") (68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Ya`qub's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.)

Ya`qub orders His Children to enter Egypt from Different Gates

Allah says that Ya`qub, peace be upon him, ordered his children, when he sent Binyamin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn `Abbas, Muhammad bin Ka`b, Mujahid, Ad-Dahhak Qatadah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allah's decree, and brings down the mighty warrior-rider from his horse. He next said, I

(وَمَا أُغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ)

(and I cannot avail you against Allah at all.) this precaution will not resist Allah's decision and appointed decree. Verily, whatever Allah wills, cannot be resisted or stopped,

(إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ قَلَيْتَوَكَّلُ
الْمُتَوَكِّلُونَ لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا
كَانَ يُغْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي
نَفْسٍ يَعْفُو بَقَضَاهَا)

("Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Ya`qub's inner self which he discharged.), as a precaution against the evil eye,

(وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمْنَاهُ)

(And verily, he was endowed with knowledge because We had taught him,) he had knowledge that he implemented, according to Qatadah and Ath-Thawri. Ibn Jarir said that this part of the Ayah means, he has knowledge that We taught him,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.)

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ)

(69. And when they went in before Yusuf, he took his brother (Binyamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do.")

Yusuf comforts Binyamin

Allah states that when Yusuf's brothers went in before him along with his full brother Binyamin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

(لَا تَبْتَئِسْ)

` (grieve not) nor feel sad for what they did to me.' He ordered Binyamin to hide the news from them and to refrain from telling them that the `Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

(فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ
أَخِيهِ ثُمَّ أَدْنَى مُؤَدِّنُ أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ -
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ - قَالُوا نَقَدْنَا
صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ
زَعِيمٌ)

(70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!") (71. They, turning towards them, said: "What is it that you have lost") (72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.")

Yusuf had His Golden Bowl placed in Binyamin's Bag; a Plot to keep Him in Egypt

After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyamin's bag), according to the majority of scholars. Some scholars said that

the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from, and later, measured food grains with it since food became scarce in that time, according to Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd. Shu`bah said that Abu Bishr narrated that Sa`id bin Jubayr said that Ibn `Abbas said that the king's bowl was made from silver and he used it to drink with. Yusuf had the bowl placed in Binyamin's bag while they were unaware, and then had someone herald,

(أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ)

(O you (in) the caravan! Surely, you are thieves!) They looked at the man who was heralding this statement and asked him,

(مَاذَا تَفْقَدُونَ قَالُوا نَفَقَدُ صَوَاعَ الْمَلِكِ)

("What is it that you have lost" They said: "We have lost the bowl of the king..."), which he used to measure food grains,

(وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ)

(and for him who produces it is a camel load;), as a reward,

(وَأَنَا بِهِ زَعِيمٌ)

(and I will be bound by it.), as assurance of delivery of the reward.

(قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ
وَمَا كُنَّا سَرِقِينَ - قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَذِبِينَ - قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ - قَبْدًا بِأَوْعِيَّتِهِمْ
قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!") (74. They said: "What then shall be the penalty of him, if you are (proved to be) liars.") (75. They)Yusuf's brothers(said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!") (76. So he)Yusuf(began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allah).) After Yusuf's servants accused his brothers of theft, they said,

تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا
كُنَّا سَرِقِينَ

(By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!) ` Ever since you knew us, you, due to our good conduct, became certain that,

مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ

(we came not to make mischief in the land, and we are no thieves!) They said, ` Theft is not in our character, as you came to know.' Yusuf's men said,

فَمَا جَزَاؤُهُ

` (What then shall be the penalty of him), in reference to the thief, if it came out that he is one of you,'

إِنْ كُنْتُمْ كٰذِبِينَ

(if you are (proved to be) liars) They asked them, ` What should be the thief's punishment if he is one of you'

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ
كَذٰلِكَ نَجْزِي الظَّالِمِينَ

(They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!") This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

(Then he brought it out of his brother's bag.) Therefore, Yusuf took Binyamin as a slave according to their judgement and the law which they believed in. So Allah said;

(كَذَلِكَ كِدْنَا لِيُوسُفَ)

(Thus did We plan for Yusuf.) and this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all. Allah said next,

(مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ)

(He could not take his brother by the law of the king,) as a captive, for this was not the law of king of Egypt, according to Ad-Dahhak and several other scholars. Allah only allowed Yusuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allah praised him when He said,

(نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ)

(We raise to degrees whom We will,) just as He said in another Ayah,

(يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ)

(Allah will exalt in degree those of you who believe.))58:11(Allah said next,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing.) Al-Hasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allah the Exalted and Most Honored. In addition, `Abdur-Razzaq recorded that Sa`id bin Jubayr said, "We were with Ibn `Abbas when he narrated an amazing Hadith. A man in the audience said, `All praise is to Allah! There is an all-knowing above every person endowed with knowledge.' Ibn `Abbas responded, `Worse it is that which you said! Allah is the All-Knowing and His knowledge is above the knowledge of every knowledgeable person.' Smak narrated that `Ikrimah said that Ibn `Abbas said about Allah's statement,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing (Allah).) "This person has more knowledge than that person, and Allah is above all knowledgeable persons." Similar was narrated from `Ikrimah. Qatadah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allah. Verily, knowledge started from Allah, and from Him the scholars learn, and to Him all knowledge returns." `Abdullah bin Mas`ud read the Ayah this way, (عَلِيمٌ عَالِمٌ كُلِّ وَفَوْقَ) "And above every scholar, is the All-Knower (Allah)."

قَالُوا إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ
فَأَسْرَهَا يُوَسِّفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ
شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(77. They)Yusuf's brothers(said: "If he steals, there was a brother of his)Yusuf(who did steal before (him). " But these things did Yusuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allah is the Best Knower of that which you describe!")

Yusuf's Brothers accuse Him of Theft!

After Yusuf's brothers saw that the king's bowl was taken out of Binyamin's bag, they said,

إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ)

(If he steals, there was a brother of his who did steal before.) They tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did beforehand, meaning Yusuf, peace be upon him! Allah said,

فَأَسْرَهَا يُوَسِّفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), meaning the statement that he said afterwards,

أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!) Yusuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

فَأَسْرَهَا يُوَسِّفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), "He kept in himself)his statement next(,

أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!)."

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ
أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ - قَالَ مَعَاذَ
اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا
أَظْلَمُونَ)

(78. They said: "O `Aziz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good.") (79. He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers.")

Yusuf's Brothers offer taking One of Them instead of Binyamin as a Slave, Yusuf rejects the Offer

When it was decided that Binyamin was to be taken and kept with Yusuf according to the law they adhered by, Yusuf's brothers started requesting clemency and raising compassion in his heart for them,

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا)

(They said, "O `Aziz! Verily, he has an old father...") who loves him very much and is comforted by his presence from the son that he lost,

(فَخُذْ أَحَدَنَا مَكَانَهُ)

(so take one of us in his place.), instead of Binyamin to remain with you,

(إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

(Indeed we think that you are one of the doers of good.), the good doers, just, and accepting fairness,

(قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا
عِنْدَهُ)

(He said: "Allah forbid, that we should take anyone but him with whom we found our property..."), ` according to the judgement that you gave for his punishment,

(إِنَّا إِذَا لُظِمُونَ)

(Indeed, we should be wrongdoers.), if we take an innocent man instead of the guilty man. '

(فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكَمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ - ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ - وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ)

(80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges.) (81. "Return to your father and say, `O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!) (82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.")

Yusuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allah narrates to us that Yusuf's brothers were desperate because they could not secure the release of their brother Binyamin, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

(خَلَصُوا)

(in private), away from people's eyes,

(نَجِيًّا)

(they consulted), among themselves,

(قَالَ كَبِيرُهُمْ)

(The eldest among them said), and his name, as we mentioned, was Rubil, or Yahudha. He was the one among them who recommended throwing Yusuf into a well, rather than killing him. So Rubil said to them,

(أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِّنَ
اللَّهِ)

a` (Know you not that your father did take an oath from you in Allah's Name,) that you will return Binyamin to him However, you were not able to fulfill this promise and, before you caused Yusuf to be lost from his father,

(فَلَنْ أُبْرَحَ الْأَرْضَ)

(Therefore I will not leave this land), I will not leave Egypt,

(حَتَّى يَأْذَنَ لِي أَبِي)

(until my father permits me,) allows me to go back to him while he is pleased with me,

(أَوْ يَحْكُمَ اللَّهُ لِي)

(or Allah decides my case) by using the sword, or, they says; by allowing me to secure the release of my brother,

(وَهُوَ خَيْرُ الْحَكَمِينَ)

(and He is the Best of the judges.), He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyamin and as claim their innocence before him. Rubil said to them (to say to their father),

(وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ)

(and we could not know the Unseen!) or, `we did not know that your son had committed theft,' according to Qatadah and `Ikrimah. `Abdur-Rahman bin Zayd bin Aslam said that it means, `we

did not know that Binyamin stole something that belonged to the king, we only stated the punishment of the thief,'

(وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا)

(And ask (the people of) the town where we have been,), in reference to Egypt, according to Qatadah, or another town.

(وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا)

(and the caravan in which we returned), `about our truthfulness, honesty, protection and sincere guardianship,

(وَإِنَّا لَصَادِقُونَ)

(and indeed we are telling the truth.) in what we have told you, that Binyamin stole and was taken as a captive as compensation for his theft.'

(قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ - وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَا عَلَى يُوسُفَ
وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ - قَالُوا
تَاللَّهِ تَفَتًا تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ
تَكُونَ مِنَ الْهَالِكِينَ - قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي
إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(83. He)Ya`qub(said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.") (84. And he turned away from them and said: "Alas, my grief for Yusuf!" And he lost his sight because of the sorrow that he was suppressing.) (85. They said: "By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead.") (86. He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.")

Allah's Prophet Ya`qub receives the Grievous News

Allah's Prophet Ya`qub repeated to his children the same words he said to them when they brought false blood on Yusuf' shirt,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Muhammad bin Ishaq said, "When they went back to Ya`qub and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yusuf. So he said,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Some said that since this new development came after what they did before)to Yusuf(, they were given the same judgement to this later incident that was given to them when they did what they did)to Yusuf(. Therefore, Ya`qub's statement here is befitting,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) He then begged Allah to bring back his three sons: Yusuf, Binyamin and Rubil to him." Rubil had remained in Egypt awaiting Allah's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya`qub said,

(عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ)

(May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing,), in my distress,

(الْحَكِيمُ)

(the All-Wise), in His decisions and the decree and preordainment He appoints. Allah said next,

(وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَا عَلَى يُوسُفَ)

(And he turned away from them and said: "Alas, my grief for Yusuf!") He turned away from his children and remembered his old grief for Yusuf,

(يَا سَفَا عَلَى يُوسُفَ)

(Alas, my grief for Yusuf!) The new grief, losing Binyamin and Rubil, renewed his old sadness that he kept to himself. `Abdur-Razzaq narrated that Ath-Thawri said that Sufyan Al-`Ufuri

said that Sa`id bin Jubayr said, "Only this nation (the following of Prophet Muhammad) were given Al-Istirja'. Have you not heard the statement of Ya`qub, peace be upon him,

(يَأْسَفَا عَلَى يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ
فَهُوَ كَظِيمٌ)

("Alas, my grief for Yusuf !" And he lost his sight because of the sorrow that he was suppressing.)" Ya`qub suppressed his sorrow and did not complain to a created being, according to Qatadah and other scholars. Ad-Dahhak also commented, "Ya`qub was aggrieved, sorrowful and sad." Ya`qub's children felt pity for him and said, while feeling sorrow and compassion,

(تَاللَّهِ تَقَاتًا تَذَكَّرُ يُوسُفَ)

(By Allah! You will never cease remembering Yusuf), `you will keep remembering Yusuf,

(حَتَّى تَكُونَ حَرَضًا)

(until you become weak with old age,), until your strength leaves you,'

(أَوْ تَكُونَ مِنَ الْهَالِكِينَ)

(or until you be of the dead.) They said, `if you continue like this, we fear for you that you might die of grief,'

(قَالَ إِنَّمَا أَشْكُو بِنِّي وَحُزْنِي إِلَى اللَّهِ)

(He said: "I only complain of my grief and sorrow to Allah.") When they said these words to him, Ya`qub said,

(إِنَّمَا أَشْكُو بِنِّي وَحُزْنِي)

`(I only complain of my grief and sorrow) for the afflictions that struck me,

(إِلَى اللَّهِ)

(to Allah,) alone,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(and I know from Allah that which you know not.) I anticipate from Allah each and every type of goodness.' Ibn `Abbas commented on the meaning of,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(and I know from Allah that which you know not.) "The vision that Yusuf saw is truthful and Allah will certainly make it come true."

(يَبْنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ - فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ)

(87. "O my sons! Go you and inquire about Yusuf and his brother, and never give up hope of Allah's mercy. Certainly no one despairs of Allah's mercy, except the people who disbelieve.")

(88. Then, when they entered unto him, they said: "O `Aziz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.")

Ya`qub orders His Children to inquire about Yusuf and His Brother

Allah states that Ya`qub, peace be upon him, ordered his children to go back and inquire about the news of Yusuf and his brother Binyamin, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allah's mercy. He ordered them to never give up hope in Allah, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allah's mercy.

Yusuf's Brothers stand before Him

Allah said next,

(فَلَمَّا دَخَلُوا عَلَيْهِ)

(Then, when they entered unto him), when they went back to Egypt and entered upon Yusuf,

(قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ)

(they said: "O Aziz! A hard time has hit us and our family..."), because of severe droughts and the scarcity of food,

(وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ)

(and we have brought but poor capital,) means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujahid, Al-Hasan and several others. Allah said that they said next,

(فَأَوْفِ لَنَا الْكَيْلَ)

(so pay us full measure) meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ud read this Ayah in a way that means, "So give the full load on our animals and be charitable with us." Ibn Jurayj commented, "So be charitable to us by returning our brother to us." And when Sufyan bin 'Uyaynah was asked if the Sadaqah (charity) was prohibited for any Prophet before our Prophet, he said, "Have you not heard the Ayah,

(فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ)

(so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.)" Ibn Jarir At-Tabari collected this statement.

(قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ
جَاهِلُونَ - قَالُوا أَعْيُنَكَ لِأَنْتَ يُوسُفُ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ - قَالُوا
تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ - قَالَ
لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّحِيمِينَ)

(89. He said: "Do you know what you did with Yusuf and his brother, when you were ignorant") (90. They said: "Are you indeed Yusuf" He said: "I am Yusuf , and this is my brother. Allah has indeed been gracious to us. He who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost.") (91. They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.") (92. He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!")

Yusuf reveals His True Identity to His Brothers and forgives Them

Allah says, when Yusuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

(هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ)

(Do you know what you did with Yusuf and his brother, when you were ignorant) meaning, 'when you separated between Yusuf and his brother,'

(إِذْ أَنْتُمْ جَاهِلُونَ)

(when you were ignorant) He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allah knows best, that Yusuf revealed his identity to his brothers only then by Allah's command, just as he hid his identity from them in the first two meetings, by Allah's command. When the affliction became harder, Allah sent His relief from that affliction, just as He said He does,

(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(This is when they said to Yusuf,

(أَءَنْتَ لَأَنْتَ يُونُسُ)

(Are you indeed Yusuf), in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

(أَءَنْتَ لَأَنْتَ يُونُسُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي)

(Are you indeed Yusuf He said: "I am Yusuf, and this is my brother...") Yusuf said next,

(قَدْ مَنَّ اللَّهُ عَلَيْنَا)

`(Allah has indeed been gracious to us.) by gathering us together after being separated all this time,'

(إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا)

("Verily, he who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost." They said: "By Allah! Indeed Allah has preferred you above us.") They affirmed Yusuf's virtue above them, being blessed with beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

(قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ)

(He said: "No reproach on you this day.") He said to them, `There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allah for them for mercy,

(يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ)

(may Allah forgive you, and He is the Most Merciful of those who show mercy!)

(اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ
بَصِيرًا وَأَنْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ - وَلَمَّا فَصَلَتِ
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُفَنِّدُون - قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

(93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family.") (94. And when the caravan departed, their father said: "I do indeed sense the smell of Yusuf, if only you think me not senile.") (95. They said: "By Allah! Certainly, you are in your old Dalal (error).")

Ya` qub finds the Scent of Yusuf in his Shirt!

Yusuf said, `Take this shirt of mine,

(فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا)

(and cast it over the face of my father, his vision will return),' because Ya`qub had lost his sight from excessive crying,

(وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ)

(and bring to me all your family.) all the children of Ya`qub.

(وَلَمَّا فَصَلَتِ الْعِيرُ)

(And when the caravan departed) from Egypt,

(قَالَ أَبُوهُمْ)

(their father said...), Ya`qub, peace be upon him, said to the children who remained with him,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.), except that you might think me senile because of old age.' `Abdur-Razzaq narrated that Ibn `Abbas said, "When the caravan departed)from Egypt(, a wind started blowing and brought the scent of Yusuf's shirt to Ya`qub. He said,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.) He found his scent from a distance of eight days away!" Similar was also reported through Sufyan Ath-Thawri and Shu`bah and others reported it from Abu Snan. Ya`qub said to them,

(لَوْلَا أَن تُفَنِّدُونِ)

(if only you think me not senile.) Ibn `Abbas, Mujahid, `Ata, Qatadah and Sa'id bin Jubayr commented, "If only you think me not a fool!" Mujahid and Al-Hasan said that it means, "If only you think me not old." Their answer to him was,

(إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

(Certainly, you are in your old Dalal.) meaning, 'in your old error,' according to Ibn `Abbas. Qatadah commented, "They meant that, 'because of your love for Yusuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to him, nor to a Prophet of Allah." Similar was said by As-Suddi and others.

(فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ
بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ - قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خَاطِئِينَ - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ)

(96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, `I know from Allah that which you know not") (97. They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.") (98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.")

Yahudha brings Yusuf's Shirt and Good News

Ibn `Abbas and Ad-Dahhak said;

(الْبَشِيرُ)

(good news) means information. Mujahid and As-Suddi said that the bearer of good news was Yahudha, son of Ya`qub. As-Suddi added, "He brought it (Yusuf's shirt) because it was he who brought Yusuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yusuf's shirt and placing it on his father's face. His father's sight was restored to him." Ya`qub said to his children,

(أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(Did I not say to you, `I know from Allah that which you know not'), that I know that Allah will return Yusuf to me and that,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُقَدِّدُونَ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.)

Yusuf's Brothers feel Sorry and Regretful

This is when Yusuf's brothers said to their father, with humble-ness,

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ -
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ)

("O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.") and He forgives those who repent to Him. `Abdullah bin Mas'ud, Ibrahim At-Taymi, `Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya`qub delayed fulfilling their request until the latter part of the night.

(فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ
ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ - وَرَفَعَ أَبَوَيْهِ
عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا
تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ
أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ
الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ)

(99. Then, when they came in before Yusuf, he took his parents to himself and said: "Enter Egypt, if Allah wills, in security.") (100. And he raised his parents to the `Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.)

Yusuf welcomes His Parents; His Dream comes True

Allah states that Ya`qub went to Yusuf in Egypt. Yusuf had asked his brothers to bring all of their family, and they all departed their area and left Kana`an to Egypt. When Yusuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Ya`qub,

peace be upon him. It is said that the king also went out with them to meet Ya`qub. Yusuf said to his family, after they entered unto him and he took them to himself,

(وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ)

(and said: "Enter Egypt, if Allah wills, in security.") He said to them, `enter Egypt', meaning, `reside in Egypt', and added, `if Allah wills, in security', in reference to the hardship and famine that they suffered. Allah said next,

(ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ)

(and he took his parents to himself) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that his parents were his father and maternal aunt, as his mother had died long ago. Muhammad bin Ishaq and Ibn Jarir At-Tabari said, "His father and mother were both alive." Ibn Jarir added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to. Allah said next,

(وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ)

(And he raised his parents to Al-'Arsh) he raised them to his bedstead where he sat, according to Ibn `Abbas, Mujahid and several others. Allah said,

(وَاخْرَوْا لَهُ سُجَّدًا)

(and they fell down before him prostrate.) Yusuf's parents and brothers prostrated before him, and they were eleven men,

(وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ)

(And he said: "O my father! This is the Ta'wil (interpretation) of my dream aforetime..."), in reference to the dream that he narrated to his father before,

(إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا)

(I saw (in a dream) eleven stars...) In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Adam until the law of `Isa, peace be upon them, but was later prohibited in our law. Islam made prostration exclusively for Allah Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatadah and other scholars. When Mu`adh bin Jabal visited the Sham area, he found them prostrating before their priests. When he returned (to Al-Madinah), he prostrated before the Messenger of Allah, who asked him,

«مَا هَذَا يَا مُعَاذُ؟»

(What is this, O, Mu`adh) Mu`adh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allah, deserve more to be prostrated before." The Messenger said,

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لِأَمَرْتُ
الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

(If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.) Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya`qub and his wife and eleven sons) prostrated before Yusuf, who said at that time,

(يَأْتِ هَذَا تَأْوِيلُ رُؤْيَى مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي
حَقًّا)

(O my father! This is the Ta'wil of my dream aforetime! My Lord has made it come true!) using the word, `Ta'wil', to describe what became of the matter, later on. Allah said in another Ayah,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ)

(Await they just for its Ta'wil On the Day the event is finally fulfilled...), meaning, on the Day of Judgement what they were promised of good or evil will surely come to them. Yusuf said,

(قَدْ جَعَلَهَا رَبِّي حَقًّا)

(My Lord has made it come true!) mentioning that Allah blessed him by making his dream come true,

(وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ
بِكُمْ مِنَ الْبَدْوِ)

(He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,) out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others. He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yusuf said next,

(مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ)

(after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.) for when Allah wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

(إِنَّهُ هُوَ الْعَلِيمُ)

(Truly, He! Only He is the All-Knowing.) what benefits His servants,

(الْحَكِيمُ)

(the All-Wise.) in His statements, actions, decrees, preordainment and what He chooses and wills.

(رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ
فِي الدُّنْيَا وَالْآخِرَةِ تَوَقَّنِي مُسْلِمًا وَالْحَقَنِي
بِالصَّالِحِينَ)

(101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.")

Yusuf begs Allah to die as A Muslim

This is the invocation of Yusuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Ad-Dahhak said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allah's peace and blessings be on them all. It is possible that Yusuf, peace be upon him, said this supplication while dying. In the Two Sahihs it is recorded that `A'ishah, may Allah be pleased with her, said that while dying, the Messenger of Allah was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»

ثَلَاثًا (O Allah to Ar-Rafiq Al-A`la) the uppermost, highest company in heaven(.) It is also possible that long before he died, Yusuf begged Allah to die as a Muslim and be joined with the ranks of the righteous.

(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ - وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ - وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.) (103. And most of mankind will not believe even if you desire it eagerly.) (104. And no reward you ask of them for it; it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn).)

This Story is a Revelation from Allah

Allah narrated to Muhammad, peace be upon him, the story of Yusuf and his brothers and how Allah raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allah said, `This and similar stories are part of the unseen incidents of the past, O Muhammad,

(نُوحِيهِ إِلَيْكَ)

(which We reveal to you.) and inform you of, O Muhammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allah said next,

(وَمَا كُنْتَ لَدَيْهِمْ)

`(You were not (present) with them), you did not witness their conference nor saw them,

(إِذْ أَجْمَعُوا أَمْرَهُمْ)

(when they arranged their plan together,) to throw Yusuf into the well,

(وَهُمْ يَمْكُرُونَ)

(and (while) they were plotting) against him. We taught you all this through Our Revelation which We sent down to you.' Allah said in other Ayat,

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ)

(You were not with them, when they cast lots with their pens..) and,

(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...)
)28:44(until,

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of the Tur when We did call.))28:46(Allah also said,

(وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ
ءَايَاتِنَا)

(And you were not a dweller among the people of Madyan, reciting Our verses to them.))28:45(Allah states that Muhammad is His Messenger and that He has taught him the news of what occurred in the past, which carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allah said,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.) Allah said in similar Ayat,

(وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن
سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path)
)6:116(, and,

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ)

(Verily, in this is an Ayah, yet most of them are not believers.))26:8(Allah said next,

(وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ)

(And no reward you ask of them for it;) Allah says, `You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allah's Face and to deliver good and sincere advice to His creatures,

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn)) with which they remember, receive guidance and save themselves in this life and the Hereafter.'

(وَكَايِن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ
بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ - أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ
غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ)

(105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.) (106. And most of them believe not in Allah except that they attribute partners unto Him.) (107. Do they then feel secure from the coming against them of the covering veil of the torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not)

People neglect to ponder the Signs before Them

Allah states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allah created brilliant stars and rotating heavenly objects and planets, all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allah the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes. Allah said next,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) Ibn `Abbas commented, "They have a part of faith, for when they are asked, `Who created the heavens Who created the earth Who created the mountains' They say, `Allah did.' Yet, they associate others with Him in worship." Similar is said by Mujahid, `Ata, `Ikrimah, Ash-Sha`bi, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd bin Aslam. In the Sahih, it is recorded that during the Hajj season, the idolators used to say in their Talbiyah: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!" Allah said in another Ayah,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) 31:13(This indeed is the greatest type of Shirk, associating others with Allah in worship. It is recorded in the Two Sahihs that `Abdullah bin Mas`ud said, "I said, `O Allah's Messenger! What is the greatest sin' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ»

(That you call a rival to Allah while He alone created you.)" Al-Hasan Al-Basri commented on Allah's statement,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) "This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Hasan was referring to Allah's statement,

(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 for As-Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.) 4:142(There is another type of hidden Shirk that most people are unaware of. Hammad bin Salamah narrated that `Asim bin Abi An-Najud said that `Urwah said, "Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) In a Hadith, from Ibn `Umar collected by At-Tirmidhi who said it was Hasan, the Prophet said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

(He who swears by other than Allah, commits Shirk.) Imam Ahmad, Abu Dawud and other scholars of Hadith narrated that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكَ»

(Verily, Ar-Ruqa, At-Tama'im and At-Tiwalah are all acts of Shirk.) In another narration collected by Ahmad and Abu Dawud, the Prophet said,

«الطَّيْرَةُ شِرْكٌَ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُدْهِبُهُ
بِالتَّوَكُّلِ»

(Verily, At-Tiyarah)omen(is Shirk; everyone might feel a glimpse of it, but Allah dissipates it with Tawakkul.)" Allah said next,

(أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ)

(Do they then feel secure from the coming against them of the covering veil of the torment of Allah) Allah asks, `Do these idolators who associate others with Allah in the worship, feel secure from the coming of an encompassing torment from where they perceive not' Allah said in other `Ayat,

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ)

(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allah's punishment) Or that He may catch them with gradual wasting (of their wealth and health) Truly, Your Lord is indeed full of kindness, Most Merciful.))16:45-47(and,

(أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ
نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ)

(أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ)

(Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing Did they then feel secure against the plan of Allah None feels secure from the plan of Allah except the people who are the losers.)
)7:97-99(

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا
وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ
(

(108. Say "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the idolators.")

The Messenger's Way

Allah orders His Messenger to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allah alone without partners. The Messenger calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allah's Messenger called to with sure knowledge, certainty and evidence, whether logical or religious evidence,

(وَسُبْحَانَ اللَّهِ)

(And Glorified and Exalted be Allah.) This part of the Ayah means, I glorify, honor, revere and praise Allah from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allah, glorified He is from all that they attribute to Him,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْقُهُونَ
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(

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ)

(109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them And verily, the home of the Hereafter is the best for those who have Taqwa. Do you not then understand)

All of the Prophets are Humans and Men

Allah states that He only sent Prophets and Messengers from among men and not from among women, as this Ayah clearly states. Allah did not reveal religious and legislative laws to any woman from among the daughters of Adam. This is the belief of Ahlus-Sunnah wal-Jama`ah. Shaykh Abu Al-Hasan, `Ali bin Isma`il Al-Ash`ari mentioned that it is the view of Ahlus-Sunnah wal-Jama`ah, that there were no female Prophets, but there were truthful believers from among women. Allah mentions the most honorable of the truthful female believers, Maryam, the daughter of `Imran, when He said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ)

(The Messiah)'Isa(, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Sddiqah)truthful believer(. They both used to eat food.))5:75(Therefore, the best description Allah gave her is Sddiqah. Had she been a Prophet, Allah would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'an.

All Prophets were Humans not Angels

Ad-Dahhak reported that Ibn ` Abbas commented on Allah's statement,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا)

(And We sent not before you (as Messengers) any but men) "They were not from among the residents of the heaven (angels), as you claimed." This statement of Ibn ` Abbas is supported by Allah's statements,

(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(

(وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا
خَالِدِينَ - ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ
نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ)

(And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants),)21:8-9(and,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers."))46:9(Allah said next,

(مِّنْ أَهْلِ الْقُرَى)

(from among the people of townships), meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allah said next,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ)

(Have they not traveled in the land), meaning, 'Have not these people who rejected you, O Muhammad, traveled in the land,'

(فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ)

(and seen what was the end of those who were before them) that is, the earlier nations that rejected the Messengers, and how Allah destroyed them. A similar end is awaiting all disbelievers. Allah said in another Ayah,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا)

(Have they not traveled through the land, and have they hearts wherewith to understand))22:46(When they hear this statement, they should realize that Allah destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allah said,

(وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا)

(And verily, the home of the Hereafter is the best for those who have Taqwa.) Allah says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allah said in another Ayah,

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - 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 (i.e. Day of Resurrection). 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 (in Hellfire).))40:51-52(

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا
جَاءَهُمْ نَصْرُنَا فَنُجِّىَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ)

(110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are criminals.)

Allah's Prophets are aided by Victory in Times of Distress and Need

Allah states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allah's aid. Allah said in another Ayah,

(وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
مَعَهُ مَتَىٰ نَصْرُ اللَّهِ)

(..and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah"))2:214(As for saying of Allah,

(كَذَّبُوا)

(they were denied) There are two recitations for it. One of them is with a Shadda (meaning: they were betrayed by their people). And this is the way `A'ishah, may Allah be pleased with her, recited it. Al-Bukhari said that `Urwah bin Az-Zubayr narrated that he asked `Aishah about the meaning of the following verse,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

(` Until when the Messengers give up hope...), Respite will be granted, is it denied or betrayed `A'ishah replied, "betrayed." `Urwah said, "I said, ` They were sure that their people betrayed them, so why use the word `thought" She said, ` Yes, they were sure that they betrayed them.' I said,

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and they thought that they were denied (by Allah)) `A'ishah said, `Allah forbid! The Messengers did not suspect their Lord of such a thing.' I asked, ` So what does this Ayah mean' She said, ` This Verse is concerned with the Messengers' followers who had faith in their Lord

and believed in their Messengers. The period of trials for those followers was long and Allah's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's help then came to them." Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn ` Abbas read this Ayah this way,

(وَوَظَّنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا)

(and they thought they were denied.) ` Abdullah bin Abi Mulaikah said, "Then Ibn ` Abbas said to me that they were humans. He then recited this Ayah,

(حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(..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(" Ibn Jurayj also narrated that Ibn Abi Mulaykah said that ` Urwah narrated to him that ` Aishah did not agree to this and rejected it. She said, "Nothing that Allah has promised Muhammad, peace be upon him, but Muhammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that ` Urwah narrated that ` Aishah recited this Ayah this way, (قَدْ أَنَّهُمْ وَظَّنُّوْا) (كُذِّبُوا) "and they thought that they were betrayed." Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn ` Abbas gave. Ibn Mas` ud said, as Sufyan Ath-Thawri narrated from him, that he read the Ayah this way,

(حَتَّى إِذَا اسْتَيْسَرَ الرَّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied.) ` Abdullah commented that this is the recitation that you dislike. Ibn ` Abbas also commented on the Ayah,

(حَتَّى إِذَا اسْتَيْسَرَ الرَّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied) "When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allah's victory came then,

(فَقُجِّىَ مَنْ نَّشَاءُ)

(and whomsoever We willed were rescued.) Ibn Jarir At-Tabari narrated that Ibrahim bin Abi Hamzah)Hurrah(Al-Jazari said, "A young man from Quraysh asked Sa`id bin Jubayr ` O, Abu ` Abdullah! How do you read this word, for when I pass by it, I wish I had not read this Surah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا)

(until, when the Messengers gave up hope and thought that they were denied...) He said, `Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Ad-Dahhak bin Muzahim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarir At-Tabari narrated that Muslim bin Yasar asked Sa`id bin Jubayr about the same Ayah and he gave the same response. Muslim stood up and embraced Sa`id bin Jubayr, saying, "May Allah relieve a distress from you as you relieved a distress from me!" This was reported from Sa`id bin Jubayr through various chains of narration. This is also the Tafsir that Mujahid bin Jabr and several other Salaf scholars gave for this Ayah. However, some scholars said that the Ayah,

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا)

(and thought that they were denied), is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: `and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarir At-Tabari narrated that Tamim bin Hadhram said, "I heard `Abdullah bin Mas`ud comment on this Ayah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

(until, when the Messengers gave up hope) that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."

(لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا
كَانَ حَدِيثًا يُنْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
(

(111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.)

A Lesson for Men Who have Understanding

Allah states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

(عِبْرَةٌ لِّأُولِي الْأَلْبَابِ)

(a lesson for men of understanding), who have sound minds,

(مَا كَانَ حَدِيثًا يُفْتَرَى)

(It is not a forged statement.) Allah says here that this Qur'an could not have been forged; it truly came from Allah,

(وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ)

(but a confirmation of that which was before it) in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'an accepts or abrogates whatever Allah wills of these Books,

(وَتَفْصِيلَ كُلِّ شَيْءٍ)

(and a detailed explanation of everything) Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names and Attributes and teaches us that Allah is glorified from being similar in any way to the creation. Hence, the Qur'an is,

(هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

(a guide and a mercy for the people who believe.) with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allah the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal. This is the end of the Tafsir of Surah Yusuf; and all the thanks and praises are due to Allah, and all our trust and reliance are on Him Alone.

The Tafsir of Surat Ar-Ra`d

(Chapter -13)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(المر تلك آيت الكتاب والذى أنزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون)

(1. Alif Lam-Mim Ra. These are the verses of the Book (the Qur'an), and that which has been revealed unto you from your Lord is the truth, but most men believe not.)

The Qur'an is Allah's Kalam (Speech)

We talked before, in the beginning of Surat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'an. We stated that every Surah that starts with separate letters, affirms that the Qur'an is miraculous and is an evidence that it is a revelation from Allah, and that there is no doubt or denying in this fact. This is why Allah said next,

(تلك آيت الكتاب)

(These are the verses of the Book), the Qur'an, which Allah described afterwards,

(والذى أنزل إليك)

(and that which has been revealed unto you), O Muhammad,

(من ربك الحق)

(from your Lord is the truth,) Allah said next,

(ولكن أكثر الناس لا يؤمنون)

(but most men believe not.) just as He said in another Ayah,

(وما أكثر الناس ولو حرصت بمؤمنين)

(And most of mankind will not believe even if you desire it eagerly.))12:103(Allah declares that even after this clear, plain and unequivocal explanation (the Qur'an), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

(اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ)

(2. Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the `Arsh)Throne(. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.)

Clarifying Allah's Perfect Ability

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens. Allah said,

(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(Allah said next,

(بِغَيْرِ عَمَدٍ تَرَوْنَهَا)

(..without any pillars that you can see.) meaning, `there are pillars, but you cannot see them,' according to Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, and several other scholars. Iyas bin Mu`awiyah said, "The heaven is like a dome over the earth," meaning, without pillars. Similar was reported from Qatadah, and this meaning is better for this part of the Ayah, especially since Allah said in another Ayah,

(وَيُمسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His permission.))22:65(Therefore, Allah's statement,

(تَرَوْنَهَا)

(..that you can see), affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allah's ability and power.

Al-Istawa', Rising above the Throne

Allah said next,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(Then, He rose above (Istawa) the Throne.) We explained the meaning of the Istawa' in Surat Al-A`raf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allah is glorified and praised from all that they attribute to Him.

Allah subjected the Sun and the Moon to rotate continuously

Allah said,

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى لِأَجَلٍ مُّسَمًّى)

(He has subjected the sun and the moon, each running (its course) for a term appointed.) It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allah stated,

(وَالشَّمْسُ تَجْرى لِمُسْتَقَرٍّ لَّهَا)

(And the sun runs on its fixed course for a term (appointed).))36:38(It was also said that the meaning is: until they settle under the Throne of Allah after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried. This fact is clear to those who correctly understand the Ayat and authentic Hadiths. All the (praise is due to) Allah and all the favors are from Him. Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allah said in other Ayat,

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) 41:37(and,

(وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا
لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) 7:54(Allah's statement next,

(يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ)

(He explains the Ayat in detail, that you may believe with certainty in the Meeting with your Lord.) means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ
إِثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ - وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ
وَجَبَّتْ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ
صِنْوَنٍ يُسْقَى بِمَاءٍ وَحَدِيدٍ وَنُفُضِّلُ بَعْضَهَا عَلَى
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
(

(3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made Zawjajn lthnayn (two in pairs). He brings the night as a cover over

the day. Verily, in these things, there are Ayat (signs) for people who reflect.) (4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), 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 (signs) for the people who understand.)

Allah's Signs on the Earth

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allah said,

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ)

(And it is He Who spread out the earth) made it spacious in length and width. Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

(مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ)

(and of every kind of fruit He made Zawjain Ithnayn.), two types from every kind of fruit,

(يُعْشَى الْيَلَّ النَّهَارَ)

(He brings the night as a cover over the day.) Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in these things, there are Ayat for people who reflect.) who reflect on Allah's signs and the evidences of His wisdom. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ)

(And in the earth are neighboring tracts,) Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others. This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allah said next,

(وَجَبَّتْ مِّنْ أَعْنَبٍ وَزَرَءٌ وَنَخِيلٍ)

(and gardens of vines, and green crops (fields), and date palms...) Allah's statement, next,

(صِنُونٌ وَغَيْرُ صِنُونٍ)

(Snwanun wa (or) Ghayru Snwan.) `Snwan' means, growing into two or three from a single stem, such as figs, pomegranate and dates. `Ghayru Snwan' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's `Snw' of his father. There is an authentic Hadith that states that the Messenger of Allah said to `Umar bin Al-Khattab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُونُ أَبِيهِ»

(Do you not know that man's paternal uncle is the Snw of his father) Allah said next,

(وَحِدٍ وَتُفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(watered with the same water; yet some of them We make more excellent than others to eat.) Abu Hurayrah narrated that the Prophet commented on Allah's statement,

(وَتُفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(yet some of them We make more excellent than others to eat.)

«الدَّقْلُ، وَالْفَارِسِيُّ، وَالْحَلْوُ، وَالْحَامِضُ»

(The Dagal, the Persian, the sweet, the bitter...) At-Tirmidhi collected this Hadith and said, "Hasan Gharib." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Verily, in these things there are Ayat for the people who understand.)

(وَإِنْ تَعَجَبُ فَعَجَبٌ قَوْلُهُمْ أَعِدَّا كُنَّا ثُرَابًا أَعْيَا
لَفِي خَلْقٍ جَدِيدٍ أَوْلِيكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
وَأَوْلِيكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأَوْلِيكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ)

(5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.)

Denying Resurrection after Death, is Strange

Allah says to His Messenger Muhammad, peace and blessings be upon him,

(وَإِنْ تَعَجَبُ)

(And if you wonder.) at the rejection of the polytheists who deny Resurrection, even though they witness Allah's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allah originated the creation of all things and brought them into existence after they were nothing. However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

(أَعِدَّا كُنَّا ثُرَابًا أَعْيَا لَفِي خَلْقٍ جَدِيدٍ)

(When we are dust, shall we indeed then be (raised) in a new creation) It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ بَلَىٰ إِنَّهُ عَلَىٰ 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 described those who deny Resurrection,

(أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَى فِي
أَعْنَاقِهِمْ)

(They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.) They will be dragged in the Fire by these chains,

(وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(They will be dwellers of the Fire to abide therein forever.), for they will remain in Hell forever and will never escape it or be removed from it.

(وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ
قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَدُوٌّ مَعْفِرَةٌ لِلنَّاسِ عَلَى
ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.)

The Disbelievers ask for the Punishment to be delivered now!

Allah said,

(وَيَسْتَعْجِلُونَكَ)

(They ask you to hasten), in reference to the disbelievers,

(بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ)

(the evil before the good,) meaning, the punishment. Allah said in other Ayat that they said,

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ -

مَا نُنَزِّلُ الْمَلِيكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا
مُنْظَرِينَ)

(And they say: "O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!))15:6-8(, and two Ayat;

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!))29:53-54(Allah also said,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ)

(A questioner asked concerning a torment about to befall.))70:1(,

(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(, and,

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا)

(They say: "Our Lord! Hasten to us Qittana.)38:16(, meaning, our due torment and reckoning. Allah said that they also supplicated,

(وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ
عِنْدِكَ)

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth from You.)8:32(They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allah's torment. Allah replied,

(وَقَدْ خَلْتُ مِنْ قَبْلِهِمُ الْمُتَلْتُ)

(while exemplary punishments have indeed occurred before them.) Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.' If it was not for His forbearance and forgiveness, Allah would have indeed punished them sooner. Allah said in another Ayah,

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرَهَا 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(Allah said in this honorable Ayah,

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظَلْمِهِمْ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.) He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allah next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allah said in other Ayat,

(فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةِ وَلَا يُرَدُّ
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ)

(If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.")6:147(

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ)

(Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.)7:167(, and,

(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(There are many other Ayat that mention both fear and hope.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ
إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(7. And the disbelievers say: "Why is not a sign sent down to him from his Lord" You are only a warner, and to every people there is a guide.)

The Idolators ask for a Miracle

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger from his Lord, just like the earlier Messengers For instance, the disbelievers were being stubborn when they asked the Prophet to turn As-Safa into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allah said,

(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.))17:59(Allah said here,

(إِنَّمَا أَنْتَ مُنذِرٌ)

(You are only a warner), and your duty is only to convey Allah's Message which He has ordered you,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.))2:272(Allah said;

(وَلِكُلِّ قَوْمٍ هَادٍ)

(And to every people there is a guide.) meaning that for every people there has been a caller, according to Ibn `Abbas and as narrated from him by Ali bin Abi Talhah. Allah said in a similar Ayah, a

(وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.))35:24(Similar has reported from Qatadah and `Abdur-Rahman bin Zayd.

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ - عِلْمُ الْغَيْبِ
وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ)

(8. Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.) (9. All-Knower of the unseen and the seen, the Most Great, the Most High.)

Allah is All-Knower of Al-Ghayb (Unseen)

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(And He knows that which is in the wombs.)31:34(, whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life. Allah said in other Ayat,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ
أُحْيَاءُ)

(He knows you well when He created you from the earth, and when you were fetuses.)53:32(, and,

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ
فِي ظُلُمَاتٍ ثَلَاثٍ)

(He creates you in the wombs of your mother: creation after creation in three veils of darkness.)39:6(meaning stage after stage. Allah also said,

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن 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)

(And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. 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.)23:12-14(In the two Sahihs it is recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً
مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ
كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ، وَعُمُرَهُ، وَعَمَلِهِ، وَشَقِيٌّ
أَوْ سَعِيدٌ»

(The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.") In another Hadith, the Prophet said,

«فَيَقُولُ الْمَلَكُ: أَيُّ رَبِّ أَذْكَرٌ أَمْ أَنْثَى؟ أَيُّ رَبِّ
أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ
اللَّهُ: وَيَكْتُبُ الْمَلَكُ»

(Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span" Allah then ordains and the angel records it.) Allah said next,

(وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزِدَادُ)

(and by how much the wombs fall short or exceed.) Al-Bukhari recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي غَدِّ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ»

(The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allah. Nobody knows what will happen tomorrow except Allah; nobody knows what is in the womb except Allah; nobody knows when it will rain except Allah; no soul knows at what place he will die except Allah; and nobody knows when the (Final) Hour will begin except Allah.) Al-`Awfi reported from Ibn `Abbas that he said,

(وَمَا تَغِيضُ الْأَرْحَامُ)

(and by how much the wombs fall short), this refers to miscarriages,

(وَمَا تَزِدَادُ)

(or exceed), this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allah the Exalted mentioned, and all this occurs by His knowledge." Qatadah commented on Allah's statement,

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Everything with Him is in proportion.) "For a term appointed. Allah has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic Hadith mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

«إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَامْرُؤُهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

(Verily, whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allah's reward.) Allah said next,

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable),) Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

(الْكَبِيرُ)

(the Most Great), greater than everything,

(الْمُتَعَالِ)

(the Most High.) above everything,

(قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge.)65:12(, and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ - لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِنْ وَالٍ)

(10. 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.) (11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.)

Allah's Knowledge encompasses all Things Apparent and Hidden

Allah declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allah said in other Ayat,

(وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى)

(And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.)20:7(, and,

(وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ)

(And (Allah) knows what you conceal and what you reveal.) `A'ishah said, "All praise is due to Allah Whose hearing has encompassed all voices! By Allah, she who came to complain about her husband to the Messenger of Allah was speaking while I was in another part of the room, yet I did not hear some of what she said. Allah sent down,

(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.)58:1(Allah said next,

(وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ)

(whether he be hid by night), in his house in the darkness of the night,

(وَسَارِبٌ بِالنَّهَارِ)

(or goes forth freely by day.) moves about during the daylight; both are encompassed by Allah's knowledge. Allah said in other Ayat,

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ)

(Surely, even when they cover themselves with their garments.) 11:5(, and,

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
نُفِيضُونَ 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 (so much as) the 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 (written) in a Clear Record.))10:61(

The Guardian Angels

Allah said next,

(لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنَ أَمْرِ اللَّهِ)

(For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.) Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Hadith states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ،
وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ،
فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ

بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ
يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

(Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you throughout the night, ascend to Allah Who asks them, and He knows the answer better than they about you, "How have you left My servants" They reply, "As we have found them praying, we have left them praying.") Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ
الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

(Verily, every one among you has his companion from the Jinn and his companion from the angels.") They said, "And you too, O Allah's Messenger" He said,

«وَإِيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا
بِخَيْرٍ»

(And I too, except that Allah has helped me against him, so he only orders me to do good.) Muslim collected this Hadith. Ibn Abi Hatim narrated that Ibrahim said, "Allah revealed to a Prophet from among the Children of Israel, ` Say to your nation: every people of a village or a house who used to obey Allah but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrahim next said that this statement has proof in Allah's Book,

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا
بِأَنْفُسِهِمْ)

(Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.)

(هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثَّقَالَ - وَيَسْبِحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ

مِنْ خَيْفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ
يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ)

(12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).) (13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.)

Clouds, Thunder and Lightning are Signs of Allah's Power

Allah states that He has full power over Al-Barq (lightning), which is the bright light that originates from within clouds. Ibn Jarir recorded that Ibn `Abbas once wrote to Abu Al-Jald asking about the meaning of Al-Barq, and he said that it is water. Qatadah commented on Allah's statement,

(خَوْفًا وَطَمَعًا)

(as a fear and as a hope.) "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allah's provisions." Allah said next,

(وَيُنشِئُ السَّحَابَ الثَّقَالَ)

(And it is He Who brings up the clouds, heavy.) meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujahid said that this part of the Ayah is about clouds that are heavy with rain. Allah's statement,

(وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ)

(And Ar-Ra'd (thunder) glorifies and praises Him), is similar to His other statement,

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(And there is not a thing but glorifies His praise.) 17:44(Imam Ahmad recorded that Ibrahim bin Sa`d said, "My father told me that he was sitting next to Hamid bin `Abdur Rahman in the Masjid. A man from the tribe of Ghifar passed and Hamid sent someone to him to please come to them. When he came, Hamid said to me, `My nephew! Make space for him between me and you, for he had accompanied Allah's Messenger .' When that man came, he sat between me and Hamid and Hamid said to him, `What was the Hadith that you narrated to me from the Messenger of Allah ' He said, `A man from Ghifar said that he heard the Prophet say, i

«إِنَّ اللَّهَ يُنْشِئُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ،
وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

(Verily, Allah originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.) It appears, and Allah has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Musa bin `Ubaydah narrated that Sa`d bin Ibrahim said, "Allah sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allah upon hearing Ar-Ra`d (Thunder)

Imam Ahmad recorded that Salim bin `Abdullah narrated that his father said that the Messenger of Allah used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ،
وَعَافِنَا قَبْلَ ذَلِكَ»

(O Allah! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that." This Hadith was recorded by At-Tirmidhi, Al-Bukhari in his book Al-Adab Al-Mufrad, An-Nasa'i in `Amal Al-Yawm wal-Laylah, and Al-Hakim in Al-Mustadrak. When `Abdullah bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra`d (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Malik collected this Hadith in Al-Muwatta', and Al-Bukhari in Al-Adab Al-Mufrad. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عِبِيدِي أَطَاعُونِي
لَأَسْقِيَهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ
بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

(Your Lord, the Exalted and Most High, said, `Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra`d (thunder).') Allah's statement,

(وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ)

(He sends the thunderbolts, and therewith He strikes whom He wills,) indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end. Al-Hafiz Abu Al-Qasim At-Tabarani narrated that Ibn `Abbas said that Arbad

bin Qays bin Juzu' bin Julayd bin Ja`far bin Kulab, and `Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah and sat where he was sitting. `Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam" The Messenger of Allah said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

(You will have the rights and duties of all Muslims.) `Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam" The Messenger of Allah said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَعِنَّةَ
الْخَيْلِ»

(That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).) `Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allah refused. When these two men were leaving the Messenger of Allah, `Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims)." The Messenger of Allah replied,

«يَمْنَعُكَ اللَّهُ»

(Rather, Allah will prevent you.) When `Amir and Arbad left, `Amir said, "O Arbad! I will keep Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger. `Amir said, "O Muhammad! Stand next to me so that I can talk to you." The Messenger stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger as `Amir suggested, and the Messenger of Allah looked at Arbad and realized what he was doing, so he departed. When Arbad and `Amir left the Messenger of Allah and arrived at Al-Harrah of Waqim area, they dismounted from their horses. However, Sa`d bin Mu`adh and Usayd bin Hudayr came out saying, "Come, O enemies of Allah! May Allah curse you." `Amir asked, "Who is this with you, O Sa`d" Sa`d said, "This is Usayd bin Hudayr." They fled until they reached the Riqm area, where Allah struck Arbad with a bolt of lightning and he met his demise. As for `Amir, he went on until he reached the Kharim area, where Allah sent an open ulcer that struck him. During that night, `Amir took refuge in a woman's house, from Banu Salul. `Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salul, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allah sent down these Ayat (13:8-11) in their case,

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ)

(Allah knows what every female bears) until,

(وَمَا لَهُمْ مِّنْ دُونِهِ مِّنْ وَّالٍ)

(..and they will find besides Him no protector.) Ibn `Abbas commented, "The angels in succession, guard Muhammad, peace be upon him, by the command of Allah." He next mentioned the demise of Arbad by Allah's command, reciting this Ayah,

(وَيُرْسِلُ الصَّوَاعِقَ)

(He sends the thunderbolts,)" Allah said next,

(وَهُمْ يُجَادِلُونَ فِي اللَّهِ)

(yet they (disbelievers) dispute about Allah.) they doubt Allah's greatness and that there is no deity worthy of worship except Him,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment.) Allah's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsir of Ibn Jarir At-Tabari. There is a similar Ayah in the Qur'an,

(وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ -
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ)

(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.)27:50-51(`Ali bin Abi Talib said that,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment (Al-Mihal)), means, His punishment is severe.

(لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَقَيْهِ إِلَى الْمَاءِ

لِيَبْلُغَ فَاَهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا
فِي ضَلَالٍ (

(14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.)

A Parable for the Weakness of the False Gods of the Polytheists

Ali bin Abi Talib said that Allah's statement,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) is in reference to Tawhid, according to Ibn Jarir At-Tabari. Ibn `Abbas, Qatadah, and Malik who narrated it from Muhammad bin Al-Munkadir, said that,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) means, "La ilaha illallah." Allah said next,

(وَالَّذِينَ يَدْعُونَ مِن دُونِهِ)

(And those whom they invoke besides Him...), meaning, the example of those who worship others besides Allah,

(كَبَسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاَهُ)

(like one who stretches forth his hand for water to reach his mouth,) `Ali bin Abi Talib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth" Mujahid said about,

(كَبَسِطِ كَفَّيْهِ)

(like one who stretches forth his hand) "Calling the water with his words and pointing at it, but it will never come to him this way." The meaning of this Ayah is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call another deity besides Allah, will never benefit from these deities in this life or the Hereafter, hence Allah's statement,

(وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(and the invocation of the disbelievers is nothing but misguidance.)

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّهُمْ بِالْعُدُوِّ وَالْأَصَالِ)

(15. And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.)

Everything prostrates unto Allah

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

(وَظِلُّهُمْ بِالْعُدُوِّ)

(and so do their shadows in the mornings), in the beginning of the days,

(وَالْأَصَالِ)

(and in the afternoons.) towards the end of the days. Allah said in another Ayah,

(أَوْ لَمِيرَوْا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ)

(Have they not observed things that Allah has created: (how) their shadows incline.))16:48(

(قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ
أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا
وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ
هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ

شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ
خَلَقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ)

(16. Say: "Who is the Lord of the heavens and the earth" Say: "(It is) Allah." Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves" Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creation seemed alike to them" Say: "Allah is the Creator of all things; and He is the One, the Irresistible.")

Affirming Tawhid

Allah affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allah and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allah equal to those who worship Him alone, without partners, and thus have a light from their Lord This is why Allah said here,

(قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ
خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ)

(Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creations seemed alike to them") Allah asks, `Do these polytheists worship gods besides Him that rival Him in what He created Have their false deities created similar creations to those Allah created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allah' Rather, the Ayah proves that the truth is nothing like this. There is none similar to Allah, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allah is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allah and are subservient to Him. They used to say during their Talbiyah: "Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allah also mentioned their polytheistic statements in other Ayat,

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ)

(We worship them only that they may bring us near to Allah.) 39:3(Allah admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.))34:23(

(وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ)

(And there are many angels in the heavens.....))53:26(, and,

(إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -
وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا)

(There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.))19:93-95(If all are Allah's servants, then why do any of them worships each other without proof or evidence that allows them to do so Rather, they rely on sheer opinion and innovation in the religion, even though Allah has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice (polytheism) and ordering them to refrain from worshipping others besides Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense, e

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And your Lord treats no one with injustice))18:49(

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا
فَأَحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي
النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ)

(17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.)

Two Parables proving that Truth remains and Falsehood perishes

This honorable Ayah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allah said,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(He sends down water from the sky,) He sends rain,

(فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا)

(and the valleys flow according to their measure,) each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Ayah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

(فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا)

(but the flood bears away the foam that mounts up to the surface) of the water that ran down the valleys; this is the first parable. Allah said next,

(وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيٍّ أَوْ
مَتَاعٍ)

(and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils..) This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

(كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ)

(thus does Allah (by parables) show forth truth and falsehood.) when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

(فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً)

(Then, as for the foam it passes away as scum upon the banks,) for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allah said next,

(وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ)

(while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.) Allah said in a similar Ayah,

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.))29:43(Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'an that I could not comprehend, I would cry for myself because Allah the Exalted says,

(وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(But none will understand them except those who have knowledge.)")29:43(`Ali bin Abi Talhah reported that `Abdullah bin `Abbas commented on Allah's statement,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا)

(He sends down water from the sky, and the valleys flow according to their measure,) "This is a parable that Allah has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allah benefits its people by it, hence Allah's statement,

(فَأَمَّا الزَّبَدُ)

(Then, as for the foam), which refers to doubt,

(فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي
الْأَرْضِ)

(it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.) in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allah accepts certainty and discards doubt."

The Qur'an and the Sunnah contain Parables that use Water and Fire

Allah has set two examples in the beginning of Surat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allah said,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا
حَوْلَهُ)

(Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.))2:17(then He said,

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَةٌ وَّرَعْدٌ
وَبَرْقٌ)

(Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.))2:19(Allah also has set two parables for the disbelievers in Surat An-Nur (chapter 24), one of them is,

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ)

(As for those who disbelieved, their deeds are like a mirage in a desert.))24:39(The mirage occurs during intense heat. It is recorded in the Two Sahihs that the Messenger of Allah said,

«فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟
فَيَقُولُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَاسْقِنَا. فَيُقَالُ: أَلَا

تَرْدُونَ؟ فَيَرْدُونَ النَّارَ فَإِذَا هِيَ كَسْرَابٍ يَحْطِمُ
بَعْضُهَا بَعْضًا»

(It will be said to the Jews on the Day of Resurrection, "What do you desire" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.") Allah said in the second parable (in Surat An-Nur);

(أَوْ كَظُلْمَةٍ فِي بَحْرٍ لُجِّيٍّ)

(Or is like the darkness in a vast deep sea.)24:40(In the Two Sahihs it is recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

«إِنَّ مَثَل مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ،
كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ
قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ
مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ،
فَشَرِبُوا، وَرَعَوْا، وَسَقَوْا، وَزَرَعُوا، وَأَصَابَتْ
طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً
وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ
وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ
مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي
أُرْسِلْتُ بِهِ»

(The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allah benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of

the person who comprehends Allah's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allah has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allah's guidance revealed through me.) This parable uses water in it. In another Hadith that Imam Ahmad collected, Abu Hurayrah narrated that the Messenger of Allah said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَعْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا قَالَ : فِدْلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا أَخِذْ بِحُجْرِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

(My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.) The Two Sahihs also collected this Hadith. This is a parable using fire.

(لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ)

(18. For those who answered their Lord's call is Al-Husna. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.)

Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

(الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ)

(For those who answered their Lord's call) obeyed Allah and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

(الْحُسْنَى)

(Al-Husna), which is the good reward. Allah said that Dhul-Qarnayn declared,

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فِيُعَذِّبُهُ عَذَابًا تُكْرَهُ - وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا)

(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). But as for him who believes and works righteousness, he shall have the best reward (Al-Husna), and we shall speak unto him mild words by our command))18: 87-88(Allah said in another Ayah,

(الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best (Al-Husna) and even more.))10: 26(Allah said next,

(وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ)

(But those who answered not His call,) disobeyed Allah,

(لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا)

(if they had all that is in the earth together) meaning, in the Hereafter. This Ayah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allah's torment at that time. However, this will not be accepted from them. Verily, Allah the Exalted will not accept any type of exchange from,

(أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ)

(For them there will be the terrible reckoning.) in the Hereafter, when they will be reckoned for the Naqir and the Qitmir, the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allah's statement next,

(وَمَا أَوْأَاهُمْ جَهَنَّمَ وَيُسَّ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.)

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولَئُوا الْأَلْبَابِ)

(19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed.)

The Believer and the Disbeliever are never Equal

Allah says, ` They could never be equal; those among people who know that what,

(أُنزِلَ إِلَيْكَ)

(has been revealed unto you), O Muhammad,

(مِنْ رَبِّكَ)

(from your Lord) is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.))6:15(It is accurate in its information and stories and just in what it orders. Therefore, the Ayah says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' 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 in this honorable Ayah,

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

(Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind) They are not equal. Allah said next,

إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

(But it is only the men of understanding that pay heed.) meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them.

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ -
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ -
وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى
الدَّارِ - جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ)

=(20. Those who fulfill, the covenant of Allah and break not the trust.) (21. And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.) (22. And those who remain patient, seeking their Lord's Face, perform the Salah, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.) (23. `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):) (24. "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!")

Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

(الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ)

(Those who fulfill the covenant of Allah and break not the trust.) They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allah said next,

(وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And those who join that which Allah has commanded to be joined) they are good to their relatives and do not sever the bond of kinship. They are also kind to the poor and the needy and generous in nature,

(وَيَخْشَوْنَ رَبَّهُمْ)

(and fear their Lord), in what they do or do not do of actions and statements. They remember that Allah is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

(وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ)

(And those who remain patient, seeking their Lord's Face,) They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

(وَأَقَامُوا الصَّلَاةَ)

(and perform the Salah), preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

(وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ)

(and spend out of that which We have bestowed on them,) They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

(سِرًّا وَعَلَانِيَةً)

(secretly and openly,) They spend during all conditions and times, whether during the night or the day, secretly and openly,

(وَيَذْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ)

(and repel evil with good) they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allah said in another Ayah,

(وَلَا تَسْتَوِي 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)

(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 - and none is granted it except the owner of the great portion in this world.)41:34-35(This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

(جَنَّتِ عَدْنِ)

(` Adn Gardens), where, ` Adn, indicates continuous residence; they will reside in the gardens of everlasting life. Allah said next,

(وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ)

(and (also) those who acted righteously from among their fathers, and their wives, and their offspring.) Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allah said in another Ayah,

(وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)

(And those who believe and whose offspring follow them in faith: to them shall We join their offspring.) 52:21(Allah said next,

(جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ
كُلِّ بَابٍ - سَلَّمَ 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!") The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said,

«هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ
اللَّهِ؟»

(Do you know who among Allah's creation will enter Paradise first) They said, "Allah and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ
الْمُهَاجِرُونَ الَّذِينَ نُسِدُوا بِهِمُ النَّعُورُ، وَنَبَقَى بِهِمُ
الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ، لَا
يَسْتَطِيعُ لَهَا قِضَاءً، فَيَقُولُ اللَّهُ تَعَالَى لِمَنْ يَشَاءُ
مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ:
نَحْنُ سُكَّانُ سَمَاوَاتِكِ، وَخَيْرُكَ مِنْ خَلْقِكَ،
أَفْتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ:
إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا،

وَأَسَدُّ بِهِمُ الثُّغُورُ، وَتُنْقَى بِهِمُ الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قِضَاءً قَالَ : فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

(The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),) saying,

(سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ)

(Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!)"

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(25. And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).)

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allah's covenant and join that which Allah has ordained on them to join. As for the former, they used to,

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ)

(break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land,) An authentic Hadith states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.) In another narration, the Prophet said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

(If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.) This is why Allah said next,

(أُولَئِكَ لَهُمُ اللَّعْنَةُ)

(on them is the curse,) they will be cast away from Allah's mercy,

(وَلَهُمْ سُوءُ الدَّارِ)

(and for them is the unhappy home.) the evil end and destination,

(وَمَا أَوَاهُمْ جَهَنَّمَ وَيَسُوءُ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.))13:18(

(اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَقَرَحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَعٌ)

(26. Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.)

Increase and Decrease in Provision is in Allah's Hand

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allah said in other Ayat,

(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(Allah belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

(وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ)

(whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.)
Allah said in other Ayat,

(قُلْ مَتَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا
نُظْلَمُونَ فَتِيلًا)

(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwa, and you shall not be dealt with unjustly even equal to the amount of a Fatila.)4:77(and,

(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(Imam Ahmad recorded that Al-Mustawrid, from Bani Fihri, said that the Messenger of Allah said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ
إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

(The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.) and he pointed with the index finger. Imam Muslim also collected this Hadith in his Sahih. In another Hadith, the Prophet passed by a dead sheep, whose ears were small, and said,

«وَاللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَى أَهْلِهِ
حِينَ أَلْقَوْهُ»

(By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.)

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن
أَنَابَ - الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ - الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا بِي)

(27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") (28. Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.) (29. Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.)

Disbelievers ask for Miracles, Allah's Response to Them

Allah says that the idolators said,

(لَوْلَا)

(Why is not), meaning, there should be,

(أَنْزَلَ عَلَيْهِ آيَةً مِّن رَّبِّهِ)

(a sign sent down to him from his Lord) The idolators also said,

(فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْاَوَّلُونَ)

(Let him then bring us an Ayah like the ones (Prophets) that were sent before (with signs)!)
(21:5) We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a Hadith which mentions that the idolators asked the Prophet to turn Mount As-Safa into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allah revealed to His Messenger : "If You wish, O Muhammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the `Alamin (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet said,

«بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

(Rather, open for them the door to repentance and mercy.) This is why Allah said to His Messenger next,

(قُلْ إِنْ اَللّٰهُ يُضِلُّ مَنْ يَّشَاءُ وَيَهْدِيْ اِلَيْهِ مَنْ اُنَابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") Allah states that He brings misguidance or guidance whether the Messenger was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allah said in other Ayat, f

(وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُوْنَ)

(But neither Ayat nor warners benefit those who believe not.))10:101(

(إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُوْنَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْاَلِيْمَ)

(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(, and,

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ)

(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, unless Allah willed, but most of them behave ignorantly.) 6:111(Allah said here,

قُلْ إِنْ كَانَ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ
أَنَابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allah

Allah said,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ)

(Those who believed, and whose hearts find rest in the remembrance of Allah.) for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allah said,

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)

(Verily, in the remembrance of Allah do hearts find rest.) and surely, He is worthy of it.

The Meaning of Tuba

Allah said,

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ
وَحُسْنُ مَآبٍ)

(Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.) `Ali bin Abi Talhah reported that Ibn `Abbas said that Tuba means, "Happiness and comfort or refreshment of the eye." `Ikrimah said that Tuba means, "How excellent is what they earned," while Ad-Dahhak said, "A joy for them." Furthermore, Ibrahim An-Nakh`i said that Tuba means, "Better for them," while Qatadah said that it is an Arabic word that means, `you have earned a good thing.' In another narration, Qatadah said that `Tuba for them' means, "It is excellent for them,"

(وَحُسْنُ مَابٍ)

(and a beautiful place of return.) and final destination. These meanings for Tuba are all synonymous and they do not contradict one another. Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man asked, "O Allah's Messenger! Tuba for those who saw you and believed in you!" The Prophet said,

«طُوبَى لِمَنْ رَأَى بِي وَأَمَّنَ بِي، وَطُوبَى لِمَنْ طُوبَى
ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

(Tuba is for he who saw me and believed in me. Tuba, and another Tuba, and another Tuba for he who believed in me, but did not see me.) A man asked, "What is Tuba" The Prophet said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مِائَةٌ عَامٍ تِيَابُ أَهْلِ
الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

(A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.) Al-Bukhari and Muslim recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ لَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.) An-Nu`man bin Abi `Ayyash Az-Zuraqi added, "Abu Sa`id Al-Khudri narrated to me that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ الْجَوَادَ
الْمُضْمَرَّ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.)" In his Sahih, Imam Muslim recorded that Abu Dharr narrated that the Messenger of Allah said that Allah the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ
قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ
إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا
كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

(O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.) Khalid bin Ma`ddan said, "There is a tree in Paradise called Tuba, that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hatim collected this statement.

(كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لَا تُنْفَعُ عَلَيْهِمُ الَّذِي أُوحِيَْنَا إِلَيْكَ وَهُمْ يُكْفَرُونَ
بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ)

(30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.")

Our Prophet was sent to recite and call to Allah's Revelation

Allah says, `Just as We sent you, O Muhammad, to your Ummah,

(لَتُنْفَعُ عَلَيْهِمُ الَّذِي أُوحِيَْنَا إِلَيْكَ)

(..in order that you might recite unto them what We have revealed to you,) so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an

example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ)

(By Allah, We indeed sent (Messengers) to the nations before you.)16-63(Allah said in another Ayah,

(وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنهَمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ)

(Verily, many Messengers were denied before you, with patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you).)6-34(, meaning, `How We gave them victory and granted the best end for them and their followers in this life and the Hereafter. ' Allah said next,

(وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ)

(while they disbelieve in the Most Gracious (Allah).) Allah says, `These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by Ar-Rahman Ar-Rahim (the Most Gracious, Most Merciful).' This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated, they refused to write, "In the Name of Allah, Ar-Rahman Ar-Rahim," saying, "We do not know Ar-Rahman Ar-Rahim!" Qatadah narrated this words. Allah the Exalted said,

(قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ)

(Say: "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names.))17:110(In his Sahih, Imam Muslim recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ»

(The most beloved names to Allah the Exalted are: `Abdullah and `Abdur-Rahman.) Allah said next,

(قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ)

(Say: "He is my Lord! None has the right to be worshipped but He!") meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no deity worthy of worship except Him,

(عَلَيْهِ تَوَكَّلْتُ)

(In Him is my trust,) in all of my affairs,

(وَالِيهِ مَتَّابٍ)

(and to Him I turn.) meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَل لَّهِ الْأَمْرُ جَمِيعًا
أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى
يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believed yet known that had Allah willed, He could have guided all mankind And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allah comes to pass. Certainly, Allah breaks not His promise.)

Virtues of the Qur'an and the Denial of Disbelievers

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ)

(And if there had been a Qur'an with which mountains could be moved,) Allah says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'an and none else.' Or, this Qur'an is more worthy to cause all this, because of its marvelous eloquence that defies the ability of mankind and the Jinns, even if all of them gather their forces together to invent something like it or even a Surah like it. Yet, these idolators disbelieve in the Qur'an and reject it. Allah said,

(بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) The decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allah misguides, will never find enlightenment and he whom Allah guides, will never be misled. We should state here that it is possible to call other Divine Books, 'Qur'an', since this Qur'an is based on all of them. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«حُقِّقَتْ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ
تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ
دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

(Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'an. He used to eat only from what his hand made.) Al-Bukhari collected this Hadith. The Qur'an mentioned here is refers to the Zabur. Allah said next,

(أَفَلَمْ يَأْيَسَ الَّذِينَ ءَامَنُوا)

(Have not then those who believed yet known) that not all people would believe and understand and that,

(أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا)

(had Allah willed, He could have guided all mankind) Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'an. Had Allah revealed it to a mountain, you would see the mountain shake and humbled from fear of Allah. The Sahih recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَىٰ مِثْلِهِ
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحِيًّا أَوْحَاهُ اللَّهُ
إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

(Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.) This Hadith indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him. Allah said next,

(بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) Ibn `Abbas commented, "He will only do what He wills and He decided that He will not do that." Ibn Ishaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it. Allah said next,

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا
قَارَعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ)

(And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,) because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allah said in other Ayat,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And indeed We have destroyed towns round about you, and We have shown (them) the Ayat in various ways that they might return (to the truth).)46-27(, and,

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ)

(See they not that We gradually reduce the land (in their control) from its outlying borders Is it then they who will overcome))21:44(Qatadah narrated that Al-Hasan commented on Allah's statement,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) "It is in reference to the disaster." This is the apparent meaning here. Al-`Awfi reported that bin `Abbas said about,

(نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً)

(And a Qari`ah (disaster) strikes them because of their (evil) deeds) "A torment that descends on them from heaven,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) when the Messenger of Allah camps near their area and fights them." Similar was reported from Mujahid and Qatadah. `Ikrimah said in another narration he reported from Ibn `Abbas that,

(قَارِعَةً)

(Qari'ah) means affliction. These scholars also said that,

(حَتَّى يَأْتِيَ وَعْدُ اللَّهِ)

(until the promise of Allah comes to pass.) refers to the conquering of Makkah. Al-Hasan Al-Basri said that it refers to the Day of Resurrection. Allah said next,

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(Certainly, Allah breaks not His promise.) to His Messengers to aid them and their followers in this life and the Hereafter,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ)

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.)14:47(

وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ)

(32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!)

Comforting the Messenger of Allah

Allah says to His Messenger, while comforting him in facing his people's denial of him,

وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ)

(And indeed (many) Messengers were mocked at before you), so you have a good example in them,

فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا)

(but I granted respite to those who disbelieved,) deferred their judgment for a term appointed,

ثُمَّ أَخَذْتُهُمْ)

(and finally I punished them.) with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment' Allah said in another Ayah,

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).)22:48(It is recorded in the Two Sahihs that the Prophet said,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.)
The Messenger next recited this Ayah,

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.)11:102(

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي
الْأَرْضِ أَمْ بِظَهْرِ مِّنَ الْقَوْلِ بَلْ زِينٌ لِلَّذِينَ
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(33. Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing) Yet, they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.)

There is no Similarity between Allah and False Deities in any Respect

Allah said,

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge of every person and knows all that he has earned) Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allah said in other Ayat,

(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(and Allah said,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(Not a leaf falls, but He knows it.) 6:59(

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ 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 deposits. All is in a Clear Book.))11:6(

(سَوَاءٌ مِنْكُمْ مَنْ 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(

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden.) 20:7(and,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ)

(And He is with you wherever you may be. And Allah is the All-Seer of what you do.) 57:4(Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers The answer to the question in the Ayah was omitted, because it is implied, for Allah said next,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ)

(Yet, they ascribe partners to Allah.) which they worshipped besides Him, such as idols, rivals and false deities,

(قُلْ سَمُّوهُمْ)

(Say: "Name them!") make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allah said,

(أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ)

(Is it that you will inform Him of something He knows not in the earth) for had that thing existed in or on the earth, Allah would have known about it because nothing ever escapes His knowledge,

(أَمْ يَظْهَرُ مِّنَ الْقَوْلِ)

(or is it (just) a show of words) or doubts expressed in words, according to Mujahid, while Ad-Dahhak and Qatadah said, false words. Allah says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

(إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَى
(

(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!)53:23(Allah said next,

(بَلْ زَيْنَ لِّلَّذِينَ كَفَرُوا مَكْرُهُمْ)

(Nay! To those who disbelieved, their plotting is made fair seeming,) or their words, according to Mujahid. This Ayah refers to the misguidance of the polytheists and their propagation night and day. Allah said in another Ayah,

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّوْا لَهُمْ)

(And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.) Allah said next,

(وَصُدُّوا عَنِ السَّبِيلِ)

(and they have been hindered from the right path;) Some read with Fatha over the Sad (i.e. wa Saddu), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with Damma over the Sad (i.e. wa Saddu), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allah said,

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whom Allah sends astray, for him there is no guide.) Allah said in similar instances,

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And whomsoever Allah wants to suffer a trial, you can do nothing for him against Allah.))5:41(, and,

(إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(If you covet for their guidance, then verily, Allah guides not those whom He makes to go astray. And they will have no helpers.)16:37(

(لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابٌ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ - مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(34. 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.) (35. The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allah mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the Kufir and Shirk that the disbelievers indulge in,

(لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا)

(For them is a torment in the life of this world,) by the hands of the believers, killing and capturing them,

(وَلِعَذَابٍ الْآخِرَةِ)

(and certainly, the torment of the Hereafter.) which will come after they suffer humiliation in this life,

(أَشَقُّ)

(is harder) many times harder. The Messenger of Allah said to those who agreed to Mula`anaah,

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Surely, the torment of this life, is easier than the torment of the Hereafter.) Indeed, and just as the Messenger of Allah stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allah said in other Ayat,

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ - وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ)

(So on that Day none will punish as He will punish. And none will bind as He will bind.)89:25-26(, and,

(بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا - إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا - وَإِذَا أَلْفَاؤُا مِنْهَا مَكَانًا ضَيِّقًا

مُقَرَّرِينَ دَعَا هُنَالِكَ ثُبُورًا - لَا تَدْعُوا الْيَوْمَ
ثُبُورًا وَحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا - قُلْ أَذَلِكَ خَيْرٌ
أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً
وَمَصِيرًا)

(And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwa" It will be theirs as a reward and as a final destination.) 25:11-15(Similarly He said;

(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ)

(The description of the Paradise which those who have Taqwa have been promised) meaning its description and qualities;

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Underneath it rivers flow,) these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them. Allah also said,

(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ
مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّرِيبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ
مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ)

(The description of Paradise which those who have Taqwa have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.) 47:15(Allah said next,

(أَكْلُهَا دَائِمٌ وَظِلُّهَا)

(its provision is eternal and so is its shade) for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two Sahihs that Ibn ` Abbas narrated in the Hadith about the Eclipse prayer that the Companions said, "O Allah's Messenger! While you were standing)in prayer(, we saw you reach for something with your hand and then you brought it back." The Messenger said,

«إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا
عُنُقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

(I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.) ilmam Muslim recorded that Jabir bin ` Abdullah said that the Messenger of Allah said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا
يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ
الْمِسْكِ، وَيُلْهَمُونَ التَّسْيِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ
النَّفْسَ»

(The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allah) as spontaneously as they breathe.) Imams Ahmad and An-Nasa'i recorded that Thumamah bin ` Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said)to the Prophet (, ` O Abul-Qasim! You claim that the people of Paradise eat and drink' The Prophet said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ
لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ
وَالْجِمَاعِ وَالشَّهْوَةِ»

(Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.) That man asked, ` He who eats and drinks needs to relieve the call of nature, but Paradise is pure)from feces and urine(' The Prophet said,

«تَكُونُ حَاجَةً أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ
كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنَهُ»

(One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.) Imam Ahmad and An-Nasa'i collected this Hadith. Allah said in other Ayat,

(وَفَكِهَةٌ كَثِيرَةٌ - لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ)

(And fruit in plenty, whose supply is not cut off nor are they out of reach.)56:32-33(, and,

(وَدَانِيَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيًا)

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)76:14(The shade of Paradise is everlasting and never shrinks, just as Allah said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا)

(But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.)4:57(Allah often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allah mentioned the description of Paradise here, He next said,

(تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) 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(

وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ
- وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ)

(36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzab (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allah and not to join partners with Him. To Him I call and to Him is my return.") (37. And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.)

The Truthful Ones from among the People of the Scriptures rejoice at what Allah has revealed to Muhammad

Allah said,

وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ

(Those to whom We have given the Book,) and they adhere by it,

يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ

(rejoice at what has been revealed unto you,) i.e. the Qur'an, because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation, just as Allah said in another Ayah,

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

(Those to whom We gave the Book recite it as it should be recited.))2:121(Allah said,

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا

(Say: "Believe in it (the Qur'an) or do not believe.") 17:107(, until,

(إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا)

(Truly, the promise of our Lord must be fulfilled.) 17:109(meaning, Allah's promise to us in our Books to send Muhammad is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا)

(And they fall down on their faces weeping and it increases their humility.) 17:109(Allah said next,

(وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ)

(but there are among the Ahzab (Confederates) those who reject a part thereof.) meaning, `There are those among the sects who disbelieve in some of what was revealed to you (O Muhammad).' Mujahid said that,

(وَمِنَ الْأَحْزَابِ)

(but there are among the Ahzab (Confederates)), refers to Jews and Christians,

(مَنْ يُنْكِرُ بَعْضَهُ)

(those who reject a part thereof), meaning, `They reject a part of the truth that came down to you - O Muhammad.' Similar was reported from Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar Ayat,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah.) 3:199(Allah said next,

(قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ)

(Say: "I am commanded only to worship Allah and not to join partners with Him...") meaning, `I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me,

(إِلَيْهِ أَدْعُو)

(To Him (alone) I call), I call the people to His path,

(وَالِيهِ مَابِ)

(and to Him is my return.) final destination and destiny.' Allah said,

(وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا)

(And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.) Allah says, `Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

(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(Allah's statement,

(وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ)

(Were you to follow their (vain) desires), means, their opinions,

(بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ)

(after the knowledge which has come to you) from Allah, all praise to Him,

(مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ)

(then you will not have any Wali (protector) or defender against Allah.) This part of the Ayah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muhammad, may Allah's best peace and blessings be on him.

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَدُرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ

اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ - يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
وَعِنْدَهُ أُمُّ الْكِتَابِ)

(38. And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a decree (from Allah).) (39. Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.)

All Prophets and Messengers were Humans

Allah says, 'Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allah said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

(Say: "I am only a man like you. It has been revealed to me.") 18:110 (It is recorded in the Two Sahihs that the Messenger of Allah said,

«أَمَّا أَنَا فَأَصُومُ وَأَقِطِرُ، وَأَقُومُ وَأَنَامُ، وَأَكُلُ
اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي
فَلَيْسَ مِنِّي»

(As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.)

No Prophet can bring a Miracle except by Allah's Leave

Allah said,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

(And it was not for a Messenger to bring a sign except by Allah's leave.) meaning, no Prophet could have brought a miracle to his people except by Allah's permission and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

(لِكُلِّ أَجَلٍ كِتَابٌ)

((For) every matter there is a decree (from Allah.) for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ 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(

Meaning of Allah blotting out what He wills and confirming what He wills of the Book

Allah said,

(يَمْحُو اللَّهُ مَا يَشَاءُ)

(Allah blots out what He wills) of the divinely revealed Books,

(وَيُثَبِّتُ)

(and confirms), until the Qur'an, revealed from Allah to His Messenger peace be upon him, abrogated them all. Mujahid commented;

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ)

(Allah blots out what He wills and confirms (what He wills).) "Except life and death, misery and happiness)i.e., faith and disbelief(, for they do not change." Mansur said that he asked Mujahid, "Some of us say in their supplication, `O Allah! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones." Mujahid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Ayat,

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ)

(We sent it (this Qur'an) down on a blessed night.) Mujahid commented next, "During Laylatul-Qadr (Night of the Decrees), Allah decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change." Al-A` mash narrated that Abu Wa'il, Shaqiq bin Salamah said that he used to recite this supplication often, "O Allah, if You wrote us among the wretched ones, remove this status from

us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and confirm what You will, and with You is the Mother of the Book." Ibn Jarir At-Tabari collected this. Similar statements were collected from `Umar bin Al-Khattab and `Abdullah bin Mas`ud, indicating that Allah blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imam Ahmad recorded that Thawban said that the Messenger of Allah said,

«إِنَّ الرَّجُلَ لِيُحْرَمَ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

(A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span.) An-Nasa'i and Ibn Majah collected this Hadith. There is also a Hadith recorded in the Sahih that affirms that maintaining the ties of the womb increases the life span. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ)

(Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.) "A man might work in Allah's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allah blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allah. This is what Allah confirms." It was also reported that Sa`id bin Jubayr said that this Ayah is in the meaning of another Ayah,

(فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.))2:284(

(وَإِن مَّا تُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيْكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ - أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ)

a(40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.) (41. See they not that We gradually reduce the land from its outlying borders. And Allah judges, there is none to put back His judgement, and He is swift at reckoning.)

Punishment is by Allah, and the Messenger's Job is only to convey the Message

Allah said to His Messenger ,

(وَإِنْ مَا نُرِيكَ)

(Whether We show you) O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

(أَوْ نَتَوَقَّيْكَ)

(or cause you to die) before that,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ)

(your duty is only to convey We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

(وَعَلَيْنَا الْحِسَابُ)

(and on Us is the reckoning), their reckoning and recompense is on Us.' Allah said in similar Ayat,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ -
إِلَّا مَنْ تَوَلَّى وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
- إِنَّ إِلَيْنَا إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ)

(So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.)88:21-26(Allah said next,

(أَوْلَمَ يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا)

(See they not that We gradually reduce the land from its outlying borders.) Ibn `Abbas commented, "See they not that We are granting land after land to Muhammad ()" Al-Hasan and Ad-Dahhak commented that this Ayah refers to Muslims gaining the upper hand over idolators, just as Allah said in another Ayah,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ)

(And indeed We have destroyed towns round about you.) 46:27(

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِبِيَ الدَّارِ)

(42. And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).)

The Disbelievers plot, but the Believers gain the Good End

Allah says,

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ)

(And verily, those before them did devise plots,) against their Messengers, they wanted to expel them from their land, but Allah devised plots against the disbelievers and gave the good end to those who fear Him. Allah said in other Ayat,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot.))8:30(, and,

(وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ -
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ)

(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.)27:50,51(Allah said next,

(يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ)

(He knows what every person earns,) meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work, (

(وَسَيَعْلَمُ الْكَافِرُ)

and the Kafir (disbeliever) will know

(الْكَافِرُ)

or the Kuffar (disbelievers) according to another way of reciting,

(لِمَنْ عُقِبِيَ الدَّارِ)

(who gets the good end.) who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ)

(43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture.")

Allah and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allah says, the disbelievers reject you and say,

(لَسْتَ مُرْسَلًا)

(You are not a Messenger.) from Allah,

(قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ)

(Say: "Sufficient as a witness between me and you is Allah...") meaning, say, 'Allah is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allah said,

(وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ)

(and those too who have knowledge of the Scripture.) This refers to `Abdullah bin Salam, according to Mujahid. However, this opinion is not plausible, since this Ayah was revealed in Makkah and `Abdullah bin Salam embraced Islam soon after the Prophet emigrated to Al-Madinah. A more suitable explanation is that narrated by Al-`Awfi from Ibn `Abbas that this Ayah refers to Jews and Christians. Qatadah said that among them are, `Abdullah bin Salam, Salman (Al-Farisi) and Tamim Ad-Dari. The correct view is that this Ayah,

(وَمَنْ عِنْدَهُ)

(and those too who have. ...), refers to the scholars of the People of the Scriptures who find the description of Muhammad in their Books and the good news of his advent that were conveyed to them by their Prophets. Allah said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا
يُؤْمِنُونَ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.)
)7:156-157(and,

(أَوْلَمِيكُنْ لَهُمْ ءَايَةٌ أَن يَّعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ)

(It is not a sign to them that the learned scholars of the Children of Israel knew it (as true))26:197(There are similar Ayat that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books. This is the end of Surat Ar-Ra`d, and all praise is due to Allah and all favors are from Him.

The Tafsir of Surah Ibrahim

(Chapter -14)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ - اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ - الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ)

(1. Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.) (2. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.) (3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.)

Describing the Qur'an and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ)

((This is) a Book which We have revealed unto you...) Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

(لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(in order that you might lead mankind out of darkness into light) We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ)

(Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya (supporters and helpers) are Taghut (false deities), they bring them out from light into darkness.))2:257(, and,

(هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light.))57:9(Allah said next,

(بِإِذْنِ رَبِّهِمْ)

(by their Lord's leave), He guides those whom He destined to be guided by the hand of His Messenger , whom He sent to guide them by His command,

(إِلَىٰ صِرَاطٍ الْعَزِيزِ)

(to the path of the All-Mighty,) Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

(الْحَمِيدِ)

(the Praised.) Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allah's statement,

(اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(Allah to Whom belongs all that is in the heavens and all that is in the earth!), is similar to,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(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.) 7:158(Allah's statement,

(وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ)

(And woe unto the disbelievers from a severe torment.) means, 'woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.' Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

(وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ)

(and hinder (men) from the path of Allah), from following the Messengers,

(وَيَبْغُونَهَا عِوَجًا)

(and seek crookedness therein) they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ
لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ
الْعَزِيزُ الْحَكِيمُ)

(4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.)

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allah said next,

فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Then Allah misleads whom He wills and guides whom He wills.) after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

(وَهُوَ الْعَزِيزُ)

(And He is the All-Mighty,) whatever He wills occurs and whatever He does not will never occurs,

(الْحَكِيمُ)

(the All-Wise.) in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin `Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Sahihs that Jabir said that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ
قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي

الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَحَلَّتْ لِي الْغَنَائِمُ وَلَمْ
تُحَلَّ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ
يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ
عَامَّةً»

(I have been given five things which were not given to anyone else before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.) Allah said,

(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(

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ)

(5. And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah. Truly, therein are Ayat for every patient, thankful (person).")

Story of Musa and His People

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our Ayat (signs, or miracles).' Mujahid said that this part of the Ayah refers to the nine miracles.

(أَنْ أَخْرِجَ قَوْمَكَ)

(Bring out your people) he is being commanded;

(أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(Bring out your people from darkness into light,) call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ)

(and remind them of the annals (or days) of Allah) remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujahid, Qatadah and several others said this. Allah said next,

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Truly, therein are Ayat for every patient, thankful (person).) Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatadah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it." It is recorded in the Sahih that the Messenger of Allah said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

(Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is good for him.)

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ - وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ - وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(6. And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.") (7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.") (8. And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.")

Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir`awn and his people and the torment and disgrace they used to exert on them.

They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed. This is why Allah described this affliction,

(وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ)

(and in it was a tremendous trial from your Lord.) `for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Ayah means, `what Fir`awn used to do to you was a tremendous

(بَلَاءٌ)

(trial.)' Both meanings might be considered here and Allah knows best. Allah said in another Ayah ,

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And We tried them with good and evil in order that they might turn (to Allah).) 7:168(Allah's statement next,

(وَإِذْ تَأَذَّنَ رَبُّكُمْ)

(And (remember) when your Lord proclaimed) means, proclaimed and made known His promise to you. It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace and exaltness. Allah said in a similar Ayah,

(وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ)

(And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.))7:167(Allah said,

(لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ)

(If you give thanks, I will give you more;) meaning, `if you appreciate My favor on you, I will give you more of it,

(وَلَئِنْ كَفَرْتُمْ)

(but if you are thankless) if you are not thankful for My favors, covering and denying, them,

(إِنَّ عَذَابِي لَشَدِيدٌ)

(verily, My punishment is indeed severe), by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that,

«إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ»

(A servant might be deprived of a provision (that was written for him) because of a sin that he commits.) Allah said,

(وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.") Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ)

(If you disbelieve, then verily, Allah is not in need of you))39:7(and,

﴿فَكَفَرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾

(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise.) 64:6 (In his Sahih, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَثْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ»

(O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.") Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

﴿الْمَ يَأْتِكُمْ نَبَأَ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمَ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي

أَفَوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي
شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ)

(9. Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud And those after them None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.")

Earlier Nations disbelieved in Their Prophets

Allah narrated to this Ummah (followers of Muhammad) the stories of the people of Prophet Nuh, `Ad and Thamud, and other ancient nations that belied their Messengers. Only Allah knows the count of these nations,

(جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ)

(To them came their Messengers with clear proofs,) they brought them evidences and plain, tremendous proofs and signs. Ibn Ishaq reported that `Amr bin Maymun said that `Abdullah said about Allah's statement,

(لَا يَعْلَمُهُمْ إِلَّا اللَّهُ)

(None knows them but Allah.) "The genealogists utter lies." This is why `Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma`dd bin `Adnan."

Meaning of, 'They put Their Hands in Their Mouths

Allah said next,

(فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ)

(but they put their hands in their mouths) It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allah, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujahid, Muhammad bin Ka`b and Qatadah said that they belied the Messengers and refuted their call with their mouths. I (Ibn Kathir) say that Mujahid's Tafsir is supported by the completion of the narrative,

وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ
مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

(and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.") Al-`Awfi reported that Ibn `Abbas said, "When they heard Allah's Word, they were amazed and placed their hands on their mouths,"

وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ

(and said: "Verily, we disbelieve in that with which you have been sent.") They said, We do not believe what you brought us, and have strong doubt in its authenticity. '

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ
وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا
بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ
ءَابَاؤُنَا فَأْتُونَا بِسُلْطَنِ مُّبِينٍ - قَالَتْ لَهُمْ رُسُلُهُمْ
إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنِ
إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ - وَمَا
لَنَا أَلَّا نَتَّوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَنَصِيرَنَّ عَلَىٰ مَا آدَبْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ)

(10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth He calls you that He may forgive you of your sins and give you respite for a term appointed." 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.") (11. Their

Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust." (12. "And why should we not put our trust in Allah while He indeed has guided us in our ways And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.")

The Argument between the Prophets and the Disbelievers

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

(أَفِي اللَّهِ شَكٌّ)

((What!) Can there be a doubt about Allah...) about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah. Their Messengers said to them,

(يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He calls you that He may forgive you of your sins) in the Hereafter,

(وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and give you respite for a term appointed.), in this worldly life. Allah said in other Ayat,

(وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ)

(Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.))10:3(However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

(إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

(You are no more than human beings like us!) so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

(فَأْتُونَا بِسُلْطَنٍ مُّبِينٍ)

(Then bring us a clear authority.), a miracle of our choice.

(قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ)

(Their Messengers said to them: "We are no more than human beings like you...") affirming that truly, they were only human being like their nations,

(وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(but Allah bestows His grace to whom He wills of His servants.), with prophethood and messengership which is His choice,

(وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ)

(It is not ours to bring you an authority) according to your choice,

(إِلَّا بِإِذْنِ اللَّهِ)

((except by the permission of Allah.), after we beg Him and He provides us with a miracle,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah (alone) let the believers put their trust.) in all their affairs. Their Messengers said to them next,

(وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ)

(And why should we not put our trust in Allah), after He had guided us to the best, most clear and plain way,

(وَلَنَصِيرَنَّ عَلَىٰ مَا آدَيْتُمُونَا)

(And we shall certainly bear with patience all the hurt you may cause us), such as foolish actions and abusive statements,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(and in Allah (alone) let those who trust, put their trust.)

(وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ - وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ - وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ - مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ - يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.") (14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.") (15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.) (16. In front of him is Hell, and he will be made to drink boiling, festering water.) (17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.)

Disbelieving Nations threaten Their Messengers with Expulsion

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and bannishment. For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,

لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ
قَرْيَتِنَا)

(We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you.))7:88(The people of Prophet Lut, peace be upon him, said,

(أَخْرِجُوا ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ)

(Drive out the family of Lut from your city.))27:56(Allah said about the idolators of Quraysh,

وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ
مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِطْفَكَ إِلَّا قَلِيلًا)

(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 after you, except for a little while.))17:76(and,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ
الْمَكْرِينَ)

(And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot.))8:30(Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allah's statement,

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسْكِنَنَّكُمُ
الْأَرْضَ مِنْ بَعْدِهِمْ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."))14:13, 14(Allah said in other Ayat,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا 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 hosts! 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(

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ)

(And indeed We have written in Az-Zabur after Adh-Dhikr.) 21:05(

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ)

(Musa said to his people: "Seek help in Allah and be patient. 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 the those who have Taqwa.")7:128(and,

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ)

(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. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected.)7:137(Allah said next,

(ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ)

(This is for him who fears standing before Me and also fears My threat.) this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allah said in other instances,

(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى)

(Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.)79:37-41(and,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ)

(But for him who fears the standing before his Lord, there will be two Gardens.)55:46(Allah said next,

(وَاسْتَقْتَحُوا)

(And they sought victory and help) refers to the Messengers who sought the help and victory of their Lord over their nations, according to `Abdullah bin `Abbas, Mujahid and Qatadah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to the nations, invoking Allah's victory against themselves! Some idolators said,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(O Allah ! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.) 8:32(It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of Badr, and the Messenger of Allah invoked Him for victory and support. Allah said to the idolators then,

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ
خَيْرٌ لَكُمْ)

((O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you.) 8:19(Allah knows best. Allah said next,

(وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

(and every obstinate, arrogant dictator was brought to a complete loss and destruction.) those who were arrogant and rebelled against the truth. Allah said in other Ayat,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ - مَّعٍ لِلْخَيْرِ مُعْتَدٍ
مُّرِيبٍ - الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ
فِي الْعَذَابِ الشَّدِيدِ)

((Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.") 50:24-26(The Prophet said,

«إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَنُنَادِي الْخَلَائِقَ،
فَتَقُولُ: إِنِّي وَكَّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ»

(On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant.") Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory. Allah said next,

(مَنْ وَرَأَيْهِ جَهَنَّمُ)

(In front of him is Hell,) Allah says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

(وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ)

(and he will be made to drink boiling, festering water.) in the Fire, his only drink will be from Hamim and Ghassaq, the former is very hot and the latter is very cold and rotten. Allah said in another instance,

(هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ - وَءَاخِرُ مِنْ شَكْلِهِ
أَزْوَاجٌ)

(This is so! Then let them taste it - Hamim and Ghassaq. And other (torments) of similar kind all together!))38:57-58(Mujahid and `Ikrimah said that this festering water is made of puss and blood. Allah said in other Ayat,

(وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

(And be given to drink boiling water so that it cuts up their bowels.) 47:15(and,

(وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي
الْوُجُوهَ)

(And if they ask for help, they will be granted water like boiling oil, that will scald their faces.)
18:29(Allah's statement,

(يَتَجَرَّعُهُ)

(He will sip it unwillingly), indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

(وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ)

(And for them are hooked rods of iron.)22:21(Allah said next,

(وَلَا يَكَادُ يُسِيغُهُ)

(and he will find great difficulty in swallowing it down his throat,) meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

(and death will come to him from every side,) his organs, limbs and entire body will suffer pain because of this drink. `Amr bin Maymun bin Mahran commented, "Every bone, nerve and blood vessel." Ad-Dahhak reported that Ibn `Abbas commented on Allah's statement,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

(and death will come to him from every side,) "All types of torment that Allah will punish him with on the Day of Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said,

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا)

(Neither will it affect them that they die nor shall its torment be lightened for them))35:36." Therefore, according to Ibn `Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allah's statement here,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ)

(and death will come to him from every side, yet he will not die,) Allah said,

(وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(and in front of him, will be a great torment.) even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allah described the tree of Zaqqum,

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ - طَلْعُهَا
كَأَنَّ رُءُوسَ الشَّيَاطِينِ - فَإِنَّهُمْ لَأَكَلُونَ مِنْهَا
فَمَالِئُونَ مِنْهَا الْبُطُونَ - ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا
مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ)

(Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayatin; Truly, they will eat thereof and fill their bellies therewith. Then on 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.)37:64-68(Allah states that they will either be eating from the Zaqqum, drinking the Hamim, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this. Allah also said,

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!))55:43-44(,

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلِي
فِي الْبُطُونِ - كَغَلِيِّ الْحَمِيمِ - خُدُّهُ فَاعْتَلُوهُ إِلَى
سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا 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 the mighty, the generous! Verily, this is that whereof you used to doubt!")44:43-50(,

(وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ - فِي
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَحْمُومٍ - 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, neither cool nor pleasant.)56:41-44(, and,

(هَذَا وَإِنَّ لِلطَّغْيِينَ لَشَرَّ مَآبٍ - جَهَنَّمَ يَصْلَوْنَهَا
فَيَبْسُ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ -
وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(This is so! And for the Taghun will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it Hamim and Ghassaq. And other (torments) of similar kind all together!))38:55-58(There are many other similar Ayat that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

(And your Lord is not at all unjust to (His) slaves.))41:46(

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا
عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).)

A Parable for the Deeds of the Disbelievers

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allah said,

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ)

(The parable of those who disbelieved in their Lord is that their works) on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

(فِي يَوْمٍ عَاصِفٍ)

(on a stormy day;) They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allah said in other Ayat,

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ 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(,

(مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ
فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ)

(The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves.)3:117(,and,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ
وَالْأُدَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ
عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ)

(O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)2:264(Allah said in this Ayah,

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is the straying, far away from the right path) meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ

(That is the straying, far away from the right path.)

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ
عَلَى اللَّهِ بِعَزِيزٍ

(19. Do you not see that Allah has created the heavens and the earth with truth If He wills, He can remove you and bring (in your place) a new creation!) (20. And for Allah that is not hard or difficult.)

Proof that Resurrection occurs after Death

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُنَّ 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(

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 لَكُمْ مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ
تُوقِدُونَ - أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
يَقْدِرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ - فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
وَالِيهِ تُرْجَعُونَ)

(Does not man see that We have created him from Nutfah (drop of sperm). 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!" He Who produces for you fire out of the green tree, when behold you kindle therewith. 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! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.)36:77-83(Allah's statement,

إِن يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ
عَلَى اللَّهِ بِعَزِيزٍ)

(If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allah said in other Ayat,

يَأْيُهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ - إِن يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ)

(O mankind! It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah.)35:15-17(,

(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 your likes.) 47:38(

(يَأْيُهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ)

(O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him.)5:54(and,

(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 Ever All-Potent over that.)4:133(

(وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا
مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ
لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا
مِنْ مَحِيصٍ)

(21. And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.")

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allah said,

(وَبَرَزُوا)

(And they shall appear) meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

(فَقَالَ الضُّعَفَاءُ)

(then the weak will say) the followers who used to obey their chiefs, leaders and notables will say,

(لِلَّذِينَ اسْتَكْبَرُوا)

(to those who were arrogant) who rebelled against worshipping Allah alone without partners and obeying the Messengers,

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

(Verily, we were following you,) we obeyed your orders and implemented them,

(فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَلَيْنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ)

(can you avail us anything against Allah's torment) They will ask, 'can you prevent any of Allah's torment from striking us as you used to promise and vow to us' The leaders will say in response,

(لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ)

'(Had Allah guided us, we would have guided you.) but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

(سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ)

(It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.) we have no means of escape from what we are in, whether we face it with patience or grief.' I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other Ayat,

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

(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" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His servants!)"40:47-48(,

قَالَ ادْخُلُوا فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِكُمْ مِّنَ الْجِنِّ
وَالإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ -
وَقَالَتْ أُولَهُمْ لَأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن
فَضْلٍ قَدْ وُفِّوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

((Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) 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." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")7:38-39(, and,

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلَا - رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ
لَعْنًا كَبِيرًا)

(Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!)33:67-68(Disbelievers will also dispute on the Day of Gathering,

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْءَانِ 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 مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا
رَأُوا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ 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 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 wrongdoers." 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 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(

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمْؤَا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّةٌ لَهُمْ فِيهَا سَلَامٌ)

(22. 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 (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.") K(23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salam (peace!).")

Shaytan disowns His Followers on the Day of Resurrection

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

(إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ)

` (Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.' Allah said in another Ayah,

(يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا
(

(He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) 4:120)

(وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطَانٍ)

(I had no authority over you) Shaytan will say, `I had no proof for what I called you to, nor evidence for what I promised you,

(إِلَّا أَنْ دَعَوْتُمْ فَاستَجَبْتُمْ لِي)

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(فَلَا تَلُومُونِي)

(So blame me not,) today,

(وَلُومُوا أَنْفُسَكُمْ)

(but blame yourselves.), because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shaytan will say next,

(مَا أَنَا بِمُصْرِخِكُمْ)

(I cannot help you), I cannot benefit, save, or deliver you from what you are suffering,

(وَمَا أَنْتُمْ بِمُصْرِخِيَّ)

(nor can you help me.), nor can you save me and deliver me from the torment and punishment I am suffering,

(إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ)

(I deny your former act of associating me (Shaytan) as a partner with Allah.) or because you associated me with Allah before,' according to Qatadah. Ibn Jarir commented; "I deny being a partner with Allah, the Exalted and Most Honored." This opinion is the most plausible, for Allah said in other Ayat,

(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 others 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(and,

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.))19:82(Allah said next,

(إِنَّ الظَّالِمِينَ)

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. `Amir Ash-Sha`bi said, "On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

(أَعَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِن
دُونِ اللَّهِ)

(Did you say unto men: "Worship me and my mother as two gods besides Allah"))5:116(until,

(قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

(Allah will say: "This is a Day on which the truthful will profit from their truth.))5:119(Shaytan, may Allah curse him, will stand and address the people,

وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّا اَنْ دَعَوْتُكُمْ
فَاسْتَجَبْتُمْ لِيْ

(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones,

وَاَدْخَلَ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ جَنَّٰتٍ
تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,) wherever they wish them to flow and wherever they may be,

(خٰلِدِيْنَ فِيْهَا)

(to dwell therein for ever,) and will never transfer or be transferred from it,

(بِاِذْنِ رَبِّهِمْ تَحِيَّٰتُهُمْ فِيْهَا سَلٰمٌ)

(with the permission of their Lord. Their greeting therein will be: "Salam (peace!). ") Allah said in other Ayat,

(حَتّٰى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ
خَزٰنَتُهَا سَلٰمٌ عَلَيْكُمْ)

(Till, when they reach it, and its gates will be opened and its keepers will say: "Salamun `Alaykum (peace be upon you!)"))39:73(

(وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ سَلٰمٌ عَلَيْكُمْ)

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)."))13:23-24(

(وَيُلَقَّوْنَ فِيْهَا تَحِيَّٰةً وَسَلٰمًا)

(Therein they shall be met with greetings and the word of peace and respect.))25:75(

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah) and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin)all praise to Allah the Lord of that exists(.))10:10(

(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ -
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ - وَمَثَلُ كَلِمَةٍ
خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا
لَهَا مِنْ قَرَارٍ)

(24. See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.) (25. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.) (26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.)

The Parable of the Word of Islam and the Word of Kufr

Ali bin Abi Talhah reported that `Abdullah bin `Abbas commented that Allah's statement,

(مَثَلًا كَلِمَةً طَيِّبَةً)

(a parable: a goodly word), refers to testifying to La ilaha illallah, (none has the right to be worshipped but Allah) while,

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), refers to the believer, and that,

(أصلها ثابتٌ)

(whose root is firmly fixed), indicates that La ilaha illallah, (none has the right to be worshipped but Allah) is firm in the believers' heart,

(وَقَرَعُهَا فِي السَّمَاءِ)

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Similar is said by Ad-Dahhak, Sa'id bin Jubayr, `Ikrimah, Mujahid and several others. They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night. Al-Bukhari recorded that `Abdullah bin `Umar said, "We were with the Messenger of Allah when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ
لَا يَتَّحَاتُّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

(Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.)" Ibn `Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and `Umar did not talk. When they did not give an answer, the Messenger of Allah said,

«هِيَ النَّخْلَةُ»

(It is the date palm tree.) When we departed, I said to `Umar, `My father, by Allah! I thought that it was the date tree.' He said, `Why did you not speak then' I said, `I saw you were silent and I felt shy to say anything.' `Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me)."' `Abdullah bin `Abbas said that,

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), is a tree in Paradise. Allah said next,

(تُؤْتِي أَكْلَهَا كُلَّ حِينٍ)

(Giving its fruit at all times,) It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

(بِإِذْنِ رَبِّهَا)

(by the leave of its Lord,) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(and Allah sets forth parables for mankind in order that they may remember.) Allah said next,

(وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ)

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `Ash-Shiryān'. Shu` bah narrated that Mu` awiyah bin Abi Qurrah narrated that Anas bin Malik said that it is the colocynth tree. Allah said,

(اجْتُنَّتْ)

(uprooted), meaning, was cutoff from the root,

(مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ)

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)

(27. Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.)

Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhari recorded that Al-Bara bin `Azib, may Allah be pleased with him, said that the Messenger of Allah said,

«المُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

(يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

«

(When the Muslim is questioned in the grave, he will testify that, 'La ilaha illallah', and that Muhammad is Allah's Messenger, hence Allah's statement, (Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.) Muslim and the rest of the Group recorded it. Imam Ahmad recorded that Al-Bara bin `Azib said, "We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«استَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

(Seek refuge with Allah from the punishment of the grave.) He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا
وَإِقْبَالِ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ
بِیضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمُ الشَّمْسُ، مَعَهُمْ
كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ،
حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ
الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيُّهَا
النَّفْسُ الطَّيِّبَةُ أَخْرِجِي أَخْرَجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ
وَرِضْوَانٍ قَالَ : فَتَخْرُجُ تَسِيلٌ، كَمَا تَسِيلُ

الْقَطْرَةَ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ
يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا
فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفْنِ وَفِي ذَلِكَ الْحَنُوطِ،
وَيَخْرُجُ مِنْهَا كَأَطِيبِ نَفْحَةٍ مِسْكِ وَوَجِدَتْ عَلَى
وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا،
يَعْنِي عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ
الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ
أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى
يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ
لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ
الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ،
فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ
وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا
أَعِيدُهُمْ، وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى، قَالَ: فَنُعَادُ
رُوحَهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجَلِّسَانِهِ فَيَقُولَانِ
لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا
دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا
الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ،

فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ
فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ
صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَالْأَيْسُوهُ مِنَ
الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ
رَوْحِهَا وَطَيِّبِهَا وَيُقْسَحُ لَهُ فِي قَبْرِهِ مَدًّا بَصْرَهُ
وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ
الرِّيحِ، فَيَقُولُ: أَبَشِّرُ بِالَّذِي يَسْرُكَ، هَذَا يَوْمُكَ
الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوْجَهُكَ
الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ
الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ
السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

(When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, "List my servants record in `Illiyyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Allah is my Lord." They will ask him, "What is your religion" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "He is the Messenger of Allah." They will ask him, "And what proof do

you have about it" He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him." Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth.")

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ
الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ
السَّمَاءِ سَوْدُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ
مَدَّ الْبَصَرَ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسُ عِنْدَ
رَأْسِهِ، فَيَقُولُ: أَيُّهَا النَّفْسُ الْخَبِيثَةُ، أَخْرِجِي إِلَى
سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ قَالَ: فَتَفَرَّقَ فِي جَسَدِهِ
فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّقُودُ مِنَ الصُّوفِ
الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ
طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ
الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ حَيْفَةٍ وَجِدَتْ
عَلَى وَجْهِ الْأَرْضِ، فَيَصْنَعُونَ بِهَا، فَلَا يَمُرُّونَ
بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ
الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ
الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا، حَتَّى يُنْتَهَى بِهَا

إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ ثُمَّ قَرَأَ
رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

قَرَأَ ثُمَّ طَرَحَا رُوحَهُ فَنَطَرَخُ السُّفْلَى، الْأَرْضَ فِي سَجِينٍ فِي كِتَابِهِ اكْتُبُوا: اللهُ قَيُّوْلُ

(وَمَنْ يُشْرِكْ بِاللّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهَوَّى بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيقٍ)

فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ
وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،
فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،
فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟
فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي، فَيُنَادِي مُنَادٍ مِنَ
السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرَشُوهُ مِنَ النَّارِ،
وَاقْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا
وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ
أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ،
مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوءُكَ، هَذَا

يَوْمِكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ،
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَّاكَ
الْخَبِيثُ، فَيَقُولُ: رَبِّ لَأُثِقَمَ السَّاعَةَ»

(And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul" The angels will respond, "He is such person son of such person," -- calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.")7:40(Allah will declare, "List his record in Sjjin in the lowest earth." The wicked soul will then be thrown)from heaven(. "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.")22:31(His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "Oh, oh, I do not know!" A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!") Abu Dawud and Ibn Majah collected this Hadith. In his Musnad, Imam ` Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ
أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ
فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا
الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ

عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى
مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ
الْجَنَّةِ»

(Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)' As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.' He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.') The Prophet said next,

«فَيَرَاهُمَا جَمِيعًا»

(So he will see both seats.) Qatadah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement." Muslim collected this Hadith also from `Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah. Al-Hafiz Abu `Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا فُيِّرَ الْمَيِّتُ أَوْ قَالَ: أَحَدُكُمْ أَتَاهُ مَلَكَانِ
أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرَ
نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟
فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ
فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ
فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي
فَأَخْبِرْهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا
يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ

مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ
النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَأُذْرِي، فَيَقُولَانِ: قَدْ
كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلأَرْضِ: التَّيْمِي
عَلَيْهِ فَنَلْتَمُّ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ
فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ»

(When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `Munkir' and the other is called `Nakir'. They will ask him, `What did you say about this man (Muhammad)' He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.' They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.' They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.' If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.) At-Tirmidhi said, "This Hadith is Hasan, Gharib." Abu Hurayrah narrated that the Messenger of Allah said,

(يُنَبِّتُ اللهُ الَّذِينَ ءَامَنُوا بِالقَوْلِ الثَّابِتِ فِي
الحَيَوةِ الدُّنْيَا وَفِي الأُخْرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.)

ذَلِكَ إِذَا قِيلَ لَهُ فِي القَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ،
وَمَنْ نَبِيِّكَ؟ فَيَقُولُ: رَبِّي اللهُ، وَدِينِي الإِسْلَامُ،
وَنَبِيِّ مُحَمَّدٌ جَاءَنَا بِالبَيِّنَاتِ مِنْ عِنْدِ اللهُ، فَأَمَنْتُ

بِهِ وَصَدَّقْتُ، فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا
عِشْتِ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ»

(When he will be asked in the grave, 'Who is your Lord What is your religion Who is your Prophet' He will reply, 'Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.')
Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفَقَ
نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدِيرِينَ، فَإِنْ كَانَ مُؤْمِنًا
كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ
وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ
الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى
النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُوتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ
الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عَنْ يَمِينِهِ فَتَقُولُ
الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عَنْ يَسَارِهِ فَتَقُولُ
الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عِنْدَ رِجْلَيْهِ
فَيَقُولُ فِعْلُ الْخَيْرَاتِ: مَا قِبَلِي مَدْخَلٌ، فَيُقَالُ لَهُ:
اجْلِسْ، فَيَجْلِسُ قَدْ مَثَلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ
لِلْعُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ:
دَعْنِي حَتَّى أَصَلِّيَ، فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ،
فَأَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟

فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَادَا
 تَقُولُ بِهِ، وَمَادَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أُمَحَمَّدٌ؟
 فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ
 جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَا، فَيُقَالُ لَهُ:
 عَلَى ذَلِكَ حَيِّتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ
 إِنْ شَاءَ اللَّهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا
 وَيُنَوَّرُ لَهُ فِيهِ، وَيُقْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيُقَالُ لَهُ:
 انْظُرْ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَزِدَادُ غِبْطَةً
 وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ،
 وَهِيَ طَيْرٌ خُضِرُ تَعْلُقُ بِشَجَرِ الْجَنَّةِ، وَيَعَادُ
 الْجَسَدُ إِلَى مَا بُدِيَءَ مِنَ التُّرَابِ»

(By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakah to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakah will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muhammad?' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allah willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allah has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said, o

(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.) Ibn Hibban collected this Hadith, and his narration added the disbeliever's answer and his torment. `Abdur-Razzaq recorded that Tawus said,

(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا)

(Allah will keep firm those who believe, with the word that stands firm in this world,) is in reference to La ilaha ilallah, while,

(وَفِي الْآخِرَةِ)

(and in the Hereafter) is in reference to the questioning in the grave. Qatadah commented, "As for this life, Allah will make them firm on the way of righteousness and good deeds,

(وَفِي الْآخِرَةِ)

(and in the Hereafter.) in the grave." Several others among the Salaf said the same.

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسِ
الْقَرَارُ - وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ
تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(28. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction) (29. Hell, in which they will burn, - and what an evil place to settle in!) (30. And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!")

**The Recompense of Those Who have changed the Blessings of Allah
into Disbelief**

Al-Bukhari said, "Allah's statement,

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

Have you not seen those who have changed the blessings of Alla0h into disbelief..., means, do you have knowledge in. Alla0h said in other Aya0t,

(أَلَمْ تَرَ كَيْفَ)

(Saw you not how.) and,

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا)

(Did you not think of those who went forth.)

(قَوْمًا بُورًا)

(A lost people))25:18(Ali bin `Abdullah narrated that Sufyan said that `Amr said that `Ata said that he heard Ibn `Abbas saying that,

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

"(Have you not seen those who have changed the blessings of Allah into disbelief), is in reference to the people of Makkah." Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked `Ali about Allah's statement,

(الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ
الْبُورِ)

(those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and `Ali said that it refers to the disbelievers of Quraysh on the day of Badr. He also said that the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction. This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire. Allah said next,

(وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ)

(And they set up rivals to Allah, to mislead from His path!) meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet ,

(قُلْ تَمَتُّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!") ` Whatever you are able to do in this life, then do it, for no matter what will happen,

(فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(But certainly, your destination is the (Hell) Fire!) for to Us will be your destination and end.' Allah said in other Ayat,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.)31:24(and,

(مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيفُهُمُ
العَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

((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.))10:70(

(قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَّا بَيْعُ فِيهِ وَلَا خِلٌّ)

(31. Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.)

The Command for Prayer and Charity

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakah, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly,

preserving its act of bowing having humility during it, and preserving its prostrations. Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

(مِّن قَبْلُ أَن يَأْتِيَ يَوْمٌ)

(before the coming of a Day), the Day of Resurrection,

(لَا يَبِيعُ فِيهِ وَلَا خِلٌّ)

(on which there will be neither mutual bargaining nor befriending.) on which no ransom will be accepted from anyone, if he seeks to buy himself. Allah said in another Ayah,

(قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا)

(So this Day no ransom shall be taken from you, nor of those who disbelieved.))57:15(Allah said here,

(وَلَا خِلٌّ)

(nor befriending.) Ibn Jarir commented, "Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice." Qatadah said, "Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff." I say that the meaning of this, is that Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever. Allah the Exalted said,

(وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ)

(And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.)2:123(and,

(يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ
أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ)

(O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.)2:254(

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمْ الْأَنْهَارَ - وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ
دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ - وَأَتَاكُمْ مِّن كُلِّ
مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَّا تُحْصُوهَا إِن
الْإِنْسَانَ لظَلُومٌ كَفَّارٌ)

(32. Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.) (33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.) (34. And He gave you of all that you asked for, and if you)try to(count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.)

Describing Some of Allah's Tremendous Favors

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the

earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses), rotating by night and by day,

(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(and,

(يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) 7:54(The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

(يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

((Allah) merges the night into day, and merges the day into night.) 35:13(and,

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.) 39:5(Allah said next,

(وَأَتَاكُم مِّنْ كُلِّ مَأْتَمِرٍ)

(And He gave you of all that you asked for), He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

(وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

(and if you)try to(count the blessings of Allah, never will you be able to count them.) Allah states that the servants are never able to count His blessings, let alone thank Him duly for them. In Sahih Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَىٰ عَنْهُ رَبَّنَا»

(O Allah ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!) It was reported that Prophet Dawud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me" Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud," meaning, `when you admitted that you will never be able to duly thank Me.'

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ - رَبِّ إِنَّهُمْ
أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي
وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ)

(35. And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.) (36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.)

Ibrahim's Supplication to Allah when He brought Isma` il to Makkah

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(O my Lord! Make this city (Makkah) of peace and security,) and Allah accepted his supplication. Allah said in other Ayat,

(أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا)

(Have they not seen that We have made (Makkah) a secure sanctuary.))29:67(and,

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
وَمَن دَخَلَهُ كَانَ ءَامِنًا)

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin. In it are manifest signs, the Maqam of Ibrahim; whosoever enters it, he attains security.))3:96(Allah said here that Ibrahim supplicated,

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا)

(O my Lord! Make this city (Makkah) a of peace and security,) saying, "this city", after he established it, and this is why he said afterwards,

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ)

(All praise is due to Allah, Who has given me in old age Isma`il and Ishaq.))14:39(It is well-known that Isma`il was thirteen years older than Ishaq. When Ibrahim took Isma`il and his mother to Makkah, while Isma`il was still young enough to nurse, he supplicated to Allah,

(رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا)

(O my Lord! Make this city (Makkah) a place of peace and security.))2:126(as we in explained in Surat Al-Baqarah. Ibrahim then said,

(وَاجْتَنِبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ)

(and keep me and my sons away from worshipping idols.) It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself. Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them. `Isa, peace be upon him, said similar words,

إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.)5:118(This supplication refers this and all matters to Allah, not that it is actually going to happen. `Abdullah bin `Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

(رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ)

(O my Lord! They have indeed led astray many among mankind.), and the supplication of `Isa,

(إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ)

(If You punish them, they are Your servants.))5:118(then raised his hands and said,

«اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي»

(O Allah, Save my Ummah! O, Allah, Save my Ummah! O, Allah, Save my Ummah!) and cried. Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication). Allah said, "Go to Muhammad and tell him this; `We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike.""

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ)

(37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.) This Ayah indicates that this was different supplication than the first one that Ibrahim said when he left Hajar and her son Isma`il in Makkah, before the Sacred House was built. This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored. Ibrahim said here,

(عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

(by Your Sacred House...) then he,

(رَبَّنَا لِتُقِيمُوا الصَّلَاةَ)

(O our Lord, that they may perform Salah.) Ibn Jarir At-Tabari commented that this, "Refers to his earlier statement,

(الْمُحَرَّمِ)

(the Sacred...)," meaning, `You have made this House Sacred so that people establish the prayer next to it,'

(فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ)

(So fill some hearts among men with love towards them,) Ibn `Abbas, Mujahid and Sa'id bin Jubayr said, "Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it." However, Ibrahim said,

(مِنَ النَّاسِ)

(among men), thus making it exclusive to Muslims only. He said next,

(وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ)

(and (O Allah) provide them with fruits) in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allah accepted Ibrahim's supplication,

(أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ
كُلِّ شَيْءٍ رَّزَقًا مِّنْ لَّدُنَّا)

(Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.))28:57(This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ibrahim, peace be upon him.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى
عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ -
الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ - رَبِّ اجْعَلْنِي
مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ -
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ)

(38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.") (39. "All praise is due to Allah, Who has given me in old age Isma'il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.") (40. "O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.") (41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.") Ibn Jarir At-Tabari said, "Allah said that Ibrahim, His Khalil, said,

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ)

(O our Lord! Certainly, You know what we conceal and what we reveal.) meaning, `You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.'" He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ)

(All praise is due to Allah, Who has given me in old age Isma'il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.) `He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring. ' Ibrahim said next,

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ)

(O my Lord! Make me one who performs Salah,), preserving its obligations and limits,

(وَمِنْ ذُرِّيَّتِي)

(and (also) from my offspring,), make them among those who establish the prayer, as well,

(رَبَّنَا وَتَقَبَّلْ دُعَاءِ)

(our Lord! And accept my invocation.), all of my invocation which I invoked You with herein,

(رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ)

(Our Lord! Forgive me and my parents,) Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,

(وَالْمُؤْمِنِينَ)

(and the believers), all of them,

(يَوْمَ يَقُومُ الْحِسَابُ)

(on the Day when the reckoning will be established.) on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

(وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ - مُهْطِعِينَ مُقْنَعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ)

(42. 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.) (43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.)

Allah gives Respite to the Disbelievers and is never unaware of what They do

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is

unaware or ignoring punishing them for what they do. Rather, Allah keeps full account of this for them and keeps it on record against them,

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror.) from the horror of the Day of Resurrection.' Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

(مُهْطِعِينَ)

(hastening forward), in a hurry. Allah said in other Ayat,

(مُهْطِعِينَ إِلَى الدَّاعِ)

(Hastening towards the caller.))54:8(

(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ)

(On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.))20:108(until,

(وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.))20:111(Allah said: another Ayah,

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا)

(The Day when they will come out of the graves quickly.))70:43(Allah said next,

(مُقْنِعِي رُءُوسِهِمْ)

(with necks outstretched) meaning, raising their heads up, according to Ibn `Abbas, Mujahid and several others. Allah said next,

(لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ)

(their gaze returning not towards them) meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allah from this end. This is why Allah said,

(وَأَفْئِدَتُهُمْ هَوَاءٌ)

(and their hearts empty.) meaning, their hearts are empty due to extreme fear and fright. Qatadah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear. Allah said next to His Messenger ,

(وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ - وَسَكَنتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ - وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِن كَانَ مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(44. 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).") (45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.") (46. Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.)

There will be no Respite after the Coming of the Torment

Allah mentions what those who committed injustice against themselves will say when they witness the torment,

(رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ
الرَّسُولَ)

(Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!)
Allah said in other Ayat,

(حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ
(

(Until, when death comes to one of them, he says: "My Lord! Send me back.")23:99(and,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ)

(O you who believe! Let not your properties divert you.) 63:9-10(Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ)

(And if you only could see when the criminals shall hang their heads.) 32:12(,

(وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of Our Lord. ..!") 6:27(and,

(وَهُمْ يَصْطَرِخُونَ فِيهَا)

(Therein they will cry.) 35:27(Allah refuted their statement here,

(أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ)

(Had you not sworn aforetime that you would not leave.) Allah says, `Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning Therefore, taste this torment because of what you vowed before.' Mujahid commented that,

(مَا لَكُمْ مِّن زَوَالٍ)

(that you would not leave.) refers to leaving this worldly life to the Hereafter. Allah also said,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن
يَمُوتُ)

(And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies.)
16:38(Allah said next,

وَسَكَنتُمْ فِي مَسْكَنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ)

(And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how
We had dealt with them. And We put forth (many) parables for you.) Allah says, `you have
witnessed or heard of the news of what happened to the earlier disbelieving nations, but you
did not draw a lesson from their end, nor did what We punished them with provide an example
for you,'

(حِكْمَةٌ بَلِيغَةٌ فَمَا تُعْنِي النَّذْرُ)

(Perfect wisdom but the warners benefit then not.)54:5(Shu` bah narrated that Abu Ishaq said
that `Abdur-Rahman bin Dabil said that `Ali bin Abi Talib commented on Allah's statement,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) "He who
disputed with Ibrahim about his Lord, took two eaglets and raised them until they became
adult eagels. Then he tied each eagel's leg to a wooden box with ropes and left them go
hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat
on its tip. So, the two eagles started flying. The king asked his companion to tell him what he
was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So,
the king brought the staff closer to the eagels and they started landing slowly. This is why Allah
said, (الْجِبَالُ مِنْهُ لِيَرُودَ مَكْرُهُمْ كَذَّ وَإِنْ) `though their plot was hardly one to remove the mountains from
their places." Mujahid also mentioned that this story was about Nebuchadnezzar, and that
when the king's sight was far away from earth and its people, he was called, `O tyrant one!
Where are you headed to' He became afraid and brought the staff closer to the eagels, which
flew faster with such haste that the mountains almost shook from the noise they made. The
mountains were almost moved from their places, so Allah said,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.)" Ibn Jurayj
narrated that Mujahid recited this Ayah in a way that means, "though their plot was such as to
remove the mountains from their places." However, Al-`Awfi reported that Ibn `Abbas said
that,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Hasan Al-Basri. Ibn Jarir reasoned that, "Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathir) said, this meaning is similar to Allah's statement,

(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(There is another way of explaining this Ayah; `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) refers to their Shirk, for Allah said in another Ayah,

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ)

(Whereby the heavens are almost torn.))19:90(Ad-Dahhak and Qatadah said similarly.

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدِهِ رُسُلُهُ إِنَّ اللَّهَ
عَزِيزٌ ذُو انتِقَامٍ - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ
الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(47. So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.) (48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.)

Allah never breaks a Promise

Allah affirms His promise,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدِهِ رُسُلُهُ)

(So think not that Allah will fail to keep His promise to His Messengers.) His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers!))77:15(Allah said here,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens,) meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two Sahihs that Sahl bin Sa`d said that the Messenger of Allah said,

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ
عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

(On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.) Imam Ahmad recorded that `A'ishah said, "I was the first among all people who asked the Messenger of Allah about this Ayah,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens,) saying, `O Allah's Messenger! Where will the people be then' He said,

«عَلَى الصِّرَاطِ»

(On the Strat.)" Muslim, but not Al-Bukhari, collected this Hadith. At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "Hasan Sahih". Imam Muslim bin Al-Hajjaj recorded in his Sahih that Thawban the servant of the Messenger of Allah said, "I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, `Peace be to you, O Muhammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, `Why did you not say, `O Messenger of Allah' The Jew said, `We call him by the name which his family gave him.' The Messenger of Allah said,

«إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

(Muhammad is indeed the name which my family gave me.) The Jew said, 'I came to ask you about something.' The Messenger of Allah replied,

«أَيَنْفَعُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

(Would it benefit you if I replied to your question) He said, 'I will hear it with my ear.' The Messenger of Allah poked the ground with a staff he had and said,

«سَلْ»

(Ask.) The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens' The Messenger of Allah said,

«هُمْ فِي الظُّلْمَةِ دُونَ الجَسْرِ»

لأقاف؟ فزاج! سانلا لوأ نمف: لأق

«فُقَرَاءُ المُهَاجِرِينَ»

لأق؟ فنجل نولخدي نيح مهتفحت امف: يذوهيلا لأق ف ،

«زِيَادَةُ كَيْدِ التُّونِ»

لأق؟ امرثا يف مهواذغ امف: لأق

«يُنْحَرُ لَهُمْ ثَوْرُ الجَبَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ
أَطْرَافِهَا»

لأق؟ هيلع مهبارش امف: لأق

«مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا»

لأق. نالجر وأ لجر وأ يبن الإضرال لهأ نم دحأ مملعي ال عيش نع لكلأسأ تئجو: لأق ،تقدص: لأق .

«أَيَنْفَعُكَ إِنْ حَدَّثْتُكَ؟»

لاق، دلولا نع لئأسأ تئج: لاق. يئذأب عمسأ: لاق

«مَاءُ الرَّجُلِ أْبِيضٌ، وَمَاءُ الْمَرْأَةِ أَصْفَرٌ، فَإِذَا
اجْتَمَعَا فَعَلَا مَنِ الرَّجُلُ مَنِ الْمَرْأَةِ، أَذْكَرًا يَأْذِنُ
اللَّهُ تَعَالَى، وَإِذَا عَلَا مَنِ الْمَرْأَةِ مَنِ الرَّجُلِ، أَثَنَّا
يَأْذِنُ اللَّهُ»

وسلم هيلع مللا ملصلللا لوسرر لاقف، فرصنا مئ يبزل لئنإو تتقدص دقل: يئوهيلا لاق

«لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي
عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ»

(In the darkness before the Bridge (Jasr).) He asked, `Who will be the first to pass it' He said, (The poor emigrants (Muhajirin).) He asked, `What will their (refreshment) be when they enter Paradise' He said, (The caul of fish liver.) He asked, `What will they have after that' He said, (A bull of Paradise which grazed through its pathways will be slaughtered for them.) He asked, `From what will they drink' He said, (From a fountain whose name is Salsabil.) He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, (Would you benefit by me informing you about it) He replied, `I would listen. I have come to ask you about the child.' He said, (The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the womans discharge is greater than the man's, it becomes a female by Allah's permission.) The Jew said, `You have told the truth and are indeed a Prophet.' Then he left. So Allah's Messenger said; (He asked me such things that I had no knowledge of it until Allah gave it to me.) Allah said next,

(وَبَرَزُوا لِلَّهِ)

(and they will appear before Allah), describing when the creatures will be resurrected before Allah from their graves,

(الْوَاحِدُ الْقَهَّارُ)

(the One, the Irresisti- ble.) Who has full power and control over all things and to Whom the necks and minds are subservient.

(وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ -
سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ -
لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ)

(49. And you will see the criminals that Day, Muqarranun (bound together) in fetters.) (50. Their garments will be of Qatiran (tar), and fire will cover their faces.) (51. That Allah may requite each person according to what he has earned. Truly, Allah is swift at reckoning.)

The Condition of the criminals on the Day of Resurrection

Allah said,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens) ` and the creations will be brought before their Lord, and you, O Muhammad, will witness the criminals who committed the crimes of Kufr and mischief,'

(مُّقْرَّنِينَ)

(Muqarranin) bound together, each with his or her like, just as Allah said,

(احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

(Assemble those who did wrong, together with their companions.))37:22(

(وَإِذَا النُّفُوسُ زُوِّجَتْ)

(And when the souls are joined with their bodies.))81:7(,

(وَإِذَا أُلْفُوا مِنْهَا مَكَانًا ضِيقًا مُّقْرَّنِينَ دَعَوْا هُنَالِكَ
نُبُورًا)

(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) 25:13(and,

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ - وَءَاخِرِينَ
مُقَرَّنِينَ فِي الْأَصْفَادِ)

(And also the Shayatin from the Jinn (including) every kind of builder and diver, and also others bound in fetters.)38:37-38(Allah said next,

(سَرَّابِيلُهُمْ مِّنْ قَطِرَانَ)

(Their garments will be of Qatiran (pitch),) that is used to coat camels. Qatadah commented that Qatiran (tar) is one of the fastest objects to catch fire. Ibn `Abbas used to say that the Qatiran, mentioned in the Ayah, is dissolved lead. It is possible that this Ayah reads as: (سَرَّابِيلُهُمْ) (سَرَّابِيلُهُمْ) referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa`id bin Jubayr Al-Hasan and Qatadah. Allah said next,

(وَتَعَشَىٰ وُجُوهُهُمْ النَّارُ)

(and fire will cover their faces), which is similar to His other statement,

(تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ)

(The Fire will burn their faces, and therein they will grin, with displaced lips.)23:104(Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَبْرُكُونَ فِيهَا: الْفَخْرُ بِالْأَنْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالسُّتِيقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالنِّيَاحَةُ إِذَا لَمْ تَنْبُ قَبْلَ مَوْتِهَا، يُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانَ وَدِرْعٌ مِنْ جَرَبٍ»

(Four characteristics from the time of Jahiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatiran and a cloak of mange.) Muslim collected this Hadith. Allah said next,

(لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ)

(That Allah may requite each person according to what he has earned.) meaning, on the Day of Resurrection. Allah said in another Ayah,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(That He may requite those who do evil with that which they have done.))53:31(Allah said here,

(إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(Truly, Allah is swift at reckoning.) when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

(مَّا خَلَقْتُمْ وَلَا بَعْتُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.)31:28(And this is why Mujahid said,

(سَرِيعُ الْحِسَابِ)

(swift at reckoning), means "keeping count."

(هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ)

(52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.)

Allah states that this Qur'an is a Message for mankind,

(لَا نُذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

((So) that I may therewith warn you and whomsoever it may reach.))6:19(This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this Surah,

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.))14:1(Allah said next,

(وَلِيُنذِرُوا بِهِ)

(in order that they may be warned thereby), or to receive and draw lessons from it,

(وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ)

(and that they may know that He is the only One God) using its proofs and evidences that testify that there is no true deity except Allah,

(وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ)

(and that men of understanding may take heed.) meaning those who have good minds. aThis is the end of the Tafsir of Surah Ibrahim, and all praise is due to Allah.

The Tafsir of Surat Al-Hijr

(Chapter -15)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرَّانٍ مُّبِينٍ - رَبَّمَا
يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ - ذَرَّهُمْ
يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأُمَلُّ فَسَوْفَ يَعْلَمُونَ)

(1. Alif-Lam-Ra. These are Ayat of the Book and a plain Qur'an.) (2. How much would those who disbelieved wish that they had been Muslims.) (3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!)

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Surahs. Allah said:

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا)

(How much would those who disbelieved wish) Here Allah tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world. Regarding Allah's saying,

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ)

(How much would those who disbelieved wish that they had been Muslims.) Sufyan Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za`ra', from `Abdullah, who said: "This is about the Jahannamiyyun (the sinners among the believers who will stay in Hell for some time), when they)the disbelievers(see them being brought out of Hell."

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ)

(How much would those who disbelieved wish that they had been Muslims.) Ibn Jarir reported that Ibn `Abbas and Anas bin Malik explained that this Ayah refers to the Day when Allah will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, `What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allah will be angry for their sake, and He will remove them)from it(. That is when

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ)

(How much would those who disbelieved wish that they had been Muslims)."

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا)

(Leave them to eat and enjoy) this is a stern and definitive threat for them, like His saying,

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy your brief life! But certainly, your destination is the Fire!") 14:30

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ)

((O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.) 77:46 (Allah says:

وَيُلْهِمُهُمُ الْأَمْلُ)

(let them be preoccupied with false hope.) i.e., distracted from repentance and turning to Allah, for

(فَسَوْفَ يَعْلَمُونَ)

(They will soon come to know!) that is, their punishment.

(وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ - مَا
تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ)

(4. And never did We destroy a township but there was a known decree for it.) (5. No nation can advance its term, nor delay it.)

Every Township has its allotted Time

Allah is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their Shirk, their stubbornness and disbelief for which they deserved to be destroyed.

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
- لَوْ مَا تَأْتِينَا بِالْمَلِئِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ -
مَا نُنَزِّلُ الْمَلِئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا

مُنْظَرِينَ - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ
(

(6. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman!) (7. "Why do you not bring angels to us if you are of the truthful") (8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!) (9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).)

The Accusation that the Prophet was a Madman and Demands for Him to bring down Angels

Allah tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

يَأْيُهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

(O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed!) i.e., the one who claims to receive it.

إِنَّكَ لَمَجْنُونٌ

(Verily, you are a mad man!) i.e., by your invitation to us to follow you and leave the way of our forefathers.

لَوْ مَا تَأْتِينَا بِالْمَلِكَةِ

(Why do you not bring angels to us) i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth This is similar to what Pharaoh said:

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلِكَةُ مُقْتَرِنِينَ

(Why then are not golden bracelets bestowed on him, or angels sent along with him)(43:53). And Allah said:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا - يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا
بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا
مَّحْجُورًا)

(And those who do not expect a meeting with Us (i. e., those who deny the Day of Resurrection and the life of the Hereafter), say: "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. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you.") (25:21-22)
For this reason Allah said:

(مَا نُنزِّلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا
مُنظَرِينَ)

(We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!) Mujahid said in this Ayah:

(مَا نُنزِّلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ)

(We do not send the angels down except with the truth) "i.e., (with the Message and the punishment." Then Allah, may He be exalted, stated that He is the One Who revealed the Dhikr to him, which is the Qur'an, and He is protecting it from being changed or altered.

(وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ - وَمَا
يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ -
كَذٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ - لَا يُؤْمِنُونَ
بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ)

(10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.) (11. And there never came a Messenger to them but that they mocked him.)

(12. Thus We allow it to enter the hearts of the guilty.) (13. They would not believe in it (the Qur'an); and already the example of the ancients has gone forth.)

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

(كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ)

(Thus We allow it to enter the hearts of the guilty.) Anas and Al-Hasan Al-Basri said that this referred to Shirk.

(وَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ)

(and already the example of the ancients has gone forth.) meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

(وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَرُنَا بَلْ نَحْنُ
قَوْمٌ مَّسْحُورُونَ)

(14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).) (15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.")

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

(إِنَّمَا سُكَّرَتْ أَبْصَرُنَا)

(Our eyes have been (as if) dazzled.) Mujahid, Ibn Kathir and Ad-Dahhak said, ")this means(our vision has been blocked." Qatadah narrated that Ibn ` Abbas said, ")this means(our eyesight has been taken away." Al-` Awfi reported that Ibn ` Abbas said, ")this means(we were confused and put under a spell."

(سُكِّرَتْ أَبْصَرُنَا)

(Our eyes have been (as if) dazzled.) Ibn Zayd said: "The one who is dazzled)lit. intoxicated(is the one who cannot reason."

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ
- وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ
اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ - وَالْأَرْضَ
مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأُنْبِئْنَا فِيهَا مِنْ كُلِّ
شَيْءٍ مَّوْزُونٍ - وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ
لَسْتُمْ لَهُ بِرَزَاقِينَ)

(16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.) (17. And We have guarded it (near heaven) from every outcast Shaytan (devil).) (18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.) (19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.) (20. And in it We have provided means of living, for you and for those whom you provide not.)

The Power of Allah and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allah mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with which He has adorned it. Here, Mujahid and Qatadah said that Buruj)big stars(refers to the heavenly bodies. (I say): This is like the Ayah :

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا)

(Blessed be He Who has placed the big stars in the heavens.))25:61(` Atiyah Al-` Awfi said: "Buruj here refers to sentinel fortresses." He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys

him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends)among humans(, as is stated in the Sahih. Explaining this Ayah, Al-Bukhari reported from Abu Hurayrah that the Prophet said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ
الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ
عَلَى صَفْوَانٍ»

(When Allah decrees any matter in heaven, the angels beat their wings in submission to His Word,)with a sound like(a chain)beating(on a smooth rock.") (`Ali and other subnarrators said, "The sound reaches them.") "When the fright leaves their (angels') hearts, they (angels) are asked: `What did your Lord say' They respond: "The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyan)the narrator(described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him, so he brings it to the earth." Perhaps Sufyan said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, `Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'" Then Allah mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

(مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ)

(all kinds of things in due proportion.) Ibn `Abbas said that this means with their predetermined proportions. This was also the opinion of Sa`id bin Jubayr, `Ikrimah, Abu Malik, Mujahid, Al-Hakim bin `Utaybah, Al-Hasan bin Muhammad, Abu Salih and Qatadah.

(وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا)

(And We have provided therein means of living, for you) Here Allah mentions that He created the earth with different means of provisions and livelihood of all kinds.

(وَمَنْ لَسْتُمْ لَهُ بِرَزَقِينَ)

(and for those whom you provide not.) Mujahid said, "This refers to the riding animals and the cattle." Ibn Jarir said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allah, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone."

(وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ - وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ - وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ - وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ - وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ)

(21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.) (22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.) (23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.) (24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.) (25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and Knowing.)

The Supplies for All Things are with Allah

Allah tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

(وَإِنْ مِنْ شَيْءٍ إِلَّا بِقَدَرٍ مَّعْلُومٍ)

(and We do not send it down but in a known measure.) meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazid bin Abi Ziyad reported from Abu Juhayfah that `Abdullah said: "No year has more rain than another, but Allah divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

(وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ)

(And there is not a thing, but the supplies for it are with Us...) Reported by Ibn Jarir.

Benefits of the Winds

(وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ)

(And We send the winds fertilizing.) i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (Ar-Rih Al-'Aqim, see Adh-Dhariyat 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

(وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ)

(And We sent the winds fertilizing.) `Abdullah bin Mas`ud said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously." This was also the opinion of Ibn `Abbas, Ibrahim An-Nakha`i and Qatadah. Ad-Dahhak said: "Allah sends it to the clouds and it gets fertilized and becomes full of water." `Ubayd bin `Umayr Al-Laythi said: "Allah sends the wind which stirs up the earth, then Allah sends the wind which raises clouds, then Allah sends the wind which forms clouds, then Allah sends the fertilizing wind which pollinates the trees. Then he recited,

(وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ)

(And We sent the winds fertilizing,)

Fresh Water is a Blessing from Allah

(فَأَسْقَيْنَاكُمُوهُ)

(and We give it to you to drink,) This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allah points out in another Ayah in Surat Al-Waqi`ah, where He says:

(أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - أَعْنَمُ أَنْزَلْنَاهُ
مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ - لَوْ نَشَاءُ جَعَلْنَاهُ
أَجَاجًا فَلَوْلَا تَشْكُرُونَ)

(Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allah)) (56:68-70). And Allah says:

(هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ
وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ)

(He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.) (16:10)

(وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ)

(and it is not you who are the owners of its supply.) The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth. " If Allah so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allah to initiate and renew Creation

(وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ)

(And certainly We! We it is Who give life, and cause death,) Here Allah tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ)

(And indeed, We know the first generations of you who had passed away...). Ibn `Abbas said, "The first generations are all those who have passed away since the time of Adam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection." Something similar was narrated from `Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad bin Ka`b, Ash-Sha`bi and others. Ibn Jarir reported from Muhammad bin Abi Ma`shar, from his father, that he heard `Awn bin `Abdullah discussing the following Ayah with Muhammad bin Ka`b:

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا
الْمُسْتَخْرِينَ)

(And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards), and it was stated that it refers to the rows for prayer. Muhammad bin Ka`b said, "This is not the case.

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ)

(And indeed, We know the first generations of you who had passed away) it refers to those who are dead or have been killed, and;

(الْمُسْتَخْرِينَ)

(and also those who will come afterwards) meaning those who have yet to be created.

(وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ)

(And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing)." `Awn bin `Abdullah said, "May Allah help you and reward you with good."

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ - وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ
(

(26. And indeed, We created man from dried (sounding) clay of altered mud.) (27. And the Jinn, We created earlier from the smokeless flame of fire.)

The Substances from which Mankind and Jinns were created

Ibn `Abbas, Mujahid and Qatadah said that Salsal means dry mud. The apparent meaning is similar to the Ayah:

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ
الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ)

(He created man (Adam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.) (55:14-15) It was also reported from Mujahid that,

(صَلْصَلٍ)

(dried (sounding) clay) means "putrid", but it is more appropriate to interpret an Ayah with another Ayah.

(مِّنْ حَمَإٍ مَّسْنُونٍ)

(of altered mud) means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

(وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ)

(And the Jinn, We created earlier) means before creating humans.

(مِن نَّارِ السَّمُومِ)

(from the smokeless flame of fire.) Ibn `Abbas said, "It is the smokeless flame that kills." Abu Dawud At-Tayalisi said that Shu`bah narrated to them from Abu Ishaq, who said: "I visited `Umar Al-Asamm when he was sick, and he said: `Shall I not tell you a Hadith that I heard from `Abdullah bin Mas`ud He said: `This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn were created. Then he recited,

(وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ)

(And the Jinn, We created earlier from the smokeless flame of fire)." The following is found in the Sahih,

«خُلِقَتِ الْمَلَائِكَةُ مِن نُورٍ، وَخُلِقَتِ الْجَانُّ مِن مَّارِجٍ مِّن نَّارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you.) The Ayah is intended to point out the noble nature, good essence and pure origin of Adam.

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِّن صَّلِّ مِّنْ حَمَإٍ مَّسْنُونٍ - فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ - فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ - إِلَّا إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ - قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ

السَّجِدِينَ - قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ
صَلْصَلٍ مِّنْ حَمَآءٍ مَّسْنُونٍ)

(28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. ") (29. "So, when I have fashioned him completely and breathed into him (Adam) of My spirit (the soul which I created for him,) then fall down, prostrating yourselves before him.") (30. So the angels prostrated themselves, all of them together.) (31. Except Iblis (Shaytan) - he refused to be among the prostrate.) (32. (Allah) said: "O Iblis! What is your reason for not being among the prostrate" (33.)Iblis(said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.")

The creation of Adam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allah informs us of how He mentioned Adam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِّنْ
حَمَآءٍ مَّسْنُونٍ)

(I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.) this is like when he said,

(أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

(I am better than him (Adam), You created me from Fire and him You created from clay.)(7:12) and

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ)

("Do you see this one whom You have honored above me..."))17:62(

(قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ - وَإِنَّ عَلَيْكَ اللَّعْنَةَ
إِلَىٰ يَوْمِ الدِّينِ - قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ

يُبعثونَ - قالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ - إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ)

(34. (Allah) said: "Then leave, for verily, you are an outcast. ") (35. "And verily, the curse shall be upon you until the Day of Recompense.") (36.)Iblis(said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected.") (37. Allah said: "Then verily, you are of those reprieved,") (38. "Until the Day of the time appointed.")

The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allah tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'id bin Jubayr said: "When Allah cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hatim.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ - إِلَّا عِبَادَكَ مِنْهُمْ
الْمُخْلِصِينَ - قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ - إِنَّ
عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ
الْغَاوِينَ - وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ - لَهَا
سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ)

(39.)Iblis(said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.") (40. "Except Your chosen (guided) servants among them.") (41. (Allah) said: "This is the way which will lead straight to Me.") (42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you.") (43. And surely, Hell is the place promised for them all.) (44. It has seven gates, for each of those gates is a class assigned.)

The Threat of Iblis to tempt Mankind, and Allah's Promise of Hell for him

Allah informed about the rebellion and arrogance of Iblis, in that he said to the Lord:

(بِمَا أَغْوَيْتَنِي)

(Because You misled me,) i.e., because You misled me and misguided me.

(لَأَزِينَنَّ لَهُمْ)

(I shall indeed adorn the path of error for them) meaning, for the progeny of Adam.

(فِي الْأَرْضِ)

(on the earth,) meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

(وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ)

(and I shall mislead them all.) meaning - just as You have misled me and have ordained that for me.

(إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ)

(Except Your chosen, (guided) servants among them.) This is like the Ayah:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْنٍ أُنزَلْنَا بِهِ السَّمَاءَ الذَّرِّيَّةَ ثُمَّ نَمِطُهَا وَنُقِرُّ فِيهَا رَبِّتَهُ عَلَىٰ الْكَلْبِ فَأَنْزَلْنَا إِلَىٰ أَهْلِهَا الْحَبْلَ أَجْجًا يَنْزِلُ فِيهِ الْمَوَالِيُّ أَوْ أَصْحَابُ الْحَبْلِ أَوَّاعًا مَسْمُوعًا يُسْأَلُ أَجْزَاءَهُ لِقَاءَ رَبِّهِ إِنَّهُمْ شُرَكَّاءُ بَاطِلُونَ)

("Do you 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).

(قَالَ)

((Allah) said), i.e., threatening and warning Iblis.

(هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ)

(This is the way which will lead straight to Me.) means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.' This is like the Ayah:

(إِنَّ رَبَّكَ لَبِالْمِرْصَادِ)

(Verily, your Lord is ever watchful.) (89:14) and

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) (16:9)

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ)

(Certainly, you shall have no authority over My servants) meaning, `you will have no way to reach those for whom I have decreed guidance.'

(إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ)

(except those of the astray who follow you.) Ibn Jarir mentioned that Yazid bin Qusayt said: "The Prophets used to have Masjids outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allah decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allah - meaning Iblis - came and sat between him and the Qiblah (direction of prayer). The Prophet said, `I seek refuge with Allah from the accursed Shaytan.' The enemy of Allah said, `Do you know who you are seeking refuge from Here he is!' The Prophet said, `I seek refuge with Allah from the accursed Shaytan', and he repeated that three times. Then the enemy of Allah said, `Tell me about anything in which you will be saved from me.' The Prophet twice said, `No, you tell me about something in which you can overpower the son of Adam' Each of them was insisting that the other answer first, then the Prophet said, Allah says,

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ
مِنَ الْغَاوِينَ)

(Certainly, you shall have no authority over My servants, except those of the astray who follow you.) The enemy of Allah said, `I heard this before you were even born.' The Prophet said, `And Allah says,

(وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ)

(And if an evil whisper comes to you from Shaytan then seek refuge with Allah. Verily, He is All-Hearing, All-Knowing) (7: 200). By Allah, I never sense that you are near but I seek refuge with Allah from you.' The enemy of Allah said, `You have spoken the truth. In this way you will be

saved from me.' The Prophet said, `Tell me in what ways you overpower the son of Adam.' He said, `I seize him at times of anger and times of desire.'

(وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ)

(And surely, Hell is the place promised for them all.) meaning, Hell is the abode designated for all those who follow Iblis, as Allah says in the Qur'an:

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place.)(11:17)

The Gates of Hell are Seven

Then Allah tells us that Hell has seven gates:

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ)

(for each of those gates is a (special) class (of sinners) assigned.) means, for each gate a portion of the followers of Iblis have been decreed, and they will have no choice in the matter. May Allah save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds. Ibn Abi Hatim recorded that Samurah bin Jundub reported from the Prophet about,

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ)

(for each of those gates is a class assigned.) He said,

«إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ،
وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ
مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيهِ»

(Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.) The degree of which will depend upon their deeds. This is like the Ayah;

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ)

(for each of those gates is a class assigned.)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ - ادْخُلُوهَا بِسَلَامٍ
ءَامِنِينَ - وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ
إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ - لَا يَمَسُّهُمْ فِيهَا
نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ - نَبِيٌّ عِبَادِي
أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ
الْأَلِيمُ)

(45. Truly, those who have Taqwa, will dwell in Gardens and water springs.) (46. (It will be said to them): "Enter it in peace and security.") (47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (48. No sense of fatigue shall touch them, nor shall they be asked to leave it. (49. Declare to My servants that I am truly the Forgiving, the Most Merciful.) (50. And that My torment is indeed the most painful torment.)

Description of the People of Paradise

Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

ادْخُلُوهَا بِسَلَامٍ)

(Enter it in peace) meaning free of all problems.

ءَامِنِينَ)

(and security.) meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى
سُرُرٍ مُّتَقَابِلِينَ)

(And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) Al-Qasim narrated that Abu Umamah said: "The people

of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts." Then he recited:

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ)

(And We shall remove any deep feeling of bitterness from their breasts.) This is how it was narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu Umamah. However, this is in accord with the report in the Sahih where Qatadah says, "Abu Al-Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah said:

«يَخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

(The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.)"

(لَا يَمَسُّهُمْ فِيهَا نَصَبٌ)

(No sense of fatigue shall touch them) meaning no harm or hardship, as was reported in the Sahih:

«أَنَّ اللَّهَ أَمَرَنِي أَنْ أَبَشِّرَ خَدِيجَةَ بَبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبٌ»

(Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.)

(وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ)

(nor shall they (ever) be asked to leave it.) As was reported in the Hadith:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَطْعُنُوا أَبَدًا»

(It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.) Allah says:

(خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا)

(Wherein they shall dwell (forever). They will have no desire to be removed from it.) (18:108)

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) meaning, 'O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment.' Similar Ayat to this have already been quoted above, which indicate that we must always be in a state between hope (for Allah's mercy) and fear (of His punishment).

(وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ - إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ - قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلْمٍ عَلَيْكَ - قَالَ أْبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَن - قَالُوا بِشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ - قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ)

(51. And tell them about the guests (i. e., the angels) of Ibrahim.) (52. When they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") (53. They

said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom.") (54. He said: "Do you give me this good news while old age has overtaken me Of what then is your news about") (55. They said: "We give you good news in truth. So do not be of those who despair.") (56. He said: "And who despairs of the mercy of his Lord except those who are astray")

The Guests of Ibrahim and their Good News of a Son for Him

Allah is saying: ` Tell them, O Muhammad, about the story of

(ضَيْفِ إِبْرَاهِيمَ)

(the guests of Ibrahim.)'

(دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ)

(they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

(قَالُوا لَا تَوْجَلْ)

(They said: "Do not be afraid!...") meaning, do not be scared.

(وَبَشِّرُوهُ بِعُلْمٍ عَلِيمٍ)

(We bring you the good news of a boy possessing much knowledge and wisdom.) this refers to Ishaq, as was previously mentioned in Surat Hud. Then

(قَالَ)

(He said) meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

(أَبَشِّرْهُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ)

(Do you give me this good news while old age has overtaken me Of what then is your news about) They responded by confirming the good news they had brought, good news after good news:

(قَالُوا بِشَرِّكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِطِينَ)

(They said: "We give you good news in truth. So do not be of those who despair.")

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ - قَالُوا إِنَّا
أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ - إِلَّا عَال لُوطٍ إِنَّا
لَمُنَجُّوهُمْ أَجْمَعِينَ - إِلَّا امْرَأَتَهُ قَدَرْنَا إِنِّهَا لَمِنَ
الْغَيْرِينَ)

(57. He said: "What then is the business for which you have come, O messengers") (58. They said: "We have been sent to a guilty people.") (59. "(All) except the family of Lut, all of whom we are to save (from the destruction).") (60. "Except for his wife, of whom We have decreed that she shall be of those who remain behind.")

The Reason why the Angels came

Allah tells us that after Ibrahim had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

(إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ)

(We have been sent to a guilty people.) meaning the people of Lut. They told him that they were going to save the family of Lut from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

(إِلَّا امْرَأَتَهُ قَدَرْنَا إِنِّهَا لَمِنَ الْغَيْرِينَ)

(Except for his wife, of whom We have decreed that she shall be of those who remain behind.) i.e., she was one of those who would be left behind and will be destroyed.

(فَلَمَّا جَاءَ عَال لُوطٍ الْمُرْسَلُونَ - قَالَ إِنَّكُمْ قَوْمٌ
مُّنْكَرُونَ - قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ
- وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ)

(61. Then when the messengers (the angels) came to the family of Lut) (62. He (Lut) said: "Verily, you are people unknown to me.") (63. They said: "Nay, we have come to you with that (torment) which they have been doubting.") (64. "And we have brought you the truth and certainly we tell the truth.")

The Angels coming to Lut

Allah tells us about when the angels came to Lut in the form of young men with handsome faces. When they entered his home, he said:

(قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ - قَالُوا بَلْ جِئْنَاكَ بِمَا
كَانُوا فِيهِ يَمْتَرُونَ)

("Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting.") meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

(وَأَتَيْنَاكَ بِالْحَقِّ)

(And we have brought you the truth) is like the Ayah,

(مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ)

(We do not send the angels down except with the truth))15:8(and

(وَأِنَّا لَصَادِقُونَ)

(and certainly, we tell the truth.) They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

(فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَرَ هُمْ وَلَا
يُلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ -
وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ
مُّصْبِحِينَ)

, (65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered.") (66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.)

Lut is ordered to leave with His Family during the Night

Allah tells us that His angels ordered Lut to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allah would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

(وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ)

(and let no one amongst you look back,) meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

(وَأَمْضُوا حَيْثُ تُؤْمَرُونَ)

(but go on to where you are ordered.) - it is as if they had a guide with them to show them the way.

(وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ)

(And We made this decree known to him) meaning - We already told him about that.

(أَنَّ دَايِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ)

(that those (sinners) would be rooted out in the early morning.) meaning in the morning, as in another Ayah:

(إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(Indeed, morning is their appointed time. Is not the morning near) 11:81

(وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ - قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون - وَاتَّقُوا اللَّهَ وَلَا تُخْزُون - قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ - قَالَ هَؤُلَاءِ بَنَاتِي)

إِنْ كُنْتُمْ فَعَلِينَ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ
يَعْمَهُونَ)

(67. And the inhabitants of the city came rejoicing.) (68.)Lut(said: "Verily, these are my guests, so do not shame me.") (69. "And have Taqwa of Allah, and do not disgrace me.") (70. They said: "Did we not forbid you from entertaining any of the `Alamin") (71.)Lut(said: "These are my daughters, if you must act (so).") (72. Verily, by your life, in their wild intoxication, they were wandering blindly.)

The People of the City arrive upon the Angels, thinking that they are Men

Allah tells us about how Lut's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

قَالَ إِنْ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون - وَاتَّقُوا
اللَّهَ وَلَا تُخْزَوْنَ)

(Lut(said: "Verily, these are my guests, so do not shame me. And have Taqwa of Allah, and do not disgrace me.") This is what Lut said to them before he knew that his guests were messengers from Allah, as mentioned in Surat Hud, but here (in this Surah), we have already been told that they are messengers from Allah, and this is followed by an account of Lut's people coming and his exchange with them. However, here the conjunction (wa, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

(أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ)

(Did we not forbid you from entertaining (or protecting) any of the `Alamin) meaning, `did we not tell you that you should not have anyone as a guest' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here. All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allah, may He be exalted, said to Muhammad ,

(لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(Verily, by your life, in their wild intoxication, they were wandering blindly.) Allah swore by the life of His Prophet , which is an immense honor reflecting his high rank and noble status. `Amr bin Malik An-Nakari reported from Abu Al-Jawza' that Ibn `Abbas said: "Allah has never

created or made or formed any soul that is dearer to him than Muhammad . I never heard that Allah swore by the life of anyone else. Allah says,

(لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(Verily, by your life, in their wild intoxication, they were wandering blindly.) meaning, by your life and the length of your stay in this world,

(إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) This was reported by Ibn Jarir. Qatadah said:

(لَفِي سَكْرَتِهِمْ)

(in their wild intoxication) "It means - in their misguided state;

(يَعْمَهُونَ)

(they were wandering blindly) means - they were playing. " `Ali bin Abi Talhah reported that Ibn ` Abbas said:

(لَعَمْرُكَ)

(Verily, by your life) means by your life, and

(إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) means that they were confused."

(فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ - فَجَعَلْنَا عَلَيْهَا
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ - إِنَّ
فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ - وَإِنَّهَا لِبَسَائِلٍ مَُّقِيمٍ -
إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ)

(73. So the Sayhah overtook them at the time of sunrise.) (74. And We turned them upside down and rained stones of baked clay upon them.) (75. Surely, in this are signs for those who

see.) (76. And verily, they were right on the highroad.) (77. Surely, there is indeed a sign in that for the believers.)

The Destruction of the People of Lut

Allah said;

(فَأَخَذْتَهُمُ الصَّيْحَةَ)

(So the Sayhah overtook them) This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside down, and stones of baked clay (As-Sjjil) raining down upon them. The discussion of As-Sjjil in Surah Hud is a sufficient explanation. Allah said:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ)

(Surely, in this are signs for those who see.) meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujahid said concerning the phrase,

(لِّلْمُتَوَسِّمِينَ)

(those who see) he said, "those who have insight and discernment." It was reported from Ibn `Abbas and Ad-Dahhak that it referred to those who look. Qatadah said: "those who learn lessons".

(لِّلْمُتَوَسِّمِينَ)

(those who see) therefore the meaning is "those who ponder".

The City of Sodom on the Highroad

(وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ)

(And verily, they were right on the highroad.) meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Ayah,

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَيَالَيْلٍ أَفَلَا
تَعْقِلُونَ)

(Verily, you pass by them in the morning, and at night. Will you not then reflect) (37:137-138).

(إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ)

(Surely, there is indeed a sign in that for the believers.) meaning, `All that We did to the people of Lut, from the destruction and the vengeance, to how We saved Lut and his family, these are clear signs to those who believe in Allah and His Messengers.'

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ - فَانْتَقَمْنَا
مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ)

(78. And the Dwellers of Al-Aykah, were also wrongdoers.) (79. So, We took vengeance on them. They are both on an open route, plain to see.)

The Destruction of the Dwellers of Al-Aykah, the People of Shu`ayb

The Dwellers of Al-Aykah, were the people of Shu`ayb. Ad-Dahhak, Qatadah and others said that Al-Aykah refers to intertwined trees. Their evildoing included associating partners with Allah (Shirk), banditry and cheating in weights and measures. Allah punished them with the Sayhah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow. They lived near the people of Lut, but at a later time, and the people of Lut were known to them, which is why Allah says,

(وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ)

(They are both on an open route, plain to see.) Ibn `Abbas, Mujahid, Ad-Dahhak and others said, "a visible route." This is why, when Shu`ayb warned his people, he said to them,

(وَمَا قَوْمٌ لَوْ طِ مِّنْكُمْ يَبْعِدِ)

(And the people of Lut are not far off from you!))11:89(

(وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ -
وَأَاتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ - وَكَانُوا

يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ - فَأَخَذْتَهُمُ
الصَّيْحَةَ مُصْحِحِينَ - فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا
يَكْسِبُونَ)

(80. And verily, the Dwellers of Al-Hijr denied the Messengers.) (81. And We gave them Our signs, but they were averse to them.) (82. And they used to hew out dwellings from the mountains, (feeling) secure.) (83. But the Sayhah (torment - awful cry) overtook them in the early morning.) (84. And all that they used to earn availed them not.)

The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamud

The Dwellers of the Al Hijr were the people of Thamud who rejected their Prophet, Salih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allah tells us that he (Salih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ
مَكْدُوبٍ)

("Enjoy yourselves in your homes for three days. This is a promise which will not be belied.")
)11:65(Allah said:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الهُدَىٰ)

(And as for Thamud, We showed them and made the path of truth clear but they preferred blindness to guidance.))41:17(Allah tells us that,

(وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ)

(And they used to hew out dwellings from the mountains, (feeling) secure.) meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in

the Al-Hijr through which the Messenger of Allah passed on his way to Tabuk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا
بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا خَشْيَةً أَنْ يُصِيبَكُمْ
مَا أَصَابَهُمْ»

(Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.)

(فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ)

(But the Sayhah (torment - awful cry) overtook them in the early morning.) meaning in the morning of the fourth day.

(فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(And all that they used to earn availed them not.) meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ
(

(إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ)

(85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.)

(86. Verily, your Lord is the Knowing Creator.)

**The World has been created for some Purpose, then the Hour will
come**

Allah says,

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ)

(And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming), i.e., with justice to -

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(requite those who do evil with that which they have done))53:31(Allah says,

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ
النَّارِ)

(And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of 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 created you in play, and that you would not be brought back to Us" So exalted be Allah, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!)(23:115-116). Then Allah informed His Prophet about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

(فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ)

(So turn away from them, and say: "Salam (Peace!)." But they will come to know) (43:89). Mujahid, Qatadah and others said: "This was before fighting was prescribed". It is as they said, because this Surah was revealed in Makkah and fighting was prescribed after the Hijrah.

(إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ)

(Verily, your Lord is the Knowing Creator)(15:86). This is a confirmation of the Day of Resurrection and that Allah, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ
عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ -
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ -
فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ
نُرْجَعُونَ)

(Is not He, Who created the heavens and the earth able to create the like of them Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.)(36:81-83).

(وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ
- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ)

(87. And indeed, We have bestowed upon you seven of the Mathani, and the Grand Qur'an.)
(88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.)

A Reminder of the Blessing of the Qur'an and the Command to focus on its Message

Allah is saying to His Prophet : Since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion.

(وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ)

(And lower your wings to the believers who follow you) (26:215) meaning - be gentle with them, like the Ayah,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ)

(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful)(9:128). There were some differences among the scholars over the meaning of "seven of the Mathani". Ibn Mas'ud, Ibn `Umar, Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and others said that they are the seven long (Surahs), meaning Al-Baqarah, Al-`Imran, An-Nisa', Al-Ma'idah, Al-An`am, Al-A`raf and Yunus. There are texts to this effect reported from Ibn `Abbas and Sa`id bin Jubayr. Sa`id said: "In them, Allah explains the obligations, the Hudud (legal limits), stories and rulings." Ibn `Abbas said, "He explains the parables, stories and lessons." The second opinion is that they (the seven of the Mathani) are Al-Fatihah, which is composed of seven Ayat. This was reported from `Ali, `Umar, Ibn Mas'ud and Ibn `Abbas. Ibn `Abbas said: "The Bismillah, is completing seven Ayah, which Allah has given exclusively to you (Muslims)." This is also the opinion of Ibrahim An-Nakha'i, `Abdullah bin `Umayr, Ibn Abi Mulaykah, Shahr bin Hawshab, Al-Hasan Al-Basri and Mujahid. Al-Bukhari, may Allah have mercy on him, recorded two Hadiths on this topic. (The first) was recorded from Abu Sa`id bin Al-Mu`alla, who said: "The Prophet passed by me while I was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

(What stopped you from coming to me) I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللَّهُ (yas hallA ton diD`)

(يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ)

(O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you...)
)8:24(

أَلَا أَعَلَّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ
مِنَ الْمَسْجِدِ»

(Shall I not teach you the most magnificent Surah before I leave the Masjid) Then the Prophet went to leave the Masjid, and I reminded him, so he said,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

("Al-Hamdu Lillahi Rabbil-'Alamin)All praises and thanks be to Allah, the Lord of all that exists)(1:2).

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيَهُ»

(This is the seven of the Mathani and the Qur'an which I have been given.)" (The second Hadith) was reported from Abu Hurayrah who said that the Messenger of Allah said:

«أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

(Umm Al-Qur'an (the Mother or the Essence of the Qur'an,) is the seven Mathani, and the Grand Qur'an.) This means that Al-Fatihah is the seven Mathani and the Grand Qur'an, but this does not contradict the statement that the seven Mathani are the seven long Surahs, because they also share these attributes, as does the whole Qur'an. As Allah says,

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي)

(Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-recited) (39:23). So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'an.

(لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ)

(Look not with your eyes ambitiously at what We have given to certain classes of them))20: 131(meaning, be content with the Grand Qur'an that Allah has given to you, and do not long for the luxuries and transient delights that they have.

(لَا تَمُدَّنَّ عَيْنَيْكَ)

(Look not with your eyes ambitiously) Al-`Awfi reported that Ibn `Abbas said: "He)in this Ayah(forbade a man to wish for what his companion has."

(إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ)

(at what We have given to certain classes of them,) Mujahid said: "This refers to the rich."

(وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ - كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ - الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ - فَوَرَبِّكَ لَنَسَلْنَهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(89. And say (O Muhammad): "I am indeed a plain warner.") (90. As We have sent down on the Muqtasimin (conspiring confederates),) (91. Who have made the Qur'an into parts.) (92. So, by your Lord, We shall certainly call all of them to account.) (93. For all that they used to do.)

The Messenger is a Plain Warner

Allah commanded His Prophet to tell the people:

(إِنِّي أَنَا النَّذِيرُ الْمُبِينُ)

(I am indeed a plain warner) coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance. In the two Sahihs it is reported from Abu Musa that the Prophet said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ
أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنِي،
وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالْجَاءَ النَّجَاءَ، فَأَطَاعَهُ
طَائِفَةٌ مِنْ قَوْمِهِ فَأَذْلَجُوا وَأَنْطَلَقُوا عَلَى مُهْلِهِمْ
فَنَجَوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ،
فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ، فَذَلِكَ مَثَلُ
مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ
عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

(The parable of myself and that with which Allah has sent me is that of a man who came to his people and said, `O people! I have seen the)invading(army with my own eyes, and I am a

naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the invading army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.)

Explanation of "Al-Muqtasimin

(المُقْتَسِمِينَ)

(the Muqtasimin) refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allah tells us about the people of Salih:

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ)

(They said, "Swear to one another)Taqaṣamu(by Allah that we shall make a secret night attack on him and his household"))27:49(i.e., they plotted to kill him at night. Mujahid said "Taqaṣamu means they swore an oath."

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ)

(And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies)(16:38).

(أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ)

((It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)) (14:44)

(أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ)

(Are they those, of whom you swore that Allah would never show them mercy))7:49(It is as if they took an oath for every single thing that they denied in this world, so they are called the Muqtasimin.

(الَّذِينَ جَعَلُوا الْفُرْعَانَ عِضِينَ)

(Who have made the Qur'an into parts.) meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhari reported that Ibn ` Abbas said,

(جَعَلُوا الْقُرْءَانَ عِضِينَ)

(Who have made the Qur'an into parts.) "They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it." Some have said that Al-Mutaqasimin refers to the Quraysh, that the Qur'an means this Qur'an (as opposed to the Scriptures of the People of the Book), and that "made it into parts" referred to what `Ata' said that some of them said that he (the Prophet) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This opinion was also reported from Ad-Dahhak and others. Muhammad bin Ishaq reported from Ibn ` Abbas that Al-Walid bin Al-Mughirah - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawsim (the time for pilgrims to meet in Makkah for Hajj) had come. He said to them, "O people of Quraysh! The time of Al-Mawsim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu ` Abd Shams, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say" He said, "By Allah, what he says is as palatable (to the average person) as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allah revealed concerning them:

(الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ)

(Who have made the Qur'an into parts.) meaning, of different types, and

(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) Those were the group who said that about the Messenger of Allah ."

(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.) Abu Ja`far reported from Ar-Rabi` that Abu Al-`Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers." `Ali bin Abi Talhah reported that Ibn ` Abbas 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.) then he said:

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ)

(So on that Day no question will be asked of man or Jinn as to his sin) (55:39). He said, "They will not be asked, `Did you do such and such' Because Allah knows better than they do about that. But He will say, `Why did you do such and such'"

(فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ -
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ - الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ
إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ - وَلَقَدْ نَعْلَمُ أَنَّكَ
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَكُنْ مِنَ السَّاجِدِينَ - وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ
الْيَقِينُ)

(94. Therefore openly proclaim what you have been commanded, and turn away from the idolators.) (95. Truly, We will suffice you against the mockers,) (96. Who make another god along with Allah; but they will come to know.) (97. Indeed, We know that your breast becomes tight because of what they say.) (98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) (99. And worship your Lord until the certainty (i.e. death) comes to you.)

The Command to proclaim the Truth openly

Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn `Abbas said that the Ayah,

(فَاصْدَعْ بِمَا تُؤْمَرُ)

(Therefore openly proclaim that what you have been commanded,) means, "Go ahead with it." According to another report it means, (تُؤْمَرُ مَا أَفْعَلُ) "Therefore proclaim that which you commanded." Mujahid said, "It is reciting the Qur'an aloud during prayer." Abu `Ubaydah reported that `Abdullah bin Mas'ud said, "The Prophet was still practicing and preaching Islam secretly until this Ayah was revealed:

(فَاصْدَعْ بِمَا تُؤْمَرُ)

(Therefore openly proclaim that which you are commanded) then he and his Companions came out into the open."

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allah's statement,

(وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ
(

(and turn away from idolators. Truly, We will suffice you against the mockers.) meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allah.

(وَدُّوا لَوْ نُذِهِنُ قَيْدَهُنَّ)

(They wish that you should compromise for them, so that they would compromise for you) (68:9). Do not fear them because Allah will suffice you against them, and He will protect you from them. This is like the Ayah:

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allah will protect you from mankind.) 5:67(Muhammad bin Ishaq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Bani Asad bin ` Abd Al-` Uzza bin Qusayy there was Al-Aswad bin Al-Muttalib Abu Zam` ah. According to what I heard, the Messenger of Allah () had supplicated against him because of the pain and mockery he had suffered at his hands. He had said,

«اللَّهُمَّ أَعِمَّ بَصَرَهُ، وَأَثْكِلْهُ وَادِّهِ»

(O Allah, make him blind and take (the life of) his son.) From Bani Zahrah there was Al-Aswad bin ` Abd Yaghuth bin Wahb bin ` Abd Manaf bin Zahrah. From Bani Makhzum there was Al-Walid bin Al-Mughirah bin ` Abdullah bin ` Umar bin Makhzum. From Bani Sahm bin ` Amr bin Husays bin Ka` b bin Lu'ayy there was Al-` As bin Wa'il bin Hisham bin Sa` id bin Sa` d. From Khuza` ah there was Al-Harith bin At-Talatihah bin ` Amr bin Al-Harith bin ` Abd ` Amr bin Malkan. When their evil went to extremes and their mockery of the Messenger of Allah went too far, Allah revealed:

(فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ -
 إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ - الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ
 إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ)

(Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allah; but they will come to know.) Ibn Ishaq said: Yazid bin Ruman told me that `Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allah when he was performing Tawaf around the House (the Ka`bah). He stood and the Messenger of Allah stood next to him. Al-Aswad Ibn Al-Mutalib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin `Abd Yaghuth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walid bin Al-Mughirah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-`As bin Wa'il passed by, and he pointed to the instep of his foot. He (Al-`As) set off on his donkey, heading for At-Ta'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Harith bin At-Talatihah passed by and he pointed at his head. It filled with pus and killed him."

(الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ
 يَعْمَلُونَ)

(Who make another god along with Allah; but they will come to know.) This is a strong warning and grave threat against those who have other deities along with Allah.

Encouragement to bear Difficulties, and the Command to glorify and worship Allah until Death

Allah said,

(وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ -
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ)

(Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) meaning `We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering

Allah, praising Him, glorifying Him, and worshipping Him (which means Salah, or prayer)' Hence Allah says:

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ)

(So glorify the praises of your Lord and be of those who prostrate themselves (to Him)) Imam Ahmad reported from Nu`aym bin Hammar that he heard the Messenger of Allah say:

«قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ»

(Allah said, "O son of Adam! It is not too difficult for you to perform four Rak'at at the beginning of the day, (and if you do them,) I will take care of you until the end of it.")

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until the certainty comes to you) (15: 99). Al-Bukhari said: "Salim said, '(This means) death.'" This Salim is Salim bin `Abdullah bin `Umar. Ibn Jarir also recorded from Salim bin `Abdullah,

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until the Yaqin comes to you.) He said, "Death." It is reported in the Sahih from Umm Al-`Ala' - one of the women of the Ansar - that when the Messenger of Allah entered upon `Uthman bin Maz`un after he had died, Umm Al-`Ala' said, "May the mercy of Allah be upon you, Abu As-Sa`ib. My testimony over you is that Allah has honored you." The Messenger of Allah said,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟»

(How do you know that Allah has honored him) I said, "May my father and mother be sacrificed for you, O Messenger of Allah! If not him, then who else" He said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

(As far as he is concerned, the death has come to him, and I hope for good for him.) This is evidence that the meaning of this Ayah,

(وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until the certainty comes to you.) is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability. It was reported in Sahih Al-Bukhari from `Imran bin Husayn that the Messenger of Allah said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

(Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.) From this we may understand that it is a mistake to interpret Yaqin (the certainty) as Ma`rifah ("spiritual knowing") as some of the Sufis do. According to them, when one of them attains the level of Ma`rifah, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allah, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by Yaqin here is death, as we have stated above. To Allah be praise and thanks. Praise be to Allah for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind. This is the end of the Tafsir of Surat Al-Hijr. Praise be to Allah, the Lord of all that exists.

The Tafsir of Surat An-Nahl

(Chapter - 16)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ)

(1. The Event ordained by Allah has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.)

Warning about the approach of the Hour

Allah is informing about the approach of the Hour in the past tense)in Arabic(in order to confirm that it will undoubtedly come to pass. This is like the following Ayat, in which the verbs appear in the past tense in Arabic:

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
(

(Mankind's reckoning has drawn near them, while they turn away in heedlessness.))21:1(

(اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft.) 54:1(

(فَلَا تَسْتَعْجِلُوهُ)

(so do not seek to hasten it.) means, what was far is now near, so do not try to rush it. As Allah said,

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ أَجَلَ مُّسَمًّى
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ)

(And they ask you to hasten the torment (for them), 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 are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers) (29:53-54). Ibn Abi Hatim reported from `Uqbah bin `Amir that the Messenger of Allah said:

«تَطَّلِعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءٌ مِنْ
الْمَغْرِبِ مِثْلَ الثُّرْسِ، فَمَا تَزَالُ تَرْتَفِعُ فِي
السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَا النَّاسُ قُبِيلُ
النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ، فَمِنْهُمْ

مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشْكُ، ثُمَّ يُنَادِي
 الثَّانِيَةَ: يَا أَيُّهَا النَّاسُ فَيَقُولُ النَّاسُ بَعْضُهُمْ
 لِبَعْضٍ: هَلْ سَمِعْتُمْ، فَيَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي
 الثَّالِثَةَ: يَا أَيُّهَا النَّاسُ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ»

(When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, `O mankind!' The people will say to one another, `Did you hear that' Some will say, `yes', but others will doubt it. Then a second call will come, `O mankind!' The people will say to one another, `Did you hear that' And they will say, `Yes.' Then a third call will come, `O mankind!' The Event ordained by Allah has indeed come, so do not seek to hasten it.) The Messenger of Allah said:

«فَوَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ
 الثُّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا، وَإِنَّ الرَّجُلَ لَيَمْدَنَّ
 حَوْضَهُ فَمَا يَسْقِي فِيهِ شَيْئًا أَبَدًا، وَإِنَّ الرَّجُلَ
 لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرِبُهُ أَبَدًا قَالَ وَيَسْتَعْلِ النَّاسُ»

(By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted.") Then Allah tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

(سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(Glorified and Exalted be He above all that they associate as partners with Him.)

(يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
 مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ)

(2. He sends down the angels with the Ruh (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwa of Me.")

Allah sends Whomever He wills with the Message of Tawhid

(يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ)

(He sends down the angels with the Ruh) refers to the revelation. This is like the Ayat:

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا)

(And thus We have sent to you a Ruh (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.))43:52(

(عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(to those servants of His whom He wills) meaning the Prophets, as Allah says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah best knows where to place His Message.))6:124(

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ)

(Allah chooses Messengers from angels and from men.))22:75(

(رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ - يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(He sends the Ruh (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them

will be hidden from Allah. Whose is the kingdom this Day: It is Allah's, the One, the Irresistible!) (40:15-16)

(أَنْ أُنذِرُوا)

((saying): "Warn...") meaning that they should alert them.

(أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ)

(that none has the right to be worshipped but I, so have Taqwa of Me.) means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَلَّى عَمَّا
يُشْرِكُونَ - خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ)

(3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.) (4. He has created man from a Nutfah, then behold, this same (man) becomes an open opponent.)

Allah is the One Who has created the Heavens, the Earth, and Man

Allah tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى)

(He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).) 53:31(Then He declares Himself to be above the Shirk of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a Nutfah, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allah says:

(وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا
وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا - وَيَعْبُدُونَ مِن دُونِ
اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى
رَبِّهِ ظَهِيرًا)

(And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shaytan) against his Lord) (25: 54-55). And;

(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
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

(Does not man see that We have created him from Nutfah. Yet, behold he stands 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 the first time! And He is the knower of every creature!") (36:77-79). Imam Ahmad and Ibn Majah reported that Busr bin Jahhash said: "The Messenger of Allah spat in his palm, then he said,

«يَقُولُ اللَّهُ تَعَالَى: ابْنِ آدَمَ أَيُّ تُعْجِزُنِي وَقَدْ
خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَعَدَلْتُكَ
مَشَيْتَ بَيْنَ بُرْدَيْكَ وَاللَّارِضِ مِنْكَ وَبَيْدٍ، فَجَمَعْتَ
وَمَنَعْتَ حَتَّى إِذَا بَلَغْتَ الْحُلُومَ قُلْتَ: أَتَصَدَّقُ،
وَأَيُّ أَوْانِ الصَّدَقَةِ»

(Allah, may He be exalted, says: "O son of Adam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made

you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."

(وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا
تَأْكُلُونَ - وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسْرَحُونَ - وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا
بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ)

(5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.) (6. And there is beauty in them for you, when you bring them home in the evening, and as you lead them forth to pasture (in the morning).) (7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.)

The Cattle are part of the Creation of Allah and a Blessing from Him

Allah reminds His servants of the blessing in His creation of An`am, this term includes camels, cows and sheep, as was explained in detail in Surat Al-An`am where the "eight pairs" are mentioned. The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allah says,

(وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ)

(And there is beauty in them for you, when you bring them home in the evening.) which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

(وَحِينَ تَسْرَحُونَ)

(and as you lead them forth to pasture (in the morning).) meaning when you send them out to the pasture in the morning.

(وَتَحْمِلُ أَثْقَالَكُمْ)

(And they carry your loads) meaning the heavy burdens that you cannot move or carry by yourselves

(إِلَى بَلَدٍ لَمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ)

(to a land that you could not reach except with great trouble to yourselves) meaning journeys for Hajj, `Umrah, military campaigns, and journeys for the purpose of trading, and so on. They use these animals for all kinds of purposes, for riding and for carrying loads, as Allah says:

(وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ)

(And verily, there is indeed a lesson for you in the An'am (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.) (23:21-22)

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنفَعٌ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ - وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ)

(Allah, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Ayat. Which, then of the Ayat of Allah do you deny) (40:79-81). Thus here Allah says, after enumerating these blessings,

(إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ)

(Truly, your Lord is full of kindness, Most Merciful.) meaning, your Lord is the One Who has subjugated the An`am (cattle) to you. This is like the Ayat:

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(Do they not see, that of what Our Hands have created, We created the An'am (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.)(36:71-72).

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ 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)

(And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who 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) Ibn ` Abbas said,

(لَكُمْ فِيهَا دِفْءٌ)

(In them there is warmth) refers to clothing;

(وَمَنْفَعٌ)

(and numerous benefits) refers to the ways in which they derive the benefits of food and drink from them."

(وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً
وَيَخْلُقُ مَا لَا تَعْلَمُونَ)

(8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.)

This refers to another category of animals that Allah has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment.

This is the main purpose for which these animals were created. It was reported in the Two Sahihs that Jabir bin `Abdullah said: "The Messenger of Allah forbade us to eat the meat of

domestic donkeys, but he allowed us to eat the meat of horses." Imam Ahmad and Abu Dawud reported with two chains of narration, each of which meet the conditions of Muslim, that Jabir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allah forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses." According to Sahih Muslim, Asma' bint Abi Bakr (may Allah be pleased with them both) said: "At the time of the Messenger of Allah we slaughtered a horse and ate it when we were in Al-Madinah."

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ
لَهَدَاكُمْ أَجْمَعِينَ)

(9. And it is up to Allah to show the right way. But there are ways that stray. And had He willed, He would have guided you all.)

Explanation of the Different Religious Paths

When Allah mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'an there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allah says,

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provision (with you) for the journey, but the best provision is Taqwa (piety, righteousness).) 2:197(And,

(يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَتِكُمْ
وَرِيثًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ)

(O Children of Adam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.) 7:26(Since Allah mentioned cattle and other such animals in this Surah, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) This is like the Ayat,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

(And verily, this is My straight path, so follow it, and do not follow the (other) paths, for they will separate you away from His path.))6:153(and,

(قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ)

((Allah) said: "This is the way which will lead straight to Me.") (15:41)

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) Mujahid said: "The true way is up to Allah."

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) Al-`Awfi said that Ibn `Abbas said: "It is up to Allah to clarify, to explain the guidance and misguidance." This was also reported by `Ali bin Abi Talhah, and was also the opinion of Qatadah and Ad-Dahhak. Hence Allah said:

(وَمِنْهَا جَائِرٌ)

(But there are ways that stray.) meaning they deviate from the truth. Ibn `Abbas and others said: "These are the different ways," and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas`ud recited it as (جَائِرٌ وَمُنْكَرٌ) "But among you are those who stray. " Then Allah tells us that all of that happens by His will and decree. He says:

(وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ)

(And had He willed, He would have guided you all.) And Allah says:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ
جَمِيعًا)

(If your Lord had willed, then all who are in the earth would have believed.))10:99(

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ)

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ-))

(And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together.") (11:118-119).

(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 لِقَوْمٍ يَتَفَكَّرُونَ)

(10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.) (11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.)

The Blessings of Rain, and explaining how it is one of the Signs

When Allah mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allah says:

(لَكُمْ مِنْهُ شَرَابٌ)

(from it you drink) meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

(وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ)

(and from it (grows) the vegetation on which you send your cattle to pasture.) meaning, from it He raised plants on which your cattle graze. Ibn `Abbas, `Ikrimah, Ad-Dahhak, Qatadah and Ibn Zayd, all said that this refers to grazing animals including camels.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.) meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

(Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.) meaning, this is a sign and a proof that there is no god besides Allah, as He says:

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ
السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ
لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ
يَعْدِلُونَ

(Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow You are not able to cause the growth of their trees. Is there any ilah (god) with Allah Nay, but they are a people who make equals (to Him)!) (27:60).

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ - وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

(12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.) (13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.)

Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allah mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allah has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allah says:

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose (Istawa) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) (7:54) Thus Allah says;

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Surely, in this are proofs for people who understand.) meaning, they are indications of His immense power and might, for those who think about Allah and understand His signs.

(وَمَا ذَرَأًا لَّكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ)

(And whatsoever He has created of varying colors on the earth for you.) When Allah points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ)

(Verily, in this is a sign for people who reflect.) meaning (those who remember) the blessings of Allah and give thanks to Him for them.

(وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ
- وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَرًا وَسُبُلًا لِعَلَّكُمْ تَهْتَدُونَ - وَعَلَّامَاتٍ
وَبِالنَّجْمِ هُمْ يَهْتَدُونَ - أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ
أَفَلَا تَذَكَّرُونَ - وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ)

(14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.) (15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves. (16. And (by the) landmarks; and by the stars, they guide themselves.) (17. Is then He Who creates the same as one who creates, not Will you not then reflect) (18. And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.)

Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allah tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of Ihram. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of their forefather Nuh. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allah says:

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ)

(that you may seek from His bounty and that you may perhaps be grateful.) - for His bounty and blessings. Then Allah mentions the earth and how He placed in it mountains standing firm,

which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allah says,

(وَالْجِبَالَ أَرْسَاهَا)

(And the mountains He has fixed firmly.) (79: 32).

(وَأَنْهَارًا وَسُبُلًا)

(and rivers and roads) meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allah. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(And We placed broad highways for them to pass through.))21:31(

(وَعَلَامَاتٍ)

(And landmarks) meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

(وَبِالنَّجْمِ هُمْ يَهْتَدُونَ)

(and by the stars (during the night), they (mankind) guide themselves.) meaning, in the darkness of the night. This was the opinion of Ibn ` Abbas.

Worship is Allah's Right

Then Allah tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

(أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ)

(Is then He, Who creates, the same as one who does not create Will you not then reflect)(16:17). Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ
رَحِيمٌ)

(And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.) (16:18) meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarir said: "It means that Allah is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and does not punish you if you turn to Him and repent."

(وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ - وَالَّذِينَ
يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ
يُخْلَقُونَ - أَمْوتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ)

(19. And Allah knows what you conceal and what you reveal.) (20. Those whom they invoke besides Allah have not created anything, but are themselves created.) (21. (They are) dead, not alive; and they do not know when they will be resurrected.) Allah tells us that He knows what is hidden in people's hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

The gods of the Idolators are Created, they do not create

Then Allah tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as Al-Khalil (Ibrahim) said:

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا
تَعْمَلُونَ)

("Do you worship that which you (yourselves) carve While Allah has created you and what you make!") (37:-96).

(أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ)

((They are) dead, not alive) means, they are inanimate and lifeless, they do not hear, see, or think.

(وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ)

(and they know not when they will be resurrected.) meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols They should hope for it from the One Who knows all things and is the Creator of all things.

(إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
فُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ - لَا جَرَمَ أَنَّ اللَّهَ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ)

(22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.) (23. Certainly, Allah knows what they conceal and what they reveal. Truly, He does not like the proud.)

None is to be worshipped except Allah

Allah tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

(أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ
(

("Has he made the gods (all) into One God! Verily, this is a curious thing!") (38:5).

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ)

(And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!) (39:45).

(وَهُمْ مُسْتَكْبِرُونَ)

(and they are proud) meaning they are too proud to worship Allah, and their hearts reject the idea of singling Him out, as 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(So here, Allah says;

(لَا جَرَمَ)

(Certainly), meaning truly,

(أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

(Allah knows what they conceal and what they reveal.) meaning He will requite them for that in full.

(إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ)

(Truly, He does not like the proud.)

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ
الْأَوَّلِينَ - لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا
يَزُرُونَ)

(24. And when it is said to them: "What is it that your Lord has revealed" They say: "Tales of the men of old!") (25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!)

The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allah informs us that when it is said to those liars,

(مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا)

("What is it that your Lord has revealed" They say,) not wanting to answer,

(أَسْطِيرُ الْأَوَّلِينَ)

("Tales of the men of old!") meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books. As Allah says,

(وَقَالُوا أُسْطِيرُ 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) i.e., they tell lies against the Messenger and say things contradicting one another, but all of it is false, as Allah says,

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا)

(Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.)(17:48) Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walid bin Al-Mughirah Al-Makhzumi, when:

(إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ)

(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 the magic of old.") (74:18-24) meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allah punish them.

(لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.) meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in a Hadith:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

(Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.) Allah says;

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ)

(They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.) (29:13) Al-`Awfi reported from Ibn `Abbas that it is like the Ayah:

(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) Allah says,

(وَلِيَحْمِلْنَ أَنْقَالَهُمْ وَأَنْقَالًا مَعَ أَنْقَالِهِمْ)

(They shall bear their own loads, and other loads besides their own) (29:13). Mujahid said: "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."

(قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ
السَّمَاءِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ - ثُمَّ يَوْمَ الْقِيَامَةِ
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْفِقُونَ
فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ
وَالسُّوءَ عَلَى الْكَافِرِينَ)

(26. Those before them indeed plotted, but Allah struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.) (27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers.")

Discussion about what the previous Peoples did, and what was done to Them

(قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ)

(Those before them indeed plotted,) Al-`Awfi reported that Ibn `Abbas said: "This refers to Namrud (Nimrod), who built the tower." Others said that it refers to Bukhtanassar

(Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allah and associated others in worship with Him. As Nuh said,

(وَمَكْرُوا مَكْرًا كُبْرًا)

("And they have hatched a mighty scheme.") (71:22) meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their Shirk via all possible means. On the Day of Resurrection their followers will say to them:

(بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ
وَنَجْعَلَ لَهُ أَنْدَادًا)

("Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!") (34:33)

(فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ)

(but Allah struck at the foundation of their building.) meaning, He uprooted it and brought their efforts to naught. This is like the Ayah:

(كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ)

(Every time they kindled the fire of war, Allah extinguished it.))5:64(and

(فَأَتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي
قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى
الْمُؤْمِنِينَ فَاَعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ)

(But Allah's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).))59:2(Allah says here:

فَأَتَى اللَّهُ بُيُوتَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ)

(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. Then, on the Day of Resurrection, He will disgrace them))16:26-27(meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

(يَوْمَ تُبْلَى السَّرَائِرُ)

(The Day when all the secrets will be (exposed and) examined.) (86:9) They will be displayed and made known, as found in the Two Sahihs, where Ibn ` Umar reported that the Messenger of Allah said:

«يُنْصَبُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ اسْتِهِ
بِقَدْرِ غَدْرَتِهِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ ابْنِ فُلَانٍ»

(On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so.") Thus, what they used to plot in secret will be made public. Allah will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ)

(Where are My (so-called) partners, those over which you caused so much discord) meaning, you fought and made enemies for their sake, so where are they now to help and save you

(هَلْ يَنْصِرُونَكُمْ أَوْ يَنْتَصِرُونَ)

(Can they help you or (even) help themselves))26:93(

(فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ)

(Then will (man) have no power, nor any helper.))86:10(When evidence and proof is established against them, and the Word (of Allah) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

(قَالَ الَّذِينَ أُوتُوا الْعِلْمَ)

(Those who have been given the knowledge will say) who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

(إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ)

(Indeed it is a Day of disgrace and misery for the disbelievers.) meaning, today those who disbelieved in Allah and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

(الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا
كُنْتُمْ تَعْمَلُونَ - فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allah is Most Knowing of what you did.") (29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.")

The Condition of the Disbeliever during and after Death

Allah informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

(فَأَلْقَوْا السَّلَامَ)

(Then, they will (falsely) submit) meaning, they will make it appear as if they used to listen and obey by saying,

(مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ)

(We did not do any evil.) Similarly, on the Day of Resurrection, they will say,

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not idolators.))6:23(

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ
لَكُمْ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you.))58:18(Allah says, rejecting what they say,

(الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوْا
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا
كُنْتُمْ تَعْمَلُونَ - فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ)

("Yes! Truly, Allah is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.") (16:28-29), meaning, a miserable position in the abode of humiliation for those who were too arrogant to pay attention to the signs of Allah and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
عَذَابِهَا)

(It will not be complete enough to kill them nor shall its torment be lightened for them.) (35:36) As Allah says,

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(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): "Cause Fir'awn's people to enter the severest torment!") (40:46).

(وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ
خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ - جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ - الَّذِينَ تَتَوَقَّعُهُمُ
الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ
بِمَا كُنْتُمْ تَعْمَلُونَ)

(30. And (when) it is said to those who had Taqwa (piety and righteousness), "What is it that your Lord has revealed" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.) (31. `Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwa.) (32. Those whose lives the angels take while they are in a pious state saying (to them) "Salamun `Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).")

What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

(مَاذَا أَنْزَلَ رَبُّكُمْ)

(What is it that your Lord has revealed) they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allah's promise to His servants which He revealed to His Messengers. He says:

(لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(For those who do good in this world, there is good) This is like the Ayah,

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ)

(Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of what they used to do.) (16:97), which means that whoever does good in this world, Allah will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allah says,

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ)

(But those who were given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better))28:80(and,

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and what is with Allah for the righteous is better.))3:198(and;

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى)

(Although the Hereafter is better and enduring) (87:17). Allah said to His Messenger :

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى)

(And indeed the Hereafter is better for you than the present) (93:4). Then Allah describes the abode of the Hereafter, saying,

وَلَنِعَمَ دَارُ الْمُتَّقِينَ)

(And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.)

(جَنَّتِ عَدْنِ)

(` Adn (Eden) Paradise (Gardens of Eternity)) refers to the home of the Muttaqun, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow) meaning, between its trees and palaces.

(لَهُمْ فِيهَا مَا يَشَاءُونَ)

(in it they will have all that they wish) this is like the Ayah:

(وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا
خَالِدُونَ)

(in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.))43:71(

(كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ)

(Thus Allah rewards those who have Taqwa.) meaning, this is how Allah rewards everyone who believes in Him, fears Him, and does good deeds. Then Allah tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allah says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا
بِالْحَبَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ
رَّحِيمٍ)

(Verily, those who say: "Our Lord is Allah (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.") (41:30:32) We have already referred to the Hadiths that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the Ayah,

(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)

(Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause the wrongdoers to stray, and Allah does as He wills.) (14:27)

(هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ
رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - فَأَصَابَهُمْ سَيِّئَاتُ
مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(33. Are they but waiting for the angels to come to them, or there comes the command of your Lord Thus did those before them. And Allah did not wrong them, but they were wronging themselves.) (34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.)

The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allah says: Are these people waiting only for the angels to come and take their souls Qatadah said:

(أَوْ يَأْتِيَ أَمْرُ رَبِّكَ)

(Or there comes the command of your Lord) means the Day of Resurrection and the terror that they will go through."

(كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ)

(Thus did those before them.) means, thus did their predecessors and those who were like them among the idolators persist in their Shirk, until they tasted the wrath of Allah and experienced the punishment and torment that they suffered.

(وَمَا ظَلَمَهُمُ اللَّهُ)

(And Allah did not wrong them.) because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they were wronging themselves.) meaning, by opposing the Messengers and denying what they brought. For this reason Allah's punishment tormented them.

(وَحَاقَ بِهِمْ)

(they were surrounded) meaning, they were overwhelmed by the painful torment.

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(by that which they used to mock.) meaning, they used to make fun of the Messengers when they warned them Allah's punishment, and for this it will be said to them on the Day of Resurrection:

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

(This is the Fire which you used to belie.) (52:14).

(وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَبَلَغُوا الرُّسُلَ إِلَّا الْبَلَّغُ الْمُبِينُ - وَلَقَدْ بَعَدْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ

عَقِبَهُ الْمُكَذِّبِينَ - إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ
اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(35. And those who worshipped others with Allah said: "If Allah had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to clearly convey the Message) (36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allah (Alone), and shun the Taghut (all false deities). " Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).) (37.)Even(if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray, and they will have no helpers.)

The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allah tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

(لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ
وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ)

((They say:) "If Allah had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him.") They had superstitious customs dealing with certain animals, e.g. the Bahirah the Sa'ibah and the Wasilah and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allah hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allah says:

(فَهَلْ عَلَى الرَّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ)

(Are the Messengers charged with anything but to clearly convey the Message) meaning, the matter is not as you claim. It is not the case that Allah did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allah (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

(أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّغُوتَ)

(Worship Allah (Alone), and shun the Taghut (all false deities).) Allah continued sending Messengers to mankind with this Message, from the first incidence of Shirk that appeared among the Children of Adam, in the people to whom Nuh was sent - the first Messenger sent by Allah to the people of this earth - until He sent the final Messenger, Muhammad , whose call was addressed to both men and Jinn, in the east and in the west. All of the Messengers brought the same Message, 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 (O Muhammad) but We revealed to him (saying): None has the right to be worshipped but I (Allah), so worship Me (alone and none else).") (21:25)

(وَأَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask (O Muhammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allah)") (43:45) And in this Ayah, Allah says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ)

(And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allah (alone), and shun the Taghut (all false deities).") So how could any of the idolators say,

(لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ)

(If Allah had so willed, we would not have worshipped any but Him,) The legislative will of Allah is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will)i.e., by which He allows things to occur even though they do not please Him(He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allah created Hell and its people both the Shayatin (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom. Then Allah informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَقِبَ الْمُكذِّبِينَ

(Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).) This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا

(Allah destroyed them completely, and a similar (end awaits) the disbelievers.) (47:10) and,

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

(And indeed those before them belied (the Messengers of Allah), so then how terrible was My denial (punishment)) (67:18) Then Allah told His Messenger that His eagerness to guide them will be of no benefit to them if Allah wills that they should be misguided, as He says:

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

(And for whoever Allah wills to try with error, you can do nothing for him against Allah) (5:41). Nuh said to his people:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ
كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ

("And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.")(11:34). In this Ayah, Allah says:

إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ
يُضِلُّ

((Even) if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray.) As Allah says:

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ)

(Whomsoever Allah allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.) (7:186)

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

(Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment) (10:96-97).

(فَإِنَّ اللَّهَ)

(then verily, Allah) meaning, this is the way in which Allah does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allah says:

(لَا يَهْدِي مَنْ يُضِلُّ)

(Allah does not guide those whom He allowed to stray,) meaning the one whom He has caused to go astray, so who can guide him apart from Allah No one.

(وَمَا لَهُمْ مِّن نَّاصِرِينَ)

(And they will have no helpers.) means, they will have no one to save them from the punishment of Allah,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) (7:54).

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن
يَمُوتُ بَلَىٰ وَعَدَا عَلَيْهِ حَقًّا وَلَكِنَّا أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ - لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ

الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ - إِنَّمَا قَوْلُنَا
لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ)

(38. And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.) (39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.) (40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.)

The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allah

Allah tells us that the idolators swore by Allah their strongest oaths, meaning that they made oaths swore fervently that Allah would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allah said, refuting them:

(بَلَى)

(Yes), meaning it will indeed happen,

(وَعَدًا عَلَيْهِ حَقًّا)

(a promise (binding) upon Him in truth,) - meaning it is inevitable,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most of mankind know not.) means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allah mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

(لِيُبَيِّنَ لَهُمْ)

(In order that He may make clear to them) means, to mankind,

(الَّذِي يَخْتَلِفُونَ فِيهِ)

(what they differed over,) means, every dispute.

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى

(that He may requite those who do evil with that which they have done (i. e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).) (53:31)

(وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ)

(and so that those who disbelieved may know that they were liars.) meaning that they lied in their oaths and their swearing that Allah would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ)

(This is the Fire which you used to belie. Is this magic or do you not see Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.) (52:14-16). Then Allah tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

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

(مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ)

(The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.))31:28(And in this Ayah, Allah says:

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

(Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.) meaning, We issue the command once, and then it happens. Allah does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

(وَالَّذِينَ هَجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ لَوْ
كَانُوا يَعْلَمُونَ - الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ)

(41. And as for those who emigrated for the cause of Allah, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!) (42. (They are) those who remained patient, and put their trust in their Lord.)

The Reward of the Muhajirin

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were `Uthman bin `Affan and his wife Ruqayyah, the daughter of the Messenger of Allah , Ja`far bin Abi Talib, the cousin of the Messenger , and Abu Salamah bin `Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allah be pleased with them. Allah promised them a great reward in this world and the next. Allah said:

(لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً)

(We will certainly give them good residence in this world,) Ibn `Abbas, Ash-Sha`bi and Qatadah said: (this means) "Al-Madinah." It was also said that it meant "good provision". This was the opinion of Mujahid. There is no contradiction between these two opinions, for they left their homes and wealth, but Allah compensated them with something better in this world. Whoever gives up something for the sake of Allah, Allah compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them

became a leader of the pious. Allah tells us that His reward for the Muhajirin in the Hereafter is greater than that which He gave them in this world, as He says:

(وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ)

(but indeed the reward of the Hereafter will be greater) meaning, greater than that which We have given you in this world.

(لَوْ كَانُوا يَعْلَمُونَ)

(if they but knew!) means, if those who stayed behind and did not migrate with them only knew what Allah prepared for those who obeyed Him and followed His Messenger . Then Allah describes them as:

(الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

(those who remained patient, and put their trust in their Lord.) (16:42), meaning, they bore their people's persecution with patience, putting their trust in Allah Who made their end good in this world and the Hereafter.

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ - يَا بَيِّنَاتِ
وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ)

(43. And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.) (44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.)

Only Human Messengers have been Sent

Ad-Dahhak said, reporting from Ibn `Abbas: "When Allah sent Muhammad as a Messenger, the Arabs, or some of them, denied him and said, `Allah is too great to send a human being as a Messenger.' Then Allah revealed:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ
أُنذِرَ النَّاسَ)

(Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind...") and He said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ
فَأَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

(And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.). meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muhammad is a Messenger. Allah says:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى)

(And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.) 12:109(and not from among the people of heaven as you say." It was reported by Mujahid from Ibn ` Abbas that what is meant by Ahl Adh-Dhikr is the People of the Book. This is as Allah says:

(أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي
السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى نُنزِّلَ عَلَيْنَا كِتَابًا
نَقْرَأُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا
- وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أُبْعَثَ اللَّهُ بَشَرًا رَسُولًا)

(Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:93-94)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets.) (25:20)

وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا
خَالِدِينَ)

(And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.) (21:8)

(قُلْ مَا كُنْتُ بِدْعاً مِّنَ الرُّسُلِ)

(Say (O Muhammad): "I am not a new thing among the Messengers. ") 46:9(,

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ)

(Say (O Muhammad): "I am only a man like you. It has been revealed to me.") 18:110(Then Allah informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels Then Allah mentions that He has sent them,

(بِالْبَيِّنَاتِ)

(with clear signs), meaning proof and evidence, and

(وَالزُّبُرِ)

(and Books)Zubur(), meaning Scriptures. Ibn `Abbas, Mujahid, Ad-Dahhak and others said: Zubur is the plural of Zabur, and the Arabs say, Zaburtul-Kitab meaning, "I wrote the book." Allah says:

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

(And everything they have done is noted in (their) Records (of deeds))Zubur() (54:52)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(And indeed We have written in Az-Zabur after the Dhikr that My righteous servant shall inherit the land (i.e. the land of Paradise).) (21:105) Then Allah says:

(وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ)

(And We have also revealed the Dhikr to you), meaning the Qur'an,

(لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ)

(so that you may clearly explain to men what was revealed to them,) meaning, sent down from their Lord, because you know the meaning of what Allah has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Adam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

(وَلَعَلَّهُمْ يَتَفَكَّرُونَ)

(so that perhaps they may reflect.) meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ)

(45. Do then those who devise evil plots feel secure that Allah will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it) (46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allah's punishment)) (47. Or that He may punish them where they fear it most Indeed, Your Lord is full of kindness, Most Merciful.)

How the Guilty can feel Secure

Allah informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

(مِنْ حَيْثُ لَا يَشْعُرُونَ)

(from where they do not perceive it), meaning in such a way that they do not know where it comes from. As Allah says:

(أَعْمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ - أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَصْبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ)

(Do you feel secure that He Who is over the heaven (Allah), will not cause you to sink into the earth, when it quakes Or do you feel secure that He Who is over the heaven (Allah), will not send a storm of stones upon you Then you shall know how My warning really is.) (67:16-17).

(أَوْ يَأْخُذْهُمْ فِي تَقْلِبِهِمْ)

(Or that He may punish them in the midst of their going to and fro) meaning, when they are busy with their daily business, travel, and other distracting activities. Qatadah and As-Suddi said:

(تَقْلِبِهِمْ)

(Their going to and fro) means their journeys." As Allah says:

(أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ
نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا
ضَحَى وَهُمْ يَلْعَبُونَ)

(Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing) (7:97-98)

(فَمَا هُمْ بِمُعْجِزِينَ)

(so that there be no escape for them (from Allah's punishment)) meaning, it is not impossible for Allah, no matter what their situation.

(أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ)

(Or that He may punish them where they fear it most) meaning, or Allah will take from them what they most fear, which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-`Awfi reported that Ibn `Abbas said that,

(أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ)

(Or that He may punish them where they fear it most) means that Allah is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.' This was also reported from Mujahid, Ad-Dahhak, Qatadah and others. Then Allah says:

(فَإِنَّ رَبَّكُمْ لَرَوْوْفٌ رَّحِيمٌ)

(Indeed your Lord is full of kindness, Most Merciful.) meaning, because He does not hasten to punish, as was reported in the Two Sahih:

«لَا أَحَدٌ أَصْبَرُ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيَعَافِيهِمْ»

(No one is more patient in the case of hearing offensive speech than Allah, for they attribute to Him a son, while He alone) (is giving them provision and good health.) And it is also recorded in Two Sahih,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Allah will let the wrongdoer continue until, when He begins to punish him, He will never let him go.) Then the Messenger of Allah recited:

(وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe) (11:102) And Allah says:

وَكَايِّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى 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)

(أَوْ لَمِيرُوا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَقَيَّا ظِلُّهُ
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ وَاِلَّهِ يَسْجُدُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ يَخْفُونَ رَبَّهُمْ مَنْ
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(48. Have they not observed things that Allah has created: (how) their shadows shift from right to left, prostrating to Allah while they are humble) (49. And to Allah prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud)i.e. they worship their Lord (Allah) with humility(.) (50. They fear their Lord above them, and they do what they are commanded.)

Everything prostrates to Allah

Allah informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jinns, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allah. Mujahid said, "When the sun passes its zenith, everything prostrates to Allah, may He be glorified." This was also said by Qatadah, Ad-Dahhak and others.

(لِلَّهِ وَهُمْ)

(while they are humble) means, they are in a state of humility. Mujahid also said: "The prostration of every thing is its shadow", and he mentioned the mountains and said that their prostrations are their shadows. Abu Ghalib Ash-Shaybani said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allah says:

(وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مِنْ دَابَّةٍ)

(And to Allah prostrate all that are in the heavens and all that are in the earth, of the moving creatures) As Allah says:

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلِّلَهُم بِالْغُدُوِّ وَالْأَصَالِ)

(And to Allah (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.) (13:15)

(وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and the angels, and they are not proud.) means, they prostrate to Allah and are not too proud to worship Him.

(يَخْفُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ)

(They fear their Lord above them) means, they prostrate out of fear of their Lord, may He be glorified.

(وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(and they do what they are commanded.) meaning they continually obey Allah, doing what He tells them to do and avoiding that which He forbids.

(وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ
وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ - وَلَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ -
وَمَا بِكُمْ مِنْ نُّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ
فَأَلَيْهِ تَجْرُونَ - ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا

فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ - لِيَكْفُرُوا بِمَا
ءَاتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ)

(51. And Allah said "Do not worship two gods. Indeed, He (Allah) is only One God. Then fear Me Alone.) (52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allah) (53. And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.) (54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah).) (55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.)

Allah Alone is Deserving of Worship

Allah tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

(وَلَهُ الدِّينُ وَاصِبًا)

(His is the religion Wasiba) Ibn `Abbas, Mujahid, `Ikrimah, Maymun bin Mahran, As-Suddi, Qatadah and others said that this means forever. It was also reported that Ibn `Abbas said, "It means obligatory." Mujahid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allah says:

(أَفَغَيْرَ دِينِ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ)

(Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.) (3:83) This is in accordance with the opinion of Ibn `Abbas and `Ikrimah, which is that this Ayah is merely stating the case. According to the opinion of Mujahid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allah says:

(أَلَا لِلَّهِ الدِّينُ الْخَالِصُ)

(Surely, the pure religion (sincere devotion) is for Allah only.) (39:3) Then Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ﴾

(Then, when harm touches you, to Him you cry aloud for help.) meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allah says:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِلَيْهِ فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ
الْإِنْسَانُ كَفُورًا﴾

(And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.)(17:67) Here, Allah tells us:

﴿ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ يَرَبِّهِمْ
يُشْرِكُونَ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ﴾

(Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah). So they are ungrateful for that which We have given them!)(16:54-55) It was said that the Lam here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allah threatens them, saying:

﴿فَتَمَتَّعُوا﴾

(Then enjoy yourselves) meaning, do what you like and enjoy what you have for a little while.

﴿فَسَوْفَ تَعْلَمُونَ﴾

(but you will soon come to know.) meaning the consequences of that.

﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ
تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ - وَيَجْعَلُونَ لِلَّهِ
الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ - وَإِذَا بُشِّرَ

أَحَدَهُمْ بِالْأَنْتَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ -
يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ
عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا
يَحْكُمُونَ - لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ
وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate.) (57. And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;) (58. 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 inner grief!) (59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth Certainly, evil is their decision.) (60. For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.)

Among the Behavior of the Idolators was vowing to Things that Allah had provided for Them to their gods

Allah tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allah had provided for them,

(فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ)

(They say: "This is for Allah," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allah, while the share of Allah is directed to their "partners"! How evil is that with which they judge) (6:136) That is they assigned a share for their idols as well as Allah, but they gave preference to their gods over Him, so Allah swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

(تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ)

(By Allah, you shall certainly be questioned about (all) that you used to fabricate.) Then Allah tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allah's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذًا قِسْمَةٌ ضِيزَى
(

(Are the males for you and the females for Him That is indeed an unfair division!) (53:21-22)
And Allah says here:

(وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ)

(And they assign daughters unto Allah! Glorified (and Exalted) is He.) meaning, above their claims and fabrications.

(أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ - وَوَدَّ اللَّهُ وَإِنَّهُمْ
لَكَذِبُونَ - أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ
كَيْفَ تَحْكُمُونَ)

(But no! It is from their falsehood that they say: "Allah has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons What is the matter with you How do you decide) (37:151-154)

(وَلَهُمْ مَا يَشْتَهُونَ)

(And for themselves, what they desire;) meaning they choose the males for themselves, rejecting the daughters that they assign to Allah. Exalted be Allah far above what they say!

The Idolators' Abhorrence for Daughters

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا)

(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark) meaning with distress and grief.

(وَهُوَ كَظِيمٌ)

(and he is filled with inner grief!) meaning he is silent because of the intensity of the grief he feels.

(يَتَوَارَى مِنَ الْقَوْمِ)

(He hides himself from the people) meaning he does not want anyone to see him.

(مِنْ سُوءٍ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ)

(because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth) meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his male children over her

(أَمْ يَدُسُّهُ فِي التُّرَابِ)

(or bury her in the earth) meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allah

(أَلَا سَاءَ مَا يَحْكُمُونَ)

(Certainly, evil is their decision.) meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allah says:

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ)

(And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief!) (43:17). Here, Allah says:

(لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ)

(For those who do not believe in the Hereafter there is an evil description,) meaning, only imperfection is to be attributed to

(وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ)

(and for Allah is the highest description) meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the All-Mighty, the All-Wise.)

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا
مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا
جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ -
وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ
الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُّقْرَطُونَ)

(61. And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).) (62. They assign to Allah that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.)

Allah does not immediately punish for Disobedience

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarir reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allah! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"

They attribute to Allah what They Themselves dislike

(وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ)

(They assign to Allah that which they dislike (for themselves),) meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

(وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى)

(and their tongues assert the lie that the better things will be theirs.) This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allah tells us about what some of them said, as in the Ayat:

(وَلَئِن آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنَّا مِثْقَالَ ذَرَّةٍ شُرْكًا فَكَفُورًا لَّيْسَ لَهُ كَفُورٌ - وَلَئِن آدَقْنَا نِعْمَاءَ بَعْدَ ضِرَّاءَ مَسَّةٍ لَّيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ)

(And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allah).) (11:9-10)

(وَلَئِن آدَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضِرَّاءَ مَسَّةٍ لَّيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ)

(And 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 me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.) (41:50)

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا
وَوَلَدًا)

(Have you seen the one who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I came back to life).") (19:77) Allah tells us about one of the two men:

(دَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ
هَذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى
رَبِّي لأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا)

(He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him.") (18:35-36) These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible. Thus Allah refuted their false hopes, when He said:

(لَا جَرَمَ)

(No doubt), meaning, truly it is inevitable that

(أَنَّ لَهُمُ النَّارَ)

(for them is the Fire), meaning, on the Day of Resurrection.

(وَأَنَّهُمْ مُّفْرَطُونَ)

(and they will be forsaken). Mujahid, Sa`id bin Jubayr, Qatadah and others said: "This means they will be forgotten and neglected there." This is like the Ayah:

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So today We forget them just as they forgot meeting on this day of theirs.) (7:51). It was also reported from Qatadah that,

(مُفْرَطُونَ)

(they will be forsaken) means `they are hastened into the Fire.' There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ
أَلِيمٌ - وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ - وَاللَّهُ
أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ)

(63. By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.)
(64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.)
(65. And Allah sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.)

Finding Consolation in the Reminder of Those Who came before

Allah says, `He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shaytan made their deeds attractive to them.'

(فَهُوَ وَلِيُّهُمْ الْيَوْمَ)

(So today he (Shaytan) is their helper,) meaning they will be suffering punishment while Shaytan is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'an was revealed

Then Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about.

(وَهَدَىٰ)

(and (as) a guidance) meaning, for their hearts.

(وَرَحْمَةً)

(and a mercy) meaning, for the one who adheres to it.

(لِقَوْمٍ يُؤْمِنُونَ)

(for a people who believe.) Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ)

(Surely that is a sign for people who listen.) meaning those who understand the words and their meanings.

(وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي
بُطُونِهِ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ - وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْقِلُونَ)

(66. And there is indeed a lesson for you in the An'am (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.) (67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.)

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

(وَإِنَّ لَكُمْ)

(there is for you) - O mankind -

(فِي الْأَنْعَمِ)

(in the cattle) - meaning camels, cows and sheep,

(لَعِبْرَةً)

(a lesson) meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

(نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ)

(We have made a drink for you out of what is in its belly) meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Ayah it is 'in their bellies.' Either way is plausible. He said,

(مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا)

(from between excretions and blood, pure milk;) meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets mixed with another after separating, and none of them is affected by the other.

(لَبَنًا خَالِصًا سَائِعًا لِلشَّارِبِينَ)

(pure milk; palatable to the drinkers.) meaning nothing to cause one to choke on it. When Allah mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating Nabidh (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

(وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا)

(And from the fruits of date palms and grapes, you derive strong drink) This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

(سَكْرًا وَرِزْقًا حَسَنًا)

(strong drink and a goodly provision.) Ibn `Abbas said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them." According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful," referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ)

(There is indeed a sign in this for those of reason.) It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allah says:

(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)

(And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.) (36:34-36)

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ)

(ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)

(68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect.") (69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you).") There comes forth from their bellies, a drink of varying colors, in which there is a cure for men. There is indeed a sign in that for people who reflect.)

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allah decrees that the bee will have permission to eat from all fruits and to follow the ways which Allah has made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

(فَاسْئَلِكِ سُبُلَ رَبِّكَ ذُلًّا)

(and follow the routes of your Lord made easy (for you)) Qatadah and `Abdur-Rahman bin Zayd bin Aslam said: "This means, in an obedient way", understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Ayah:

(وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(And We have subdued them for them so that some they may ride and some they may eat.) (36:72) He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy for you.' This was stated by Mujahid. Ibn Jarir said that both opinions are correct.

(يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ)

(There comes forth from their bellies, a drink of varying colors, wherein is healing for men.) meaning, honey, that is(white, yellow, red, or of other good colors, depending on the different things that the bees eat.

(فِيهِ شِفَاءٌ لِلنَّاسِ)

(in which there is a cure for men.) meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if Allah had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite. Al-Bukhari

and Muslim recorded in their Sahihs from Qatadah from Abu Al-Mutawakkil `Ali bin Dawud An-Naji from Abu Sa`id Al-Khudri that a man came to the Messenger of Allah and said, "My brother is suffering from diarrhea". He said,

«اسْقِهِ عَسَلًا»

(Give him honey to drink.) The man went and gave him honey, then he came back and said, "O Messenger of Allah! I gave him honey to drink, and he only got worse." The Prophet said,

«اَذْهَبْ فَاسْقِهِ عَسَلًا»

(Go and give him honey to drink.) So he went and gave him honey, then he came back and said, "O Messenger of Allah! it only made him worse." The Prophet said,

«صَدَقَ اللهُ وَكَذَّبَ بَطْنُ أَخِيكَ، اَذْهَبْ فَاسْقِهِ
عَسَلًا»

(Allah speaks the truth and your brother's stomach is lying. Go and give him honey to drink.) So he went and gave him honey, and he recovered." It is reported in the Two Sahihs from `A'ishah, may Allah be pleased with her, that the Messenger of Allah used to like sweet things and honey. This is the wording of Al-Bukhari, who also reported in his Sahih from Ibn `Abbas that the Messenger of Allah said:

«الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ
عَسَلٍ، أَوْ كَيِّةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

(Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.)

«إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ»

(There is indeed a sign in that for people who reflect.) meaning in the fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

(وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّكُمْ وَمِنْكُمْ مَن يُرَدُّ إِلَى
أَرْذَلِ الْعُمُرِ لَكَيَّ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ)

(70. And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.)

In Man there is a Lesson

Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness) (30:54)

(لَكَيَّ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا)

(so that they know nothing after having known.) meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhari, when commenting on this Ayah, reported a narration from Anas bin Malik that the Messenger of Allah used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ
الْعُمُرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ»

(I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjal and the trials of life and death.) Zuhayr bin Abi Sulma said, in his famous Mu`allaqah: "I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired. I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

(وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فَضَّلُوا بَرَأْدَى رِزْقِهِمْ عَلَى مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(71. And Allah honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allah)

There is a Sign and a Blessing in Matters of People's Livelihood

Allah explains to the idolators the ignorance and disbelief involved in their claim that Allah has partners while also admitting that these partners are His servants. In their Talbiyah for Hajj, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allah says, denouncing them: `You would not accept for your servant to have an equal share in your wealth, so how is it that Allah would accept His servant to be His equal in divinity and glory As Allah says elsewhere:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other) (30:28) Al-`Awfi reported that Ibn `Abbas mentioned this Ayah, saying, "Allah is saying - `If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power' Thus Allah says:

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah)" According to another report, Ibn `Abbas said: "How can they accept for Me that which they do not accept for themselves"

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah) meaning, they assign to Allah a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Hasan Al-Basri said: "Umar bin Al-Khattab wrote this letter to Abu Musa Al-Ash`ari: `Be

content with your provision in this world, for the Most Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allah and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abi Hatim.

(وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ
مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفِيَالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ)

(72. And Allah has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allah)

Among His Blessings and Signs are Mates, Children and Grandchildren

Allah mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Adam male and female, and has made the females wives or mates for the males. Then Allah mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd. Shu`bah said, narrating from Abu Bishr from Sa`id bin Jubayr from Ibn `Abbas: "Children and grandchildren, who are one's children and one's children's children." It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

(وَحَفَدَةً)

(grandsons) to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

(وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ)

(and has granted you good provisions.) meaning your food and drink. Then Allah denounces those who associate others in worship with the One Who bestows blessings on them:

(أَفِيَالْبَاطِلِ يُؤْمِنُونَ)

(Do they then believe in false deities), meaning idols and rivals to Allah

(وَيَنْعَمَتِ اللَّهُ لَهُمْ يَكْفُرُونَ)

(and deny the favor of Allah) meaning, by concealing the blessings that Allah has given them and attributing them to others. According to a Sahih Hadith, the Prophet said:

«إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًّا عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَاللَّيْلَ، وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟»

(Allah will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife Did I not honor you Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor")

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ - فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(73. And they worship others besides Allah such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.) (74. So do not give examples on behalf of Allah. Truly, Allah knows and you know not.)

Denouncing the Worship of anything besides Allah

Allah tells us about the Mushrikin who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

(مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا)

(such as do not have power to grant them any provision from the heavens or the earth) meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for them- selves, even if they wanted to. Thus Allah says:

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So do not give examples on behalf of Allah.) meaning, do not set up rivals to Him or describe anything as being like Him.

(إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Truly, Allah knows and you know not.) meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

(ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(75. Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal (By no means). All the praises and thanks are to Allah. Nay! (But) most of them know not.)

The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-`Awfi reported that Ibn `Abbas said: "This is the example which Allah gives of the disbeliever and the believer." This was also the view of Qatadah and Ibn Jarir. The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najih reported that Mujahid said: "This is an example given of the idol and the True God - can they be the same" Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allah says:

(الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(All the praises and thanks are to Allah. Nay! (But) most of them know not.)

(وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ
عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا
يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(76. And Allah gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path)

Another Example

Mujahid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

(أَيْنَمَا يُوجِّهُهُ)

(whichever way he directs him,) meaning, wherever he sends him

(لَا يَأْتِ بِخَيْرٍ)

(he brings no good.) meaning, he does not succeed in what he wants.

(هَلْ يَسْتَوِي)

(Is such a man equal) meaning, a man who has these attributes

(وَمَنْ يَأْمُرُ بِالْعَدْلِ)

(to one who commands justice) meaning fairness, one whose words are true and whose deeds are righteous.

(وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(and is himself on the straight path) Al-`Awfi reported that Ibn `Abbas said: "This is also an example of the disbeliever and the believer", as in the previous Ayah.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ
إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ - وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ - أَلَمْ يَرَوْا إِلَى الطَّيْرِ
مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(77. And to Allah belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is able to do all things.) (78. And Allah has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.) (79. Do they not see the birds held (flying) in the midst of the sky None holds them up but Allah. Verily, in this are clear signs for people who believe.)

The Unseen belongs to Allah and only He has Knowledge of the Hour

Allah tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allah informs about as He wills. His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allah says:

(وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلَمْحٍ بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye.) (54:50) meaning, whatever He wills happens in blinking. Thus Allah says here:

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.) iElsewhere, Allah says:

﴿مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ﴾

(The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.) (31:28)

Among the Favors Allah has granted People are Hearing, Sight and the Heart

Then Allah mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allah has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master. Al-Bukhari reported in his Sahih from Abu Hurayrah that the Messenger of Allah said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحْضَلُ مِنْ أَدَاءٍ مَا اقْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ دَعَانِي لِأُجِيبْتَهُ، وَلَئِنْ اسْتَعَاذَ بِي لِأُعِيدْتَهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ»

(Allah says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawafil (supererogatory) deeds until I love

him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.") The meaning of the Hadith is that when a person is sincere in his obedience towards Allah, all his deeds are done for the sake of Allah, so he only hears for the sake of Allah, he only sees for the sake of Allah - meaning he only listens to or looks at what has been allowed by Allah. He does not strike or walk except in obedience to Allah, seeking Allah's help in all of these things. Thus in some versions of the Hadith, narrated outside the Sahih, after the phrase "his foot with which he walks", there is added:

«فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي»

(So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.) Thus Allah says:

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

(And He gave you hearing, sight, and hearts that you might give thanks.) Elsewhere, He says:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

(Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).") (67:23-24)

In the Subjection of the Birds in the Sky there is a Sign

Then Allah tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allah says in Surat Al-Mulk:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَتٍ وَيَقْبِضْنَ
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ)

(Do they not see the birds above them, spreading their wings out and folding them in None holds them up except the Most Gracious (Allah). Verily, He is the All-Seer of everything.) (67:19) And here Allah says:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are clear signs for people who believe.)

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ
جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقْمَاتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا
وَمَتَعَا إِلَى حِينٍ - وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ
ظِلَالًا وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ
سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ
يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ)

(فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ)

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ
الْكَافِرُونَ)

(80. And Allah had made your homes a place of rest for you, and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.)

(81. And Allah has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.) (82. Then, if they turn away, your

duty (O Muhammad) is only to convey (the Message) in a clear way.) (83. They recognize the grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers.)

Homes, Furnishings and Clothing are also Blessings from Allah

Allah mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allah says:

(تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقْمَتِكُمْ)

(which you find so light when you travel and when you camp;)

(وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا)

(out of their wool, fur and hair) refers to sheep, camels and goats respectively.

(أُتَاتَا)

(furnishings) meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn `Abbas said: `Al-Athath means articles of convenience and comfort." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, Ad-Dahhak and Qatadah. The phrase,

(إِلَى حِينٍ)

(for a while) means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allah

(وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا)

(And Allah has made shade for you out of that which He has created,) Qatadah said: "This means trees."

(وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا)

(and He has made places of refuge in the mountains for you,) meaning fortresses and strongholds.

(جَعَلَ لَكُمُ سَرَائِيلَ تَقِيكُمْ الْحَرَّ)

(and He has made garments for you to protect you from the heat,) meaning clothing of cotton, linen and wool.

(وَسَرَّيِلَ تَقِيكُمْ بِأَسْكُمْ)

(and coats of mail to protect you from your violence.) such as shields made of layers of sheet iron, coats of mail and so on.

(كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ)

(Thus does He perfect His favor for you,) meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

(لَعَلَّكُمْ تُسَلِّمُونَ)

(that you may submit yourselves to His will). This is interpreted by the majority to mean submitting to Allah or becoming Muslim.

All the Messenger has to do is convey the Message

(فَإِنْ تَوَلَّوْا)

(Then, if they turn away,) meaning, after this declaration and reminder, do not worry about them.

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ)

(your duty (O Muhammad) is only to convey (the Message) in a clear way), and you have delivered the Message to them.

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا)

(They recognize the grace of Allah, yet they deny it) meaning they know that Allah is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

(وَأَكْثَرُهُمُ الْكَافِرُونَ)

(and most of them are disbelievers.)

(وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنُ لِلَّذِينَ
كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ)

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ
وَلَا هُمْ يُنظَرُونَ- وَإِذَا رءَا الَّذِينَ أَشْرَكُوا
شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا
نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ
لَكَاذِبُونَ- وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَقْتَرُونَ-)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ-)

(84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness.) 85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.) (86. And when those who associated partners with Allah see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!") (87. And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) (88. Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment on top of the torment because of the corruption they spread.)

The Plight of the Idolators on the Day of Judgement

Allah tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah.

(ثُمَّ لَا يُؤَدَّنُ لِلَّذِينَ كَفَرُوا)

(then, those who disbelieved will not be given leave.) meaning, they will not be allowed to offer any excuse, as Allah says:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدَّنُ لَهُمْ فَيَعْتَذِرُونَ
(

(That will be a Day when they do not speak. And they will not be permitted to present any excuse) (77:35-36). Hence, Allah says:

(وَلَا هُمْ يُسْتَعْتَبُونَ إِذَا رَأَى الَّذِينَ ظَلَمُوا)

(nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness. And once those who did wrong see) meaning those who associated others in worship with Allah,

(الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ)

(the torment, it will not decrease for them,) meaning it will not be reduced for them even for a moment.

(وَلَا هُمْ يُنظَرُونَ)

(nor will they be given respite.) meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allah," and so and so, mentioning different types of people, as was reported in the Hadith. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allah says:

(إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا
وَزَفِيرًا - وَإِذَا أَلْفَا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ

دَعَوْا هُنَالِكَ ثُبُورًا - لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا
وَادْعُوا ثُبُورًا كَثِيرًا)

(When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.) (25:12-14)

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.) (18:53)

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ - بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ)

(If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.) (21:39-40)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allah tells us that their gods will disown them when they need them most. He says:

(وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ)

(And when those who associated partners with Allah see their partners) meaning, those whom they used to worship in this world.'

قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ
دُونِكَ فَآلِقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

(they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!") i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allah says:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls upon others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship,) (46:5-6)

وَآتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّيَكُونُوا 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, and become their adversaries (on the Day of Resurrection).) (19:81-82) Al-Khalil)Ibrahim(said:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمُ بِبَعْضٍ)

(but on the Day of Resurrection, you will disown each other))29:25(And Allah says:

(وَقِيلَ ادْعُوا شُرَكَاءَكُمْ)

(And it will be said (to them): "Call upon your partners"))28:64(And there are many other similar Ayat.

Everything will surrender to Allah on the Day of Resurrection

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer (their full) submission to Allah on that Day,) Qatadah and `Ikrimah said: "They will humble themselves and surrender on that Day," i.e., they will all surrender to Allah, there will not be anyone who does not hear and obey. 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(meaning, they will see and hear better than they have ever seen and heard before. And Allah says:

(وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12(

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) 20:111(meaning, they will humble and submit themselves.

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allah tells us:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا)

(Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment) meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allah says:

(وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ)

(And they prevent others from him and they themselves keep away from him) 6:26(meaning they forbade others to follow him and they themselves shunned him, but:

(وَأَن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ)

(they destroyed only themselves, while they do not realize it.) This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allah says:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.) 7:38(

(وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ
أَنفُسِهِمْ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَى لِّلْمُسْلِمِينَ)

(89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these. And We have revealed the Book (the Qur'an) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.)

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allah addressed His servant and Messenger Muhammad , saying:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ
أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ)

(And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.), meaning, your Ummah. The Ayah means: remember that Day and its terrors, and the great honor and high position that Allah has bestowed upon you. This Ayah is like the Ayah with which `Abdullah bin Mas`ud ended when he recited to the Messenger of Allah from the beginning of Surat An-Nisa'. When he reached the Ayah:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ
عَلَىٰ هَؤُلَاءِ شَهِيدًا)

(How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these))4:41(the Messenger of Allah said to him:

«حَسْبُكَ»

(Enough.) Ibn Mas`ud said: "I turned to him and saw his eyes streaming with tears."

The Qur'an explains Everything

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ)

(And We revealed the Book (the Qur'an) to you as an explanation of everything,) Ibn Mas`ud said: ")Allah(made it clear that in this Qur'an there is complete knowledge and about everything." The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

(وَهَدَىٰ)

(a guidance) means, for their hearts.

(وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(a mercy, and good news for the Muslims.) Al-Awza`i said:

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ)

(And We have revealed the Book (the Qur'an) as an explanation of everything,) meaning, with the Sunnah. The is the reason why the phrase,

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ)

(And We have revealed the Book to you) is mentioned immediately after the phrase,

(وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ)

(And We shall bring you (O Muhammad) as a witness against these.) the meaning - and Allah knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ)

(Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.) (7:6)

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So by your Lord We question them all about what they did.) (15:92-92)

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّا إِنَّا أَنْتَ عَلَّمَ الْغُيُوبِ)

(On the Day when Allah gathers the Messengers together and says to them: "What was the response you received (to your Message)" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden." (5:109) And Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ)

(Verily, He Who obligated the Qur'an upon you (O Muhammad) will surely bring you back to the return.))28:85(meaning, the One Who gave you the obligation of conveying the Qur'an will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي
الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

(90. Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.)

The Command to be Fair and Kind

Allah tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ
صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ)

(And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.) (16:126)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُ عَلَى اللَّهِ)

(The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allah.))42:40(

وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَهُ)

(and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.))5:45(And there are other Ayat which support the institution of justice in Islam, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

(وَإِيْتَاءِ ذِي الْقُرْبَىٰ)

(and giving (help) to relatives,) meaning that Allah is commanding us to uphold the ties of kinship, as He says:

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

(And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.) (17:26)

(وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(and He forbids immoral sins, and evil) Fahsha' refers to all things that are forbidden, and Munkar refers to those forbidden deeds that are committed openly by the one who does them. Hence Allah says elsewhere:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنًا)

(Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly or secretly) (7:33) Baghy refers to aggression towards people. In a Hadith, the Prophet said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي
الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ
وَقَطِيعَةِ الرَّحِمِ»

(There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.)

(يُعِظُكُمْ)

(He admonishes you,) meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that perhaps you may take heed) Ash-Sha`bi reported that Shatiyr bin Shaki said: "I heard Ibn Mas`ud say: `The most comprehensive Ayah in the Qur'an is in Surat An-Nahl:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and kindness...)" It was reported by Ibn Jarir.

The Eyewitness Account of `Uthman

Concerning the revelation of this Ayah, Imam Ahmad reported a Hasan Hadith from `Abdullah bin `Abbas who said: "While the Messenger of Allah was sitting in the courtyard of his house, `Uthman bin Maz`un passed by and smiled at the Messenger of Allah . The Messenger of Allah said to him,

«أَلَا تَجْلِسُ؟»

(Won't you sit down) He said, `Certainly.' So the Messenger of Allah sat facing him, and while they were talking, the Messenger of Allah began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah turned slightly away from his companion `Uthman to where he was looking. Then he began to tilt his head as if trying to understand something, and Ibn Maz`un was looking on. When the matter was finished and he had understood what had been said to him, the Messenger of Allah stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face `Uthman again. `Uthman said, `O Muhammad, I have never seen you do anything like you did today while I was sitting with you.' The Messenger of Allah said:

«وَمَا رَأَيْتَنِي فَعَلْتُ؟»

(What did you see me do) `Uthman said: `I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.' The Messenger of Allah said,

«وَقَطِنْتَ لِذَلِكَ؟»

(Did you notice that) `Uthman said, `Yes'. The Messenger of Allah said:

«أَتَانِي رَسُولُ اللَّهِ أَنْفًا وَأَنْتَ جَالِسٌ»

(A messenger from Allah came to me just now, when you were sitting here.) `Uthman said, `A messenger from Allah' The Messenger of Allah said,

«نَعَمْ»

(Yes.) `Uthman said, `And what did he say to you' The Messenger of Allah said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(Verily, Allah orders justice and kindness...) `Uthman said: `That was when faith was established in my heart and I began to love Muhammad ." It is a Hasan Hadith having a good connected chain of narrators in which their hearing it from each other is clear.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ - وَلَا تَكُونُوا كَالَّذِينَ
نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ
أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(91. And fulfill the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.) (92. And do not be like the one who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.)

The Command to fulfill the Covenant

This is one of the commands of Allah, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allah says:

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

(and do not break the oaths after you have confirmed them) There is no conflict between this and the Ayat:

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ)

(And do not use Allah as an excuse in your oaths))2:224(

(ذَلِكَ كَفَّارَةٌ لِّأَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ)

(That is the expiation for oaths when you have sworn. And protect your oaths.))5:89(meaning, do not forgo your oaths without offering the penance. There is also no conflict between this Ayah (16:91) and the Hadith reported in the Two Sahihs according to which the Prophet said:

«إِنِّي وَاللَّهِ إِن شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا وَفِي رِوَايَةٍ وَكَفَّرْتُ عَنْ يَمِينِي»

(By Allah, if Allah wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath. ") There is no contradiction at all between all of these texts and the Ayah under discussion here, which is:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujahid said concerning this Ayah:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) "The oath here refers to oaths made during Jahiliyyah." This supports the Hadith recorded by Imam Ahmad from Jubayr bin Mut`im, who said that the Messenger of Allah said:

«لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»

(There is no oath in Islam, and any oath made during the Jahiliyyah is only reinforced by Islam.) This was also reported by Muslim. The meaning is that Islam does not need oaths as they were used by the people of the Jahiliyyah; adherence to Islam is sufficient to do away with any need for what they used to customarily give oaths for. In the Two Sahihs it was reported that Anas said: "The Messenger of Allah (ﷺ) swore the treaty of allegiance between the Muhajirin (emigrants) and the Ansar (helpers) in our house." This means that he established brotherhood between them, and they used to inherit from one another, until Allah abrogated that. And Allah knows best.

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

(Verily, Allah knows what you do.) This is a warning and a threat to those who break their oaths after confirming them.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا

(And do not be like the one who undoes the thread which she has spun, after it has become strong.) `Abdullah bin Kathir and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again." Mujahid, Qatadah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it." This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word Ankathan could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be Ankathan, the plural of Nakth (breach, violation), from the word Nakith (perfidious). Hence after this, Allah says:

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ

(by taking your oaths as a means of deception among yourselves) meaning for the purposes of cheating and tricking one another.

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

(when one group is more numerous than another group.) meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allah forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically. Mujahid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Ad-Dahhak, Qatadah and Ibn Zayd said something similar.

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ

(Allah only tests you by this) Sa`id bin Jubayr said: "This means (you are tested) by the large numbers." This was reported by Ibn Abi Hatim. Ibn Jarir said: "It means (you are being tested) by His command to you to adhere to your covenants."

(وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(And on the Day of Resurrection, He will certainly clarify that which you differed over.)
Everyone will be rewarded or punished in accordance with his deeds, good or evil.

**(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِنُسَلِّنَنَّ عَمَّا كُنْتُمْ
تَعْمَلُونَ - وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ
قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ
سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ - وَلَا تَشْتَرُوا بِعَهْدِ
اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ - مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ)**

(93. And had Allah willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.) (94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.) (95. And do not use an oath by Allah for the purchase of little value, what is with Allah is better for you if you only knew.) (96. Whatever you have will be exhausted, and what is with Allah will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.)

If Allah had willed, He would have made all of Humanity one Nation

Allah says:

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ)

(And had Allah willed, He would have made you) meaning - O mankind,

(أُمَّةً وَاحِدَةً)

((all) one nation,) This is like the Ayah:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ
جَمِيعًا)

(And had your Lord willed, all of those on earth would have believed together.))10:99(, meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ)
(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ)

(And if your Lord had so willed, He would surely, have made mankind one Ummah)nation or community(, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.) (11:118-119) Similarly, Allah says here:

(وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(but He allows whom He wills to stray and He guides whom He wills.) Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scallish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allah warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allah. This is because if a disbeliever were to find that after having agreed to a covenant, then the

believer betrayed him, then the believer will have hindered him from entering Islam. Thus Allah says:

(وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ)

(and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.)

Do not break Oaths for the sake of Worldly Gain

Then Allah says:

(وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا)

(And do not use an oath by Allah for the purchase of little value.) meaning, do not neglect an oath sworn in the Name of Allah for the sake of this world and its attractions, for they are few, and even if the son of Adam were to gain this world and all that is in it, that which is with Allah is better for him, i.e., the reward of Allah is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allah has promised. This is why Allah says:

(إِن كُنْتُمْ تَعْلَمُونَ مَا عِنْدَكُمْ يَنْفَدُ)

(if you only knew. Whatever you have will be exhausted,) meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

(وَمَا عِنْدَ اللَّهِ بَاقٍ)

(and what is with Allah will remain.) meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

(وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)

(And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.) Here the Lord swears, with the Lam of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ)

(97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.)

Righteous Deeds and their Reward

This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the Sunnah of His Prophet , with a heart that believes in Allah and His Messenger , while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn ` Abbas and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that `Ali bin Abi Talib interpreted as contentment. This was also the opinion of Ibn ` Abbas, `Ikrimah and Wahb bin Munabbih. `Ali bin Abi Talhah recorded from Ibn ` Abbas that it meant happiness. Al-Hasan, Mujahid and Qatadah said: "None gets)this(good life)mentioned(except in Paradise." Ad-Dahhak said: "It means lawful provisions and worship in this life". Ad-Dahhak also said: "It means working to obey Allah and finding joy in that." The correct view is that a good life includes all of these things. as found in the Hadith recorded by Imam Ahmad from `Abdullah bin ` Amr that the Messenger of Allah said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، وَقَنَّعَهُ اللَّهُ بِمَا
آتَاهُ»

(He who submits)becomes a Muslim(has succeeded, is given sufficient provisions, and is content with Allah for what he is given.) It was also recorded by Muslim.

(فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ
الرَّجِيمِ)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ-

(98. So when you recite the Qur'an, seek refuge with Allah from Shaytan, the outcast.) (99. Verily, he has no power over those who believe and put their trust only in their Lord.) (100. His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah).)

The Command to seek Refuge with Allah before reciting the Qur'an

This is a command from Allah to His servants upon the tongue of His Prophet , telling them that when they want to read Qur'an, they should seek refuge with Allah from the cursed Shaytan. The Hadiths mentioned about seeking refuge with Allah (Isti`adhah), were quoted in our discussion at the beginning of this Tafsir, praise be to Allah. The reason for seeking refuge with Allah before reading is that the reader should not get confused or mixed up, and that the Shaytan would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allah before starting to read.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ)

(Verily, he has no power over those who believe and put their trust only in their Lord.) Ath-Thawri said: "He has no power to make them commit a sin they will not repent from." Others said: it means that he has no argument for them. Others said it is like the Ayah:

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ)

(Except Your chosen servants amongst them.))15:40(

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ)

(His power is only over those who obey and follow him (Shaytan),) Mujahid said: "Those who obey him." Others said, "Those who take him as their protector instead of Allah."

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ)

(and those who join partners with Him.) means, those who associate others in worship with Allah.

(وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - قُلْ
نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ
ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ)

(101. And when We change a verse in place of another - and Allah knows best what He reveals - they (the disbelievers) say: "You (O Muhammad) are but a forger." Rather, most of them know not.) (102. Say (O Muhammad); "Ruh-ul-Qudus has brought it (the Qur'an) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.)

The Idolators' Accusation that the Prophet was a Liar since some Ayat were abrogated, and the Refutation of their Claim

Allah tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allah :

(إِنَّمَا أَنْتَ مُفْتَرٍ)

(You are but a forger) meaning one who tells lies. But Allah is the Lord Who does whatever He wills, and rules as He wants.

(بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ)

(And when We change a verse (of the Qur'an) in place of another) Mujahid said: this means, "We remove one and put another in its place." Qatadah said: this is like the Ayah:

(مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا)

(Whatever verse We change)abrogate(or omit)the abrogated(...)" (2:106). Allah said, in response to them:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ)

(Say: "Ruh-ul-Qudus has brought it...") meaning, Jibril,

(مِّن رَّبِّكَ بِالْحَقِّ)

(from your Lord with truth,) meaning, with truthfulness and justice

(لِيُثَبِّتَ الَّذِينَ ءَامَنُوا)

(for the conviction of those who believe,) so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allah.

(وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(and as a guide and good news for the Muslims.) meaning He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.

(وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ
مُّبِينٌ)

(103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'an) is (in) a clear Arabic tongue.)

The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim

Allah tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'an which Muhammad had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by As-Safa. Maybe the Messenger of Allah used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allah said:

(لِسَانُ الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ
عَرَبِيٌّ مُّبِينٌ)

(The tongue of the man they refer to is foreign, while this (the Qur'an) is a (in) clear Arabic tongue.) meaning, how could it be that this Qur'an with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language No one with the slightest amount of common sense would say such a thing.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ
وَلَهُمْ عَذَابٌ أَلِيمٌ - إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ)

(104. Verily, those who do not believe in Allah's Ayat (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.) (105. It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.) Allah tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger , those who have no intention of believing in that which he has brought from Allah. This kind of people will never be guided to faith by the signs of Allah and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allah informs us that His Messenger is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger is the most evil of creatures.

(الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ)

(Verily, those who do not believe in Allah's Ayat,) Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muhammad , on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as Al-Amin (the Trustworthy) Muhammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allah , one of the things he said to him was, "Did you ever accuse him of lying before he made his claim" Abu Sufyan said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allah"

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ - ذَلِكَ
بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ

اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ - أُولَئِكَ الَّذِينَ طَبَعَ
اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَرَهُمْ وَأُولَئِكَ
هُمُ الْغَافِلُونَ - لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخَسِرُونَ)

(106. Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.) (107. That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.) (108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!) (109. No doubt, in the Hereafter they will be the losers.)

Allah's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allah tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

(لَا جَرَمَ)

(No doubt) means, it is inevitable, and no wonder that those who are like this -

(أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ)

(in the Hereafter, they will be the losers.) meaning, they will lose themselves and their families on the Day of Resurrection.

(إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ)

(except one who was forced while his heart is at peace with the faith) This is an exception in the case of one who utters statements of disbelief and verbally agrees with the Mushrikin because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger . The scholars agreed that if a person is forced into disbelief, it is permissible for

him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allah. He refused, saying, "Alone, Alone." And he said, "By Allah, if I knew any word more annoying to you than this, I would say it." May Allah be pleased with him. Similarly, when the Liar Musaylimah asked Habib bin Zayd Al-Ansari, "Do you bear witness that Muhammad is the Messenger of Allah" He said, "Yes." Then Musaylimah asked, "Do you bear witness that I am the messenger of Allah" Habib said, "I do not hear you." Musaylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words. It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn `Asakir in his biography of `Abdullah bin Hudhafah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage." `Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad even for an instant, I would not do it." The king said, "Then I will kill you." `Abdullah said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while `Abdullah was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that `Abdullah be thrown into the vessel, and he was brought back to the pulley to be thrown in. `Abdullah wept, and the king hoped that he would respond to him, so he called him, but `Abdullah said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating" `Abdullah said, "It is permissible for me)under these circumstances(, but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." `Abdullah said, "And will you release all the Muslim prisoners with me" The king said, "Yes." So `Abdullah kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, `Umar bin Al-Khattab said, "Every Muslim should kiss the head of `Abdullah bin Hudhafah, and I will be the first to do so." And he stood up and kissed his head. May Allah be pleased with them both.

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَجَرُوا مِنْ بَعْدِ مَا قُتِلُوا ثُمَّ
 جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
 رَحِيمٌ - يَوْمَ تَأْتِي كُلُّ نَفْسٍ نَجْدَلُ عَنْ نَفْسِهَا
 وَتُوقَى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ)

(110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.)
 (111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.)