

The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

(يَوْمَ تَأْتِي كُلُّ نَفْسٍ نُجْدِلُ)

((Remember) the Day when every person will come pleading) meaning making a case in his own defence.

(عَنْ نَفْسِهَا)

(for himself.) means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

(وَتُؤَقَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(and every one will be paid in full for what he did,) meaning what ever he did, good or evil.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be dealt with unjustly.) meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt with unjustly in the slightest way.

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ - وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ)

(112. And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.)
(113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.)

The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا
أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ
شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

(And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.))28:57(Similarly, Allah says here:

يَأْتِيهَا رِزْقُهَا رَغَدًا

(its provision coming to it in abundance) meaning, with ease and in plenty,

مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ

(from every place, but it (its people) denied the favors of Allah.) meaning, they denied the blessings of Allah towards them, the greatest of which was Muhammad being sent to them, as Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ
الْقَرَارُ

(Have you not seen those who have changed the favors of Allah into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!) (14:28-29). Hence Allah replaced their former blessings with the opposite, and said:

فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ)

(So Allah made it taste extreme hunger (famine) and fear,) meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate `Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

(وَالْخَوْفِ)

(and fear). This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves. He reminded them of this blessing in the Ayah:

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

(Indeed, Allah blessed the believers when He sent Messenger from among themselves to them.) (3:164) and,

فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ
اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا)

(So have Taqwa of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger.))65:10-11(and:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ)

(Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Ayat to you, and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah).) Until

(وَلَا تَكْفُرُونَ)

(and do not be ungrateful.) 2:151-152(Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-`Awfi and Ibn `Abbas, Mujahid, Qatadah, `Abdur-Rahman bin Zayd bin Aslam, and Malik narrated it from Az-Zuhri as well. May Allah have mercy on them all.

(فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا
نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ - إِنَّمَا حَرَّمَ
عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلٍ لِغَيْرِ
اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ - وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ
الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لَتَقْتُرُوا عَلَى اللَّهِ
الْكُذِبَ إِنَّ الَّذِينَ يَقْتُرُونَ عَلَى اللَّهِ الْكُذِبَ لَا
يُفْلِحُونَ - مَتَّعْ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(114. So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.) (115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allah is Pardoning, Most Merciful.) (116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah. Verily, those who invent lies against Allah, will never succeed.) (117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.)

The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allah orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allah mentions what He has

forbidden things which harm them in both religious and worldly affairs, i., e., dead meat, blood and the flesh of pigs.

(وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ)

(and any animal which is slaughtered as a sacrifice for other than Allah.) meaning, it was slaughtered with the mention of a name other than that of Allah. Nevertheless,

(فَمَنْ اضْطُرَّ)

(But if one is forced by necessity.) meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

(فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Allah is Pardoning, Most Merciful.) We have already discussed a similar Ayah in Surat Al-Baqarah, and there is no need to repeat it here. And to Allah be praise. Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the Sa'ibah (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the Ham (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during jahiliyyah. Then Allah says:

(وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ
وَهَذَا حَرَامٌ لِّتَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ)

(And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah.) This includes everyone who comes up with an innovation (Bid'ah) for which he has no evidence from the Shari'ah, or whoever declares something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.

(لِمَا تَصِفُ)

(describe what...) meaning, do not speak lies because of what your tongues put forth. Then Allah warns against that by saying:

(إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُقْلِحُونَ)

(Verily, those who invent lies against Allah, will never succeed.) meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allah says:

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.) (31:24) and

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.) (10:69-70)

(وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ)

(118. And for those who are Jews, We have forbidden such things as We have mentioned to you before. And We did not wrong them, but they wronged themselves.) (119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.)

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah, and after making allowances for cases of necessity - which is part of making things easy for this Ummah, because Allah desires ease for us, not hardship - Allah then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
(مِنْ قَبْلُ)

(And for those who are Jews, We have forbidden such things as We have mentioned to you before.) meaning in Surat Al-An`am, where Allah says:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ
الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَا

(And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs) Until,

(لصَادِقُونَ)

(We are indeed truthful) 6:146(Hence Allah says here:

(وَمَا ظَلَمْنَاهُمْ)

(And We did not wrong them,) meaning, in the restrictions that We imposed upon them.

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves.) meaning, they deserved that. This is like the Ayah:

(فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا)

(Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allah's way.) (4:160) Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ)

(Then, your Lord for those who did evil out of ignorance) Some of the Salaf said that this means that everyone who disobeys Allah is ignorant.

(ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا)

(and afterward repent and do righteous deeds) meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

(إِنَّ رَبَّكَ مِنْ بَعْدِهَا)

(verily, after that, your Lord is...) means, after that mistake

(لِغُفُورٍ رَحِيمٍ)

(...Pardoning, Most Merciful.)

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ - شَاكِرًا لِنِعْمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(120. Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.) (121. (He was) thankful for His favors. He (Allah) chose him and guided him to a straight path.) (122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.) (123. Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif, and he was not one of the idolators.")

He selected him, as Allah says :

(وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ
عَالِمِينَ)

(And before, We indeed gave Ibrahim his integrity, and We were indeed most knowledgeable about him)(21:51). Then Allah says:

(وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(and guided him to a straight path.) which means to worship Allah alone, without partners or associate, in the manner that He prescribed and which pleases Him.

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous.) Concerning the Ayah:

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) Mujahid said: "This means a truthful tongue."

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif. ...) meaning, 'because of his perfection, greatness, and the soundness of his Tawhid and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets, '

(أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ)

(Follow the religion of Ibrahim (he was a) Hanif and he was not of the idolators.) This is like the Ayah in Surat Al-An`am:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا
قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, (he was a) Hanif and he was not of the idolators.") (6:161). Then Allah rebukes the Jews,

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لِيَحْكُمَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.)

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allah prescribed one day of the week for people to gather to worship Him. For this Ummah He prescribed Friday, because it is the sixth day, on which Allah completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allah prescribed this day for the Children of Israel through His Prophet Musa, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allah made observance of the Sabbath obligatory for them in the laws of the Tawrah (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muhammad when he was sent, and took their promises and covenant to that effect. Hence Allah says:

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ)

(The Sabbath was only prescribed for those who differed concerning it,) Mujahid said: "They observed the Sabbath (Saturday) and ignored Friday." Then they continued to observe Saturday until Allah sent `Isa bin Maryam. It was said that he told them to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allah knows best. It was reported in the Two Sahihis that Abu Hurayrah heard the Messenger of Allah say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيَدَ أَنَّهُمْ
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي
فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ،
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ
غَدٍ»

(We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allah obligated upon them, but they differed concerning it. Allah guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.) This version was recorded by Al-Bukhari. It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allah said:

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبِعُوا لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْأَخْرُونَ مِنَ أَهْلِ الدُّنْيَا، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضَىٰ بَيْنَهُمْ قَبْلَ الْخَلْقِ»

(Allah let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.) It was reported by Muslim.

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.)

The Command to invite people to Allah with Wisdom and Good Preaching

Allah commands His Messenger Muhammad to invite the people to Allah with Hikmah (wisdom). Ibn Jarir said: "That is what was revealed to him from the Book and the Sunnah."

(وَالْمَوْعِظَةُ الْحَسَنَةُ)

(and fair preaching) meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah.

(وَجَادِلْهُمْ بِأَتَىٰ هِيَ أَحْسَنُ)

(and argue with them with that which is best.) meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allah says elsewhere:

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِأَتَىٰ هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.))29:46(Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

(فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ)

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ)

(Truly, your Lord best knows who has strayed from His path,) meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(You cannot guide whom you love))28:56(

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(It is not up to you to guide them, but Allah guides whom He wills.))2:72(

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ - وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ)

(126. 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.) (127. And be patient, and your patience will not be, but by the help of Allah. And do not grieve over them, and do not be distressed by their plots.) (128. Truly, Allah is with those who have Taqwa, and the doers of good.)

The Command for Equality in Punishment

Allah commands justice in punishment and equity in settling the cases of rights. `Abdur-Razzaq recorded that, concerning the Ayah,

(فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ)

(then punish them with the like of that with which you were afflicted.) Ibn Srin said, "If a man among you takes something from you, then you should take something similar from him." This was also the opinion of Mujahid, Ibrahim, Al-Hasan Al-Basri, and others. Ibn Jarir also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, `O Messenger of Allah, if only Allah would give us permission, we would sort out these dogs!' Then this Ayah was revealed, then it was latter abrogated by the command to engage in Jihad."

(وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ)

(And be patient, and your patience will not be but by the help of Allah.) This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah. Then Allah says:

(وَلَا تَحْزَنْ عَلَيْهِمْ)

(And do not grieve over them,) meaning, those who oppose you, for Allah has decreed that this should happen.

(وَلَا تَكُ فِي ضَيْقٍ)

(and do not be distressed) means do not be worried or upset.

(مَّمَّا يَمْكُرُونَ)

(by their plots.) meaning; because of the efforts they are putting into opposing you and causing you harm, for Allah is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ)

(Truly, Allah is with those who have Taqwa, and the doers of good.) meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allah says elsewhere:

(إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا
الَّذِينَ ءَامَنُوا)

((Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."))8:12(And Allah said to Musa and Harun:

(لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(Fear not, verily I am with you both, hearing and seeing.))20:46(The Prophet said to (Abu Bakr) As-Siddiq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»

(Do not worry, Allah is with us.) The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allah says:

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ)

(And He is with you wherever you may be. And Allah sees whatever you do.))57:4(

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا)

(Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.) 58:7(

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا)

(You will not be in any circumstance, nor recite any portion of the Qur'an, nor having done any deeds, but We are witnessing you.) 10:61(

(وَالَّذِينَ اتَّقَوْا)

(those who have Taqwa) means, they keep away from that which is forbidden.

(وَالَّذِينَ هُمْ مُحْسِنُونَ)

(and the doers of good.) meaning they do deeds of obedience to Allah. These are the ones whom Allah takes care of, He gives them support, and helps them to prevail over their enemies and opponents. This is end of the Tafsir of Surat An-Nahl. To Allah be praise and blessings, and peace and blessings be upon Muhammad and his family and Companions.

The Tafsir of Surat Al-Isra

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Surat Al-Isra'

Imam Al-Hafiz Abu `Abdullah Muhammad bin Isma`il Al-Bukhari recorded that Ibn Mas`ud said concerning Surah Bani Isra`il (i.e., Surat Al-Isra'), Al-Kahf and Maryam: "They are among the earliest and most beautiful Surahs and they are my treasure." Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani Isra'il and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ-)

(1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed, in order that We might show him of Our Ayat. Verily, He is the All-Hearer, the All-Seer.)

The Isra' (Night Journey)

Allah glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

(الَّذِي أَسْرَى بِعَبْدِهِ)

(Who took His servant for a Journey) refers to Muhammad

(لَيْلًا)

(by Night) means, in the depths of the night.

(مِّنَ الْمَسْجِدِ الْحَرَامِ)

(from Al-Masjid Al-Haram) means the Masjid in Makkah.

(إِلَى الْمَسْجِدِ الْأَقْصَى)

(to Al-Masjid Al-Aqsa,) means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil. The Prophets all gathered there, and he (Muhammad) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

(الَّذِي بَارَكْنَا حَوْلَهُ)

(the neighborhood whereof We have blessed) means, its agricultural produce and fruits are blessed

(لِنُرِيَهُ)

(in order that We might show him), i.e., Muhammad

(مِنْ ءَايَاتِنَا)

(of Our Ayat.) i.e., great signs. As Allah says:

(لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى)

(Indeed he did see of the greatest signs, of his Lord (Allah).) (53:18) We will mention below what was narrated in the Sunnah concerning this.

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

(Verily, He is the All-Hearer, the All-Seer.) means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter. Hadiths about Al-Isra'

The Report of Anas bin Malik

Imam Ahmad reported from Anas bin Malik that the Messenger of Allah said:

«أَتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ
وَدُونَ الْبَعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ،
فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ،
فَرَبَطْتُ الدَّابَّةَ بِالْحَلَقَةِ الَّتِي يَرِبُطُ فِيهَا الْأَنْبِيَاءُ،
ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي
جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَأَخْتَرْتُ
اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ

عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْنِي الْخَالَةِ يَحْيَى وَعَيْسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّلَاثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ

بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ: يَقُولُ اللَّهُ تَعَالَى:

(Al-Buraq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak' ahs there, and came out. Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: `You have chosen the Fitrah (natural instinct).` Then I was taken up to the first heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Adam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahya and `Isa, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Yusuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Idris, who welcomed me and prayed for good for me. - then (the Prophet) said: Allah says:

(وَرَفَعْنَاهُ مَكَانًا عَلِيًّا)

قال أنت؟ من: فقيل جبريل فاستفتح الخامسة السماء إلى بنا عرج ثم. (19:57) (And We raised him to a high station) فبنا عرج ثم بخير لي ودعا بي فرحب بهارون أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ أرسل وقد: قيل محمد: قال معك؟ ومن: قيل جبريل ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن: قيل جبريل: قال أنت؟ من: قيل جبريل فاستفتح السابعة السماء إلى بنا عرج ثم بخير لي ودعا بي فرحب السلام عليه بموسى أنا فإذا لنا المعمر، النبي إلى مستند هو وإذا السلام، عليه بإبراهيم أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن فلما كالقال، تمرها وإذا الفيلة، كاذان ورفعها فإذا المنتهى سبزة إلى بي ذهب ثم إليه، يعوذن لا ثم ملك ألف سبعون يوم كل يدخله هو وإذا فرض وقد أوحى، ما إلى الله فأوحى: قال. حسيها من يصقها أن تطيع يد تعالى الله خلق من أحد فما تغيرت غشيها ما الله أمر من غشيها يوم كل في لاهص خمسين: قلت أمك؟ على ربك فرض ما: قال موسى، إلى انتهيت حتى فنزلت صلاة خمسين وليلة يوم كل في علي ربي إلى فرجعت: قال وخبرتهم، إسرائيل بني بلوت قد وإبي ذلك تطيق لا أمك فإن لأمك، التخفيف فاسأله ربك إلى أرجع: قال وليلة، لا أمك إن: فقال خمسا عني حظ قد: فقلت فعلت؟ ما: فقال موسى إلى انتهيت حتى فنزلت خمسا، عني فحط أمي عن خفف رب أي فقلت محمد يا: قال حتى خمسا خمسا عني وبخط موسى وبين ربي بين أرجع أزل مقل: قال لأمك، التخفيف فاسأله ربك إلى أرجع ذلك تطيق كتيبت عملها فإن حسنة، له كتيبت يعملها فلم بحسنة هم ومن صلاة خمسون فيلك عشر، صلاة بكل وليلة يوم كل في صلوات خمس هن إلى أرجع: فقال فأخبرته، موسى إلى انتهيت حتى فنزلت واحدة، سبئة كتيبت عملها فإن سبئا، ككتب لم يعملها فلم بسبئة هم ومن عشرا، وسلم هيلع مللا الهلصلى رسول فقال ذلك، تطيق لا أمك فإن لأمك التخفيف فاسأله بكر

«لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

)Then he resumed his narrative:((Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So

it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril. It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Musa, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Ibrahim, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma`mur). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntaha (the Lote tree beyond which none may pass), and its leaves were like the leaves (ears) of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allah, it changed, and none of the creatures of Allah can describe it because it is so beautiful. Then Allah revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Musa, and he said, `What did your Lord enjoin on your Ummah' I said, `Fifty prayers everyday and night.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, `O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Musa and he asked me, `What did you do' I said, `(My Lord) reduced (my burden) by five.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said, `O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Musa, and told him about this. He said: `Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.) This version was also recorded by Muslim. Imam Ahmad recorded Anas saying that Al-Buraq was brought to the Prophet on the Night of the Isra' with his saddle and reins ready for riding. The animal shied, and Jibril said to him: "Why are you doing this By Allah, no one has ever ridden you who is more honored by Allah than him." At this, Al-Buraq started to sweat. This was also recorded by At-Tirmidhi, who said it is Gharib. Ahmad also recorded that Anas said: "The Messenger of Allah said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ
أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ
وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ:
هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي
أَعْرَاضِهِمْ»

(When I was taken up to my Lord (during Al-Mi'raj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, `Who are these, O Jibril' He

said, 'These are those who ate the flesh of the people (i.e., backbiting and slandered their honor.)' This was also recorded by Abu Dawud. Anas also said that the Messenger of Allah said:

«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ
السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

(On the night when I was taken on my Night Journey (Al-Isra'), I passed by Musa, who was standing, praying in his grave.) This was also recorded by Muslim.

The Report of Anas bin Malik from Malik bin Sa`sa`ah

Imam Ahmad recorded that Anas bin Malik said that Malik bin Sa`sa`ah told him that the Prophet of Allah told them about the night in which he was taken on the Night Journey (Al-Isra'). He said:

«بَيْنَمَا أَنَا فِي الْحَطِيمِ وَرَبَّمَا قَالَ قَتَادَةُ: فِي
الْحِجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ
لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ قَالَ فَأَتَانِي فَقَدْ
سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

(While I was lying down in Al-Hatim (or maybe, Qatadah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.) I (one of the narrators) heard Qatadah say, 'split me - from here to here.' Qatadah said: 'I said to Al-Jarud, who was beside me, 'What does that mean' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet said:

«فَاسْتُخْرِجَ قَلْبِي قَالَ فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ
مَمْلُوءَةٍ إِيْمَانًا وَحِكْمَةً فَعُغِّلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ
أُعِيدَ ثُمَّ أُتِيَتْ بِدَابَّةٍ دُونَ الْبَعْلِ وَفَوْقَ الْحِمَارِ
أَبْيَضٌ»

(He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller

than a mule and larger than a donkey.) Al-Jarud said, 'Was this Al-Buraq, O Abu Hamzah' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet said:

«فَحُمِلْتُ عَلَيْهِ فَأَنْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَقِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ قَالَ فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا يَا ابْنَ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبُوكِ لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ، قَالَ: فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ:

مَرْحَبًا بِالْبَيْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ قَالَ ثُمَّ
رُفِعَتْ إِلَيَّ سِدْرَةٌ الْمُنْتَهَى فَإِذَا نَبَقُهَا مِثْلُ قِلَالِ
هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ، فَقَالَ: هَذِهِ
سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةٌ أَنْهَارٍ: نَهْرَانِ
بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا
جِبْرِيْلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ،
وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ قَالَ ثُمَّ رُفِعَ إِلَيَّ
الْبَيْتُ الْمَعْمُورُ»

(I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Harun. (Jibril) said, 'This is Harun, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Musa. (Jibril) said, 'This is Musa, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrahim. (Jibril) said, 'This is Ibrahim, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sdrat Al-Muntaha, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibril) said: 'This is Sdrat Al-Muntaha.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibril' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma`mur.) Qatadah said: Al-Hasan told us narrating from Abu Hurayrah that the Prophet saw Al-Bayt Al-

Ma`mur. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Hadith of Anas;

«ثُمَّ أُتِيَتْ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ
مِنْعَسَلٍ. قَالَ فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ
عَلَيْهَا وَأُمَّتُكَ قَالَ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ
خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ قَالَ فَنَزَلْتُ حَتَّى أُتِيْتُ
مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟ قَالَ:
فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتِكَ لَا
تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ
قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ،
فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ
فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا قَالَ فَرَجَعْتُ إِلَى
مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ
يَوْمٍ، قَالَ: إِنَّ أُمَّتِكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ
يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا
أُخْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ:
بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتِكَ لَا تَسْتَطِيعُ ثَلَاثِينَ

صَلَاةَ كُلِّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ
وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ
إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ
فَوَضَعَ عَنِّي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ: بِمَ أَمَرْتُ؟ قُلْتُ: أَمَرْتُ بِعِشْرِينَ صَلَاةَ كُلِّ
يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عِشْرِينَ صَلَاةَ كُلِّ
يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا
أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟
قُلْتُ: أَمَرْتُ بِعِشْرٍ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ
أُمَّتَكَ لَا تَسْتَطِيعُ لِعِشْرِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي
قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ
أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ
لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ
يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟
قُلْتُ: أَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ
أُمَّتَكَ لَا تَسْتَطِيعُ لِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي

قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ
أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ
لِأُمَّتِكَ قَالَ قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ،
وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ
أَمْضَيْتُ فَرِيضَتِي وَخَفَّوْتُ عَنْ عِبَادِي»

(Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he (Jibril) said, 'This is the Fitrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Musa, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.') Similar narrations were recorded in the Two Sahih.

The Report of Anas from Abu Dharr

Al-Bukhari recorded that Anas bin Malik said: Abu Dharr used to tell us that the Messenger of Allah said:

«فَرَجَ عَن سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ
فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ
بِطَسْتٍ مِّنْ ذَهَبٍ مُّتَلَيٍّ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ
فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي
إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ
جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ:
جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟
قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ
قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا
نَظَرَ قَبْلَ يَمِينِهِ ضَحِكٌ وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ
بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْبَائِنِ
الصَّالِحِ قَالَ قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ
وَهَذِهِ الْأَسْوَدَةُ عَن يَمِينِهِ وَعَن شِمَالِهِ نَسَمُ بَنِيهِ،
فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَن
شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَن يَمِينِهِ ضَحِكٌ،
وَإِذَا نَظَرَ عَن شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى
السَّمَاءِ الثَّانِيَةِ»

«ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ
الصَّالِحِ وَالذَّابِنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا
إِبْرَاهِيمُ»

(The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibril said to its keeper, `Open up!' He said, `Who is this' He said, `Jibril. ' He said, `Is there anyone with you' He said, `Yes, Muhammad is with me.' He said, `Has his Mission started' He said, `Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, `Welcome to the righteous Prophet and the righteous son.' I said to Jibril, `Who is this' He said, `This is Adam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven... Then we passed by Ibrahim, who said, `Welcome to the righteous Prophet and the righteous son.' I said, `Who is this' He said, `This is Ibrahim.') Az-Zuhri said: Ibn Hazm told me that Ibn `Abbas and Abu Habbah Al-Ansari used to say: the Prophet narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ
صَرِيْفَ الْأَقْلَامِ»

(Then I was taken up until I reached a level where I could hear the sound of the pens.) Ibn Hazm and Anas bin Malik said: the Messenger of Allah said:

«فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ
بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ،
فَقَالَ: مَا فَرَضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ
خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ
فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ
شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ

شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَىٰ هِ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَا جَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَىٰ مُوسَىٰ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ، قُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّىٰ انْتَهَىٰ إِلَىٰ سِدْرَةِ الْمُنْتَهَىٰ فَعَشِيهَا أَلْوَانٌ لَا أُدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(Allah enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Musa, who said, `What did your Lord enjoin upon your Ummah' I said, `He enjoined fifty prayers.' Musa said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Musa and said, `It has been reduced by half.' He said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He said: `They are five but equal in reward to fifty, for My word does not change.' I came back to Musa and he said, `Go back to your Lord.' I said, `I feel too shy before my Lord.' Then I was taken up until I reached Sdrat Al-Muntaha, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.) This version was recorded by Al-Bukhari in the Book of Prayer. He also reported in the Book of Tafsir, under the discussion of Bani Isra'il (i.e., Surat Al-Isra'), the Book of Hajj and the Stories of the Prophets, via different chains of narration from Yunus. Muslim recorded similar Hadiths in his Sahih in the Book of Faith. Imam Ahmad recorded that `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, if he saw his Lord" He said, "I did ask him that, and he said,

«قَدْ رَأَيْتُهُ نُورًا، أَنَّىٰ أَرَاهُ»

(I saw it as light, how could I see Him)" This is how it was narrated in the report of Imam Ahmad. Muslim recorded that `Abdullah bin Shaqiq said that Abu Dharr said: "I asked the Messenger of Allah , `Did you see your Lord' He said,

«نُورٌ أُنَّى أَرَاهُ»

((I saw) a light, how could I see Him)" `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, `Did you see your Lord" Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

(I saw light.)

The Report of Jabir bin `Abdullah

Imam Ahmad recorded that Jabir bin `Abdullah said that he heard the Messenger of Allah say:

«لَمَّا كَدَّبْتَنِي فَرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ
الْمَقْدِسِ، قُمْتُ فِي الْحَجْرِ فَجَلَى اللَّهُ لِي بَيْتَ
الْمَقْدِسِ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ
إِلَيْهِ»

(When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allah displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.) This was also reported in the Two Sahihs with different chains of narration. According to Al-Bayhaqi, Ibn Shihab said: Abu Salamah bin `Abdur-Fahman said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Sham)Greater Syria(in one night and came back to Makkah before morning" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as As-Sddiq (the true believer).

The Report of `Abdullah bin `Abbas

Imam Ahmad recorded that Ibn `Abbas said: "On the night when the Messenger of Allah was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, `O Jibril, what is this' He said, `This is Bilal, the Mu'adhhdhin.' When the Prophet came back to the people, he said,

«قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

(Bilal has succeeded, I saw that he will have such and such.) He (the Prophet) was met by Musa, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibril' He said, 'This is Musa.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with Salam, and all of them were greeting him. He said, 'Who is this, O Jibril' He said, 'This is your father Ibrahim.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibril' He said, 'They are those who used to eat the flesh of the people (i.e., backbiting).' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibril' He said, 'This is the one who slaughtered the she-camel (of Salih).' When the Messenger of Allah came to Al-Masjid Al-Aqsa, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the Fitrah (natural instinct).'" The chain of narrators is Sahih, although they (Al-Bukhari and Muslim) did not record it. Imam Ahmad reported that Ibn `Abbas said: "The Messenger of Allah was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muhammad is saying,' and they left Islam and became disbelievers. Allah destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muhammad is trying to scare us with the tree of Zaqqum; bring some dates and butter and let us have some Zaqqum!' The Prophet also saw the Dajjal in his true form, in real life, not in a dream, and he saw `Isa, Musa and Ibrahim. The Prophet was asked about the Dajjal, and he said:

«رَأَيْتُهُ فَيَلْمَانِيَا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ
كَأَنَّهَا كَوَكَبٌ دُرِّيٌّ، كَانَ شَعْرَ رَأْسِهِ أَغْصَانُ
شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ (شَابًّا)
أَبْيَضَ، جَعَدَ الرَّأْسَ حَدِيدَ الْبَصَرِ، وَمُبْطَنَ
الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أُسْحَمَ آدَمَ،
كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ
عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ
إِلَيْهِ مِنِّي حَتَّى كَأَنَّهُ صَاحِبِكُمْ، قَالَ جِبْرِيْلُ: سَلِّمْ
عَلَى أَبِيكَ، فَسَلِّمْتُ عَلَيْهِ»

(I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw `Isa, white with curly hair and an intense gaze, of average build. I saw Musa, dark-skinned, with a lot of hair and a strong build. I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion)meaning himself(. Jibril said: `Greet your father with Salam,' so I greeted him with Salam.) This was also recorded by An-Nasa'i from the Hadith of Abu Zayd Thabit bin Yazid from Hilal, who is Ibn Khabbab, and it is a Sahih chain of narrators. Al-Bayhaqi recorded that Abu Al-`Aliyah said: "The cousin of your Prophet , Ibn `Abbas narrated to us from the Messenger of Allah , he said: Allah's Messenger said,

«رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا
طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رَجَالِ شَنْوَاءَةَ، وَرَأَيْتُ
عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى
الْحُمْرَةِ وَالْبَيَاضِ سَبَطَ الرَّأْسِ»

(On the night when I was taken on the Night Journey, I saw Musa bin `Imran, a tall, curly-haired man, as if he was from the tribe of Shanu'ah. And I saw `Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair.) And he was shown Malik, the keeper of Hell, and the Dajjal, with the signs that Allah revealed to him.' He said,

(فَلَا تَكُنْ فِي مَرِيَّةٍ مِّنْ لِّقَائِهِ)

(So be not you in doubt of meeting him.))32:33(Qatadah used to interpret this to mean that the Prophet of Allah met Musa.

(وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ)

(And We made it)or him(a guide to the Children of Israel))32:33(Qatadah said: "(This means) Allah made Musa a guide for the Children of Israel. " Muslim reported this in his Sahih, and Al-Bukhari and Muslim recorded a shorter version from Qatadah. Imam Ahmad also recorded that Ibn `Abbas said: "The Messenger of Allah said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِي بِي، فَأَصْبَحْتُ بِمَكَّةَ
فَطِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكْذِبِي»

(On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.) He kept away from people, feeling anxious and sad, then the enemy of Allah Abu Jahl passed by him and came to sit with him, saying mockingly, `Is there anything new' The Messenger of Allah said,

«نَعَمْ»

(Yes). He said, `What is it' He said,

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) He said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

(To Bayt Al-Maqdis.) He said, `Then this morning you were among us' He said,

«نَعَمْ»

(Yes). Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: `Do you think that if I call your people, you will tell them about what happened' The Messenger of Allah said,

«نَعَمْ»

(Yes.) Abu Jahl said, `O people of Bani Ka`b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, `Tell your people what you told me.' The Messenger of Allah said:

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) They said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

(To Bayt Al-Maqdis.) They said, `Then this morning you were among us' He said,

«نَعَمْ»

(Yes). They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, `Can you describe the sanctuary to us' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allah said,

«فَمَا زِلْتُ أَنْعَتُ حَتَّى التَّبَسَ عَلَيَّ بَعْضُ النَّعْتِ
 قَالَ فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وَضِعَ
 دُونَ دَارِ عَقِيلٍ أَوْ عِقَالٍ فَنَعْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ
 قَالَ وَكَانَ مَعَ هَذَا نَعْتُ لَمْ أَحْفَظْهُ قَالَ فَقَالَ
 الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللَّهِ لَقَدْ أَصَابَ فِيهِ»

(I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of `Uqayl - or `Iqal - so I could look at it and describe the details.) I could not remember those description. The people said, `As for the description, by Allah he has got it right." This was recorded by An-Nasa'i and Al-Bayhaqi.

The Report of `Abdullah bin Mas`ud

Al-Hafiz Abu Bakr Al-Bayhaqi reported that `Abdullah bin Mas`ud said: "When the Messenger of Allah was taken on the Night Journey, he went as far as Sdrat Al-Muntaha, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى)

(When that covered As-Sdrat Al-Muntaha which did cover it!) 53:16(Ibn Mas`ud said: "It is covered with gold butterflies. The Messenger of Allah was given the five prayers and the final Ayat of Surat Al-Baqarah, and forgiveness was granted for major sins to those who do not associate anything in worship with Allah." This was recorded by Muslim in his Sahih.

The Report of Abu Hurayrah

Al-Bukhari and Muslim reported in their Sahih that Abu Hurayrah said: the Messenger of Allah said:

«حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ
 فَنَعْتُهُ، فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ مُضْطَرِبٌ رَجُلُ
 الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةٍ، قَالَ: وَلَقِيتُ

عِيسَى فَنَعَتَهُ النَّبِيُّصَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ رَبْعَةٌ
أَحْمَرُ كَأَنَّهَا خَرَجَ مِنْ دِيمَاسٍ يَعْني حَمَامًا، قَالَ
وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَوَلَدِهِ بِهِ، قَالَ: وَأْتَيْتُ
بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ
لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبْنَ فَشَرِبْتُ، فَقِيلَ
لِي: هُدَيْتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ
أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

(When I was taken on the Night Journey, I met Musa.) He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanu'ah. (And I met `Isa.) And the Prophet described him as being of average height, with a reddish complexion, as if he had just come out of the bath. (And I met Ibrahim, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, `Take whichever one you want.' So I took the milk and drank it, and it was said to me, `You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.") They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allah said:

«لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقَرَيْشٌ تَسْأَلُنِي عَنْ
مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ
أُتَيْتُهَا، فَكُرْبِتُ (كُرْبَةً) مَا كُرْبِتُ مِثْلَهُ قَطُّ،
فَرَفَعَهُ اللهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ
إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنْ
الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ
جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَوْعَةَ، وَإِذَا عِيسَى ابْنُ
مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عَرَوْهُ بِنُ

مَسْعُودِ النَّقْفِيِّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ
النَّاسِ شَبَهًا بِهِ صَاحِبِكُمْ يَعْنِي نَفْسَهُ فَحَانَتْ
الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ
هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، (فَسَلَّمَ عَلَيْهِ) فَالْتَقَتْ إِلَيْهِ
فَبَدَأَنِي بِالسَّلَامِ»

(I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allah raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Musa was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanu'ah. I saw `Isa bin Maryam standing there praying, and the one who most resembles him is `Urwah bin Mas`ud Ath-Thaqafi. And I saw Ibrahim standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, `O Muhammad, this is Malik, the keeper of Hell,' so I turned to him, and he greeted me first.)"

The Time that Isra' took place, and the Fact that it included both Body and Soul, when the Prophet was awake, not in a Dream

Musa bin `Uqbah said, narrating from Az-Zuhri: "The Isra' happened one year before the Hijrah." This was also the opinion of `Urwah. As-Suddi said: "It happened sixteen months before the Hijrah." The truth is that the Prophet was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on Al-Buraq. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two Rak`ahs to `greet the Masjid'. Then the Mi`raj was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Musa, the one who spoke with Allah, in the sixth heaven, and Ibrahim, the close friend (Khalil) of Allah in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw Sidrat Al-Muntaha, covered by the command of Allah, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw Al-Bayt Al-Ma`mur, and Ibrahim Al-Khalil, the builder of the earthly Ka`bah, leaning back against it, the heavenly Ka`bah; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allah enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers. Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led

them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allah willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so. Then he came out of Bayt Al-Maqdis and rode on Al-Buraq back to Makkah in the darkness of the night. And Allah knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allah knows best. The Prophet was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Ayah:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ)

(Glorified (and Exalted) be He (Allah) Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed,) The words "Subhan Allah" (Glorified and exalted be Allah) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word `Abd (servant) refers to both soul and body. Allah says:

(أَسْرَى بِعَبْدِهِ لَيْلًا)

(took His servant for a Journey by Night) and:

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which we showed you but a trial for mankind))17:60(Ibn `Abbas said: "This is the vision that the Messenger of Allah saw with his own eyes during the Journey by Night, and the cursed tree is the tree of Zaqqum." This was recorded by Al-Bukhari. Allah said:

(مَا زَاغَ الْبَصَرُ وَمَا طَغَى)

(The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it))(53:17) Sight (Al-Basr) is a physical faculty, not a spiritual one, and he was carried on Al-Buraq, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allah knows best.

An Interesting Story

In his book Dala'il An-Nubuwwah, Al-Hafiz Abu Nu`aym Al-Isbahani recorded via Muhammad bin `Umar Al-Waqidi who said: Malik bin Abi Ar-Rijjal told me from `Amr bin `Abdullah that Muhammad bin Ka`b Al-Qurazi said: "The Messenger of Allah sent Dihyah bin Khalifah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhari and Muslim, as we shall discuss below, and Abu Sufyan tried hard to give the impression that this was an insignificant issue.)The narrator(said that Abu Sufyan)later(said: "By Allah, nothing stopped me from saying something to Heraclius to make him despise)Muhammad(but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: `O King, shall I not tell you of something from which you will know that he is lying' He said, `What is it' I said: `He claims that he went out of our land, the land of Al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: `I know that night.' Caesar looked at him and said, `How do you know about this' He said, `I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the Hadith. In his book At-Tanwir fi Mawlid As-Sraj Al-Munir, Al-Hafiz Abu Al-Khattab `Umar bin Dihyah mentioned the Hadith of the Isra' narrated from Anas, and spoke well about it, then he said: "The reports of the Hadith of the Isra' reach the level of Mutawatir. They were narrated from `Umar bin Al-Khattab, `Ali, Ibn Mas`ud, Abu Dharr, Malik bin Sa`sa`ah, Abu Hurayrah, Abu Sa`id, Ibn `Abbas, Shaddad bin Aws, Ubayy bin Ka`b, `Abdur-Rahman bin Qarat, Abu Habbah Al-Ansari, Abu Layla Al-Ansari, `Abdullah bin `Amr, Jabir, Hudhayfah, Buraydah, Abu Ayyub, Abu Umamah, Samurah bin Jundub, Abu Al-Hamra', Suhayb Ar-Rumi, Umm Hani', and `A'ishah and `Asma', the daughters of Abu Bakr As-Siddiq, may Allah be pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections. Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isra' happened, and it was rejected only by the heretics and apostates.

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ
نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ)

(They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (61:8).

(وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا - ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا)

(2. And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakil.") (3. "O offspring of those whom We carried (in the ship) with Nuh! Verily, he was a grateful servant.")

Musa and how He was given the Tawrah

When Allah mentions how He took His servant Muhammad , on the Journey by Night, He follows it by mentioning Musa, His servant and Messenger who also spoke with Him. Allah often mentions Muhammad and Musa together, may the peace and blessings of Allah be upon them both, and he mentions the Tawrah and the Qur'an together. So after mentioning the Isra', He says:

(وَأَتَيْنَا مُوسَى الْكِتَابَ)

(And We gave Musa the Scripture), meaning the Tawrah.

(وَجَعَلْنَاهُ)

(and made it), meaning the Scripture,

(هُدًى)

(a guidance), meaning a guide,

(لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا)

(for the Children of Israel (saying): "Take none...") means, lest they should take,

(مِن دُونِي وَكَيْلًا)

("... other than Me as (your) Wakil") means, `you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allah says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

(O offspring of those whom We carried (in the ship) with Nuh) by addressing the descendants of those who were carried in the ship with Nuh there is a reminder of the blessings, as if Allah is saying: `O descendants of those whom We saved and carried in the ship with Nuh, follow in the footsteps of your father,

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

(Verily, he was a grateful servant). `Remember the blessing I have granted you by sending Muhammad.' Imam Ahmad reported that Anas bin Malik said: "The Messenger of Allah said:

«إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللَّهَ عَلَيْهَا»

(Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it.)" This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Malik said about Zayd bin Aslam: "He used to praise Allah in all circumstances." In this context, Al-Bukhari mentioned the Hadith of Abu Zar`ah narrating from Abu Hurayrah, who said that the Prophet said:

﴿أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ﴾

(I will be the leader of the sons of Adam on the Day of Resurrection...) He quoted the Hadith at length, and in the Hadith, the Prophet said:

«فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوْلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

(They will come to Nuh and will say, `O Nuh, you were the first of the Messengers sent to the people of earth, and Allah called you grateful servant, so intercede for us with your Lord.')

And he quoted the Hadith in full.

﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفِدْنَ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ عُلوًّا كَبِيرًا - فَإِذَا

جَاءَ وَعَدُّ أَوْلَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أَوْلَى
بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا
مَّفْعُولًا - ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا - إِنْ أَحْسَنْتُمْ
أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا - عَسَى
رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا)

(4. And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!") (5. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.) (6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.) (7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.) (8. It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.)

It was mentioned in the Tawrah that the Jews would spread Mischief twice

Allah tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allah says:

(وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ
مَقْطُوعٌ مُصْبِحِينَ)

(And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.)(15:66), meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

(فَإِذَا جَاءَ وَعَدُ أُولَهُمَا)

(So, when the promise came for the first of the two) meaning the first of the two episodes of mischief.

(بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بِأْسٍ شَدِيدٍ)

(We sent against you servants of Ours given to terrible warfare.) means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled. The earlier and later commentators differed over the identity of these invaders. Many Isra'iliyyat (reports from Jewish sources) were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah. What Allah has told us in His Book (the Qur'an) is sufficient and we have no need of what is in the other books that came before. Neither Allah nor His Messenger required us to refer to them. Allah told His Messenger that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarir recorded that Yahya bin Sa`id said: "I heard Sa`id bin Al-Musayyib saying: `Nebuchadnezzar conquered Ash-Sham (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling. This report is Sahih from Sa`id bin Al-Musayyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best. Then Allah says:

(إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا)

((And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.") As Allah says elsewhere:

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا)

(Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.) 45:15

The Second Episode of Mischief

Then Allah says:

(فَإِذَا جَاءَ وَعَدُ الْأُخْرَةَ)

(Then, when the second promise came to pass,) meaning, the second episode of mischief, when your enemies came again,

(لِيَسُوْءُوا وُجُوْهَكُمْ)

((We permitted your enemies) to disgrace your faces) meaning, to humiliate you and subdue you,

(وَلِيَدْخُلُوا الْمَسْجِدَ)

(and to enter the Masjid) meaning, Bayt Al-Maqdis (Jerusalem).

(كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ)

(as they had entered it before,) when they entered the very innermost parts of your homes.

(وَلِيُتَبَّرُوا)

(and to destroy) wrecking and inflicting ruin upon it.

(مَا عَلَوْا)

(all that fell in their hands.) everything they could get their hands on.

(تَثْبِيرًا عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ)

(with utter destruction. It may be that your Lord may show mercy unto you) meaning that He may rid you of them.

(وَإِنْ عُدْتُمْ عُدْنَا)

(but if you return (to sins), We shall return (to Our punishment).) meaning, if you return to causing mischief,

(عُدْنَا)

(We shall return) means, We `will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

(وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا)

(And We have made Hell a prison)Hasir(for the disbelievers.) meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn `Abbas said, "Hasir here means a jail." Mujahid said, "They will be detained in it." Others said like- wise. Al-Hasan said, "Hasir means a bed of Fire." Qatadah said: "The Children of Israel returned to aggres- sion, so Allah sent this group against them, Muhammad and his companions, who made them pay the Jizyah, with willing submission, and feeling themselves subdued."

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا - وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا)

(9. Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).) (10. And that those who do not believe in the Hereafter, for them We have prepared a painful torment (Hell).)

Praising the Qur'an

Allah praises His noble Book, the Qur'an, which He revealed to His Messenger Muhammad . It directs people to the best and clearest of ways.

(وَيُبَشِّرُ الْمُؤْمِنِينَ)

(gives good news to those who believe,) in it a

(الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ)

(those who do righteous deeds,) in accordance with it, telling them

(أَنَّ لَهُمْ أَجْرًا كَبِيرًا)

(that they will have a great reward,) i.e., on the Day of Resurrection. And He tells

(وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(those who do not believe in the Hereafter,) that

(لَهُمْ عَذَابٌ أَلِيمٌ)

(for them is a painful torment,) i.e. on the Day of Resurrection. As Allah says:

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

(... then announce to them a painful torment.))84:24(

(وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا)

(11. And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.)

Man's Haste and Prayers against Himself

for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allah were to answer his prayer, he would be destroyed because of it, as Allah says:

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ)

(And were Allah to hasten for mankind the evil...))10:11(This is how it was interpreted by Ibn `Abbas, Mujahid and Qatadah. We have already discussed the Hadith:

«لَا تَدْعُوا عَلَىٰ أَنفُسِكُمْ، وَلَا عَلَىٰ أَمْوَالِكُمْ أَنْ تُوَافِقُوا مِنْ اللَّهِ سَاعَةً إِجَابَةً يَسْتَجِيبُ فِيهَا»

(Do not pray against yourselves or your wealth, for that might coincide with a time when Allah answers prayers.) What makes the son of Adam do that is his anxiety and haste. Allah says:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(And man is ever hasty.) Salman Al-Farisi and Ibn `Abbas mentioned the story of Adam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, "Al-Hamdu Lillah" (praise be to Allah), and Allah said, "May your Lord have mercy on you, O Adam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّنْ
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ
فَصَلَّنَاهُ تَفْصِيلًا)

(12. And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.)

The Night and Day are Signs of the Great Power of Allah

Allah reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allah says:

(لِتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ)

(that you may seek bounty from your Lord,) meaning, in your living and travels etc.

(وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(and that you may know the number of the years and to count.) If time stood still and never changed, we would not know any of these things, as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى
يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا
تَسْمَعُونَ - قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم
بَلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ - وَمِنْ رَحْمَتِهِ
جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ)

(Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light Will you not then hear" Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest Will you not then see" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.) (28:71-73)

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا - وَهُوَ الَّذِي جَعَلَ اللَّيْلَ
وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا)

(Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) (25:61-62)

(وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ)

(and His is the alternation of night and day.))23:80(

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى
الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

(He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.))39:5(

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) (6:96),

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَاذَا هُمْ
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.) (36:37-38) Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ

(It is He Who made the sun a shining thing and the moon a light and measured out for it stages that you might know the number of years and to count (periods of time). Allah did not create this but in truth.))10:5(until,

(لَا يَتَّبِعُونَ لِقَوْمٍ يَتَّقُونَ)

(Ayat for those people who keep their duty to Allah, and fear Him much.))10:6(

(يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَالْحَجِّ)

(They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."))2:189(

(فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً)

(Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,) Ibn Jurayj reported that `Abdullah bin Kathir commented on this Ayah: "It means(the darkness of the night and the twilight of the day." Ibn Jurayj reported that Mujahid said: "The sun is the sign of the day and the moon is the sign of the night.

(فَمَحَوْنَا آيَةَ اللَّيْلِ)

(We have obliterated the sign of the night) this refers to the moon's blackness, which is how Allah has created it."

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ)

(And We have appointed the night and the day as two Ayat.) Ibn Abi Najih reported that Ibn `Abbas said: "By night and day, this is how Allah created them, may He be glorified."

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا - اقْرَأْ كِتَابَكَ كَفَى
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

(13. And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.) (14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.")

Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Adam that take place therein, Allah says:

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The word Ta'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn `Abbas, Mujahid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) (99:7-8). Allah says:

(إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ
- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

((Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).) (50:17-18)

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ
مَا تَفْعَلُونَ)

(But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (Honorable) Katibin - writing down (your deeds), they know all that you do.) (82:10-12)

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.))52:16(

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof.))4:123(The meaning is that the deeds of the sons of Adam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا)

(and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.) meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

(مَنشُورًا)

(wide open) means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ
عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.) (75:13-15) Allah says:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

((It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.") meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

(الزَّمَنَةُ طَيْرَةٌ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma`mar narrated from Qatadah, "His deeds,

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ)

(and on the Day of Resurrection, We shall bring out for him) We shall bring forth those deeds."

(كِتَابًا يَلْقَاهُ مَنشُورًا)

(a Book which he will find wide open.) Ma`mar said: Al-Hasan recited,

(عَنْ الِیْمِیْنِ وَعَنْ الشَّمَالِ قَعِیْدٌ)

(one sitting on the right and one on the left.) 50:17()And he said;("O son of Adam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. `So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allah, the One Who makes you accountable for your own deeds is being perfectly just." These are some of the best words Al-Hasan ever spoke, may Allah have mercy on him.

(مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).)

No One will have to bear the Sins of Another

Allah tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet , he will gain the good consequences of that for himself.

(وَمَنْ ضَلَّ)

(And whoever goes astray,) meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allah says:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No one laden with burdens can bear another's burden.) no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allah says:

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ)

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted) 35:15(There is no contradiction between this and other Ayat:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

(And verily, they shall bear their own loads, and other loads besides their own.) 29:13(and:

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(and also of the burdens of those whom they misled without knowledge.) 16:25(For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allah towards His servants. As Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).)

No Punishment until a Messenger has been sent

Allah tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

(تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we belied him and said: ` Allah never sent down anything (of revelation); you are only in great error.'" (67:8-9) And,

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ)

(And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (39:71) And,

(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِن نَّصِيرٍ)

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.") (35:37) There are other Ayat which indicate that Allah will not make anyone enter Hell except after sending a Messenger to them.

The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allah have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of Fatrah, when no Message reached them Several Hadiths have been narrated on this topic, which I will quote here by the help and support of Allah. The First Hadith from Al-Aswad bin Sar @299: Imam Ahmad reported from Al-Aswad bin Sari' that the Messenger of Allah said,

«أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُصِمُّ لَّا
يَسْمَعُ شَيْئًا، وَرَجُلٌ أَحْمَقُ، وَرَجُلٌ هَرَمَ، وَرَجُلٌ
مَاتَ فِي فِتْرَةٍ، فَأَمَّا الْأُصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ

الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ:
 رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصَّبِيَّانُ يَحْذِفُونِي بِالْبَعْرِ،
 وَأَمَّا الْهَرَمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا
 أَعْقِلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفِتْرَةِ فَيَقُولُ:
 رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاقِفَهُمْ
 لِيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ، فَوَالَّذِي
 نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا
 وَسَلَامًا»

(There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islam came but I never heard anything." As for the insane man, he will say, "O Lord, Islam came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islam came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allah will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.) There is a similar report with a chain from Qatadah from Al-Hasan from Abu Rafi` from Abu Hurayrah, but at the end it says:

«فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ
 يَدْخُلَهَا يُسْحَبُ إِلَيْهَا»

(Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.) This was also recorded by Ishaq bin Rahwayh from Mu`adh bin Hisham, and by Al-Bayhaqi in Al-I`tiqad. He said: "This is a Sahih chain." It was reported by Ibn Jarir from the Hadith of Ma`mar from Hammam from Abu Hurayrah, who attributed it to the Prophet . Then Abu Hurayrah said: "Recite, if you wish:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning))." This was also narrated by Ma`mar from `Abdullah bin Tawus from his father, from Abu Hurayrah, but it is Mauquf (it was not attributed directly to the Prophet).

The Second Hadith from Abu Hurayrah

He said that the Messenger of Allah said:

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

(Every newborn is born in a state of Fitrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)) According to one report they said: "O Messenger of Allah, what about those who die when they are little" He said,

«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

(Allah knows best what they would have done.) Imam Ahmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Musa - said:

«ذُرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ
عَلَيْهِ السَّلَامُ»

(The children of the Muslims are in Paradise, being taken care of by Ibrahim.) In Sahih Muslim it is reported from `Iyyad bin Hammad that the Messenger of Allah said that Allah said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

(I have created My servants as Hunafa.) According to another version, the wording is "as Muslims."

The Third Hadith from Samurah

In his book Al-Mustakhraj `Ala Al-Bukhari, Al-Hafiz Abu Bakr Al-Barqani recorded the Hadith of `Awf Al-A`rabi, from Abu Raja' Al-`Utardi from Samurah that the Prophet said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ»

(Every newborn is born in a state of Fitrah.) The people called out to him: "O Messenger of Allah! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

(And the children of the idolators too.) At-Tabarani reported that Samurah said: "We asked the Messenger of Allah about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

(They are the servants of the people of Paradise.)

The Fourth Hadith from the Paternal Uncle of Hasna

Ahmad reported that Hasna' bint Mu`awiyah, from Bani Suraym, said that his paternal uncle said to him: "I said, `O Messenger of Allah, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَيْدُ فِي الْجَنَّةِ»

(Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.)

It is Makruh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of Shari`ah may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn `Abbas, Al-Qasim bin Muhammad bin Abi Bakr As-Sddiq, Muhammad bin Al-Hanafiyyah and others. Ibn Hibban recorded in his Sahih that Jarir bin Hazim said: I heard Abu Raja' Al-`Utardi saying that he heard Ibn `Abbas (may Allah be pleased with them both) saying, "While he was on the Minbar, the Messenger of Allah said:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًّا أَوْ مُقَارِبًا مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

(This Ummah will be fine so long as they do not talk about children and the divine decree.)" Ibn Hibban said: "This means talking about the children of the idolators." Abu Bakr Al-Bazzar also recorded it via Jarir bin Hazim, then he said, "A group narrated it from Abu Raja' from Ibn `Abbas, but it is Mauquf".

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا
فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا)

(16. And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.)

Meanings of Amarna

The commentators differed over the meaning of this word. It was said that the phrase translated here as "Amarna those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allah says elsewhere:

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا)

(Our decree reaches it by night or by day) For)Amarna cannot mean "Our command"(because Allah does not command or enjoin immorality. Or, they said it means that Allah subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn `Abbas, and it is also the view of Sa`id bin Jubayr.

أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا)

(Amarna those who live luxuriously. Then, they transgress therein,) `Ali bin Abi Talhah reported that Ibn `Abbas said:)this means("We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allah destroyed them with the punishment." This is similar to the Ayah:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا)

(And thus We have set up in every town great ones of its wicked people))6:133(This was also the view of Abu Al-`Aliyah, Mujahid and Ar-Rabi' bin Anas.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا
فِيهَا)

(And when We decide to distroy a town (populaton), Amarna those who live luxuriously. Then, they transgress therein,) Al-`Awfi reported that Ibn `Abbas said, (it means) "We increase their numbers. This was also the view of `Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah, and it was reported from Malik and Az-Zuhri.

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى
رَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا)

(17. And how many generations have We destroyed after Nuh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.)

A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad , Allah says that He destroyed other nations who rejected the Messengers after Nuh. This indicates that during the centuries between Adam and Nuh, humans were following Islam, as Ibn ` Abbas said: "Between Adam and Nuh there were ten generations, during all of which humans were following Islam." The meaning (of the Ayah) is: "You disbelievers are not more dear to Allah than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

(وَكَفَى رَّبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا)

(And sufficient is your Lord as All-Knower and Seer of the sins of His servants.) means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

(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)

(18. 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.) (19. 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, (rewarded by Allah).)

The Reward of Those who desire this World and Those who desire the Hereafter

Allah tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get. This Ayah narrows down the general statements made in other Ayat. Allah says:

(عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ)

(We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell) meaning, in the Hereafter,

(يَصَلُّهَا)

(he will burn therein) means, he will enter it until it covers him on all sides,

(مَذْمُومًا)

(disgraced) means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

(مَذْحُورًا)

(rejected.) means, far away (from Allah's mercy), humiliated and put to shame.

(وَمَنۢ أَرَادَ الْآخِرَةَ)

(And whoever desires the Hereafter) wanting the Hereafter and its blessings and delights,

(وَسَعَىٰ لَهَا سَعْيَهَا)

(and strives for it, with the necessary effort due for it) seeking it in the right way, which is following the Messenger .

(وَهُوَ مُؤْمِنٌ)

(while he is a believer,) means, his heart has faith, i.e., he believes in the reward and punishment,

(فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا)

(then such are the ones whose striving shall be appreciated, (rewarded by Allah).)

(كَلَّا تُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا)

(20. 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.) (21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) Allah says:

(كَلَّا)

On each meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

(مِنْ عَطَاءِ رَبِّكَ)

(from the bounties of your Lord.) means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allah says:

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) meaning, no one can withhold or prevent them. Qatadah said,

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) "(It means) they can never decrease".

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the Bounties of your Lord can never be forbidden) Al-Hasan and others said, "(It means) they can never be prevented." Then Allah says:

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)

(See how We prefer one above another,) meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)

(and verily, the Hereafter will be greater in degrees and greater in preferment.) means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two Sahihis that the Prophet said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَايِرَ فِي أَفْقِ السَّمَاءِ»

(The people of the highest levels (of Paradise) will see the people of `Illyiin as if they are looking at distant stars on the horizon.) Allah says:

(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)

(and verily, the Hereafter will be greater in degrees and greater in preferment.)

(لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا)

(22. Set not up with Allah any other ilah (god), or you will sit down reprov'd, forsaken (in the Hellfire).)

Do not associate Anything in Worship with Allah

Addressing those who are responsible among this Ummah, Allah says, "Do not admit any partner into your worship of your Lord."

(فَتَقْعُدَ مَذْمُومًا)

(or you will sit down reprov'd,) meaning, because of associating others with Him.

(مَخْذُولًا)

(forsaken.) means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allah alone, with no partner or associate. Imam Ahmad reported that `Abdullah bin Mas`ud said: "The Messenger of Allah said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ،
وَمَنْ أَنْزَلَهَا بِاللَّهِ أُرْسِلَ اللَّهُ لَهُ بِالْغِنَى إِمَّا آجِلًا
وَأِمَّا غِنَى عَاجِلًا»

(Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allah for help, then Allah will grant him the means of independence sooner or later.) This was also recorded by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih Gharib".

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا)

(23. And your Lord has Qada)decreed(that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.")

The Command to Worship Allah Alone and to be Dutiful to One's Parents

Allah commands us to worship Him alone, with no partner or associate. The word Qada normally having the meaning of decree(here means "commanded". Mujahid said that

(وَقَضَىٰ)

(And He has Qada) means enjoined. This is also how Ubayy bin Ka`b, Ibn Mas`ud and Ad-Dahhak bin Muzahim recited the Ayah as:

«وَوَصَّىٰ رَبُّكَ آلَا تَعْبُدُوا إِلَّا إِيَّاهُ»

"And your Lord has Wassa)enjoined(that you worship none but Him." The idea of worshipping Allah is connected to the idea of honoring one's parents. Allah says:

(وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And that you be dutiful to your parents.) Here He commands good treatment of parents, as He says elsewhere:

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(give thanks to Me and to your parents. Unto Me is the final destination))31:14(

(إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌّ)

(If one of them or both of them attain old age in your life, say not to them a word of disrespect,) means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

(وَلَا تَنْهَرُهُمَا)

(and do not reprimand them) means, do not do anything horrible to them.

(وَلَا تَنْهَرُهُمَا)

(and do not reprimand them) `Ata' bin Rabah said that it meant, "Do not raise your hand against them." When Allah forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

(وَقُلْ لَهُمَا قَوْلًا كَرِيمًا)

(but address them in terms of honor.) meaning gently, kindly, politely, and with respect and appreciation.

(وَآخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ)

(And lower unto them the wing of submission and humility through mercy,) means, be humble towards them in your actions.

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.") means, say this when they grow old and when they die. Ibn `Abbas said: "But then Allah revealed:

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators. ..))9:13(There are many Hadiths which speak about honoring one's parents, such as the Hadith narrated through a number of chains of narration from Anas and others, which states that the Prophet climbed up on the Minbar, and then said, ((Amin, Amin, Amin.)) It was said, "O Messenger of Allah, why did you say Amin" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ
ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ
رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُعْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أُدْرِكَ وَالِدَيْهِ أَوْ
أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ:
آمِينَ»

(Jibril came to me and said, "O Muhammad, he is doomed who hears you mentioned and does not say Salla upon you." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who sees the month of Ramadan come and go, and he has not been forgiven." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Amin," so I said Amin.)

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

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

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

Another Hadith

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

«فَهَلْ لَكَ مِنْ أُمٍّ»

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

«فَالزَّمَهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا»

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

Another Hadith

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

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

يُوصِيكُم بِأُمَّهَاتِكُمْ إِنَّ اللَّهَ يُوَصِّيكُمْ بِالْأَقْرَبِ
فَالْأَقْرَبِ»

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

Another Hadith

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

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

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

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلأُوَّابِينَ غَفُوراً)

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

Omissions comitted against Parents are pardoned with Good Relations and Repentance

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

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ)

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

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

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

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

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

(إِنَّ إِلَيْنَا إِيَابَهُمْ)

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

«أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

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

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

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

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

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

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ»

تہا اور یفسو

«ثُمَّ الْأَقْرَبَ فَأَلْأَقْرَبَ»

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

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

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

(وَلَا تُبَدِّرْ تَبْدِيرًا)

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

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

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

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

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

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

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

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

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

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

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

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

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

(وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا)

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

(وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ)

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

(قُلْ لَهُمْ قَوْلًا مَّيْسُورًا)

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

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

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

Moderation in Spending

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

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ)

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

(وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ)

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

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

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

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

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

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

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

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

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

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

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

(إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

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

(إِنَّهُ كَانَ يَعْبَادِهِ خَيْرًا بَصِيرًا)

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

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

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

Prohibition of killing Children

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

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ)

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

(نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ)

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

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ)

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

(نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ)

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

(إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا)

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

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

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

(وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

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

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

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

(وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً)

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

(وَسَاءَ سَبِيلًا)

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

«اذْنُهُ»

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

«اجْلِسْ»

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

«أُحِبُّهُ لِأُمَّكَ»

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

«وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ»

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

«أَفْحَبُهُ لِابْنَتِكَ؟»

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

«وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ»

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

«أَفْتَحِبُّهُ لِأَخْتِكَ؟»

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

«وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ»

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

«أَفْتَحِبُّهُ لِعَمَّتِكَ؟»

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

«وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ»

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

«أَفْتَحِبُّهُ لِخَالَاتِكَ؟»

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

«وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ»

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

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَهُ»

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

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

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

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

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

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

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

«لِزَوَالِ الدُّنْيَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

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

(وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا)

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

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

(فَلَا يُسْرِفُ فِي الْقَتْلِ)

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

(إِنَّهُ كَانَ مَنْصُورًا)

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

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

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

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

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

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

(وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ)

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

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

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

(وَأَوْفُوا بِالْعَهْدِ)

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

(إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)

(Verily, the covenant will be questioned about.)

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ)

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

(وَزِنُوا بِالْقِسْطِ)

(and weigh with a balance) meaning scales,

(المُسْتَقِيمِ)

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

(ذَلِكَ خَيْرٌ)

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

(وَأَحْسَنُ تَأْوِيلًا)

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

(ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

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

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

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

Do not speak without Knowledge

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

(اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

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

«إِيَّاكُمْ وَالظَّنْفَانِ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

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

«بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا»

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

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

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

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

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

(كُلُّ أَوْلِيَاكَ)

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

(كَانَ عَنْهُ مَسْئُولًا)

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

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

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

Condemnation of strutting

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

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

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

(إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ)

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

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

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

Everything previously mentioned is Revelation and Wisdom

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

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

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

(مَذْحُورًا)

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

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

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

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

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

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ)

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

(وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا)

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

(إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)

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

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

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

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

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

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

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ)

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

(وَمَا يَزِيدُهُمْ)

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

(إِلَّا نُفُورًا)

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

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

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

(سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ)

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

(عُلُوًّا كَبِيرًا)

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

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

(44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)

Everything glorifies Allah

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

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

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

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

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

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

(وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ)

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

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

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

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

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

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِبْهُ»

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

(وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ)

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

(وَكَايِّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ)

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

(فَكَأَيِّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ)

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

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ)

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

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

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

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

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

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ)

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

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

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

The Veil over the Hearts of the Idolators

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

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

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

(حِجَابًا مَّسْتُورًا)

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

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

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

«إِنَّهَا لَنْ تَرَانِي»

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

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

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

(وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً)

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

(أَنْ يَفْقَهُوهُ)

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

(وَفِي آذَانِهِمْ وَقْرًا)

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

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ)

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

(وَلَوْأَ)

(they turn) means they turn away

(عَلَىٰ أَدْبَرِهِمْ نُفُورًا)

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

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

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

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ)

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

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

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

The Secret Counsel of Quraysh after hearing the Qur'an

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

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا)

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

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

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

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

Refutation of Those Who do not believe in Life after Death

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

(أَءِذَا كُنَّا عِظْمًا وَرَفْتًا)

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

(أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا)

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

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

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

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ)

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

(قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا)

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

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

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

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

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

(فَسَيَقُولُونَ مَنْ يُّعِيدُنَا)

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

(قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ)

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

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(فَسَيُغِضُّونَ إِلَيْكَ رُؤُوسَهُمْ)

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

(وَيَقُولُونَ مَتَى هُوَ)

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

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

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

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

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

(قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا)

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

(يَوْمَ يَدْعُوكُمْ)

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

(إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

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

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

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

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

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

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

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

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ)

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

(وَتَتَذَكَّرُونَ)

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

(إِنْ لَبِئْتُمْ)

(that you have stayed) in this earthly abode,

(إِلَّا قَلِيلًا)

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

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا
(

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

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

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

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

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

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

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

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

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

People should speak Good Words with Politeness

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

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

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

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

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

(رَبُّكُمْ أَعْلَمُ بِكُمْ)

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

(إِنْ يَشَاءُ يَرْحَمَكُمْ)

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

(أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ)

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

(عَلَيْهِمْ وَكَيْلًا)

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

(وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

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

The Preference of some Prophets above Others

(وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ)

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

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

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

«لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ»

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

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

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

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

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

(وَأَتَيْنَا دَاوُودَ زَبُورًا)

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

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

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

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

وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ
كَانَ مَحْذُورًا)

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

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

Allah says:

(قُلْ)

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

ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ)

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

فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ)

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

(وَلَا تَحْوِيلًا)

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

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ)

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

(أُولَئِكَ الَّذِينَ يَدْعُونَ)

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

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ)

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

(وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ)

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

(إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا)

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

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

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

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

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

(عَذَابًا شَدِيدًا)

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

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

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

(فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا)

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

(وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهَا)

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

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

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

The Reason why Allah did not send Signs or Miracles

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

«يَا رَبِّ اسْتَأْنِ بِهِمْ»

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

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

«لَا، بَلْ اسْتَأْنِ بِهِمْ»

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

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

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

«وَتَفْعَلُونَ؟»

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

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

(Rather the gates of repentance and mercy.)

(وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

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

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

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

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

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

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

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

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

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ)

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

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

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

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

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

(وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ)

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

(إِلَّا فِتْنَةً)

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

(وَنُخَوِّفُهُمْ)

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

(فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا)

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

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

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

The Story of Adam and Iblis

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

(قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا)

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

(أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

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

(قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ)

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

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

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

(اذْهَبْ)

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

(قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ - إِلَىٰ يَوْمِ الْوَقْتِ
الْمَعْلُومِ)

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

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ)

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

(جَزَاءً مَوْفُورًا)

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

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

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

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

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

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

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

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوَزُّؤُهُمْ أَرْأَى)

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

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

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

(وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

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

(وَالْأَوْلَادِ)

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

(وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

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

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

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

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

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

(وَعِدُّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا)

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

(إِنَّ اللَّهَ وَعَدَّكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَقْتُمْ)

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

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ)

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

(وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

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

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

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

Ships are a Sign of the Mercy of Allah

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

(إِنَّهُ كَانَ بِكُمْ رَحِيمًا)

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

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

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

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

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

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

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

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

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

(وَكَانَ الْإِنْسَانُ كَفُورًا)

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

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

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

Does not the Punishment of Allah come on Land too

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

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

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

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ)

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

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

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

(ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا)

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

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

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

Perhaps He will send You back to the Sea

Allah says,

(أَمْ أَمِنْتُمْ)

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

(أَنْ يُعِيدَكُمْ)

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

(فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ)

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

(فَيُغْرِقْكُمْ بِمَا كَفَرْتُمْ)

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

(ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا)

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

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

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

The Honor and noble Nature of Man

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

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ)

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

(وَحَمَلْنَاهُمْ فِي الْبَرِّ)

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

(وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

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

(وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا)

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

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

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

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

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

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

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

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

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

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ)

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

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

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

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

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

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

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

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ
أَقْرَبُ
كِتَابِيَةَ)

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

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ)

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

(وَلَا يُظْلَمُونَ فَتِيلًا)

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

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

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

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

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

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

(وَمَنْ كَانَ فِي هَذِهِ أَعْمَى)

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

(أَعْمَى)

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

(فَهُوَ فِي الْأُخْرَةِ أَعْمَى)

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

(وَأَضَلُّ سَبِيلًا)

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

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

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

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

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

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

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

The Reason why these Ayat were revealed

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

(سُنَّةٌ مِّن قَدْ أَرْسَلْنَا)

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

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

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

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

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

The Command to offer the Prayers at their appointed Times

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

(أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ)

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

(لِدُكُ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ)

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

(وَقْرَاءَانَ الْفَجْرِ)

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

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

(إِنَّ قْرَاءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

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

(وَقْرَاءَانَ الْفَجْرِ إِنَّ قْرَاءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

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

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

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

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

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

(وَقُرْءَانَ الْفَجْرِ إِنْ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

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

(وَقُرْءَانَ الْفَجْرِ إِنْ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

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

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

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

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

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

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

The Command to pray Tahajjud

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ)

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

«صَلَاةُ اللَّيْلِ»

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

(نَافِلَةٌ لَّكَ)

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

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

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

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

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

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا)

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

«أَنَا لَهَا أَنَا لَهَا»

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

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

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

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

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

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

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا)

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

The Hadith of Abu Hurayrah

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

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

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

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

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

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

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

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

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

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

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

The Command to emigrate

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

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

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

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ
مُخْرَجَ صِدْقٍ

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

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ

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

وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ

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

وَاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

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

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ

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

وَ اَنْزَلْنَا الْحَدِيْدَ

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

A Threat to the Disbelievers of the Quraysh

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ

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

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ)

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

(جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)

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

(جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ)

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

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

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

The Qur'an is a Cure and a Mercy

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

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

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

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

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

وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

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

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

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

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

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

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

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

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

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

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

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

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

(كَانَ يَئُوسًا)

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

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

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

(قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ)

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

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

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

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

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

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

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

The Ruh (spirit)

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

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي)

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

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

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

(وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا)

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

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

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

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

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

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

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

«جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ»

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

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

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

The Ruh and the Nafs

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

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

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

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

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

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

(وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ)

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

Challenging by the Qur'an

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

(وَلَقَدْ صَرَّفْنَا لِلنَّاسِ)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

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

The Reason why the Idolators' Demands were refused

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

«بَلْ تَقْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

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

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

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

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

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

(حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا)

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

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

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

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

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

(أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ)

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

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

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

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ)

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

(أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ)

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

(أَوْ تَرْقَى فِي السَّمَاءِ)

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

(وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ نُنزِلَ عَلَيْكَ كِتَابًا نَّقْرَأُهُ)

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

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

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

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

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

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

(وَمَا مَنَعَ النَّاسَ)

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

(أَنْ يُؤْمِنُوا)

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

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

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

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

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

(أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ)

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

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

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

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

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

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ)

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

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

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

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ)

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

(لَنزَلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

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

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

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

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

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

(إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

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

(وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وَجُوهِهِمْ عُمِيًّا وِبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

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

Guidance and Misguidance are in the Hands of Allah

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

(وَمَنْ يُضَلِّلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ)

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

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

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

The Punishment of the People of Misguidance

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ)

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

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

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

(عُمِيًّا)

(blind) means, unable to see.

(وَبُكْمًا)

(dumb) means, unable to speak.

(وَصُمًّا)

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

(مَأْوَاهُمْ)

(their abode) means, their destination.

(جَهَنَّمَ كُلَّمَا خَبَتْ)

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

(زِدْنَاهُمْ سَعِيرًا)

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

(فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا)

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

(ذَلِكَ جَزَاءُ لَهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَعْدَا
كُنَّا عِظَامًا وَرُقَاتًا أَعْنَاءًا لِمَبْعُوثُونَنَا خَلْقًا جَدِيدًا)

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

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

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

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

(بَايْتِنَا)

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

(وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفْتًا)

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

(أَعْيَانًا لِمَبْعُوثُونَ خَلْقًا جَدِيدًا)

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

(الْخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ)

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

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

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

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

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

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

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

(وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ)

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

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ)

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

(فَأَبَى الظَّالِمُونَ)

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

(إِلَّا كُفُورًا)

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

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

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

Holding back is Part of Man's Nature

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

(وَكَانَ الْإِنْسَانُ قَتُورًا)

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

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

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

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

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

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

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

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

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

The Nine Signs of Musa

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

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

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

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

(إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا)

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

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

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

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

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

(لَقَدْ عَلِمْتَمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَائِرٍ)

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

(وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنَ مُتَّبِعًا)

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

(مَتَّبُورًا)

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

The Destruction of Fir`awn and His People

(فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ)

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

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

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

(وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا)

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

(كَذَلِكَ وَأَوْرَثْنَاهَا بِنِي إِسْرَائِيلَ)

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

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعَدُ الْأُخْرَىٰ جِئْنَا بِكُمْ لَفِيفًا)

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

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

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

The Revelation of the Qur'an in Stages

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

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

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

(وَبِالْحَقِّ نَزَلَ)

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

(وَمَا أَرْسَلْنَاكَ)

(And We have sent you) O Muhammad

(إِلَّا مُبَشِّرًا وَنَذِيرًا)

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

(وَقَرَأْنَا فَرَقَنَاهُ)

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

(لِتَقْرَأَهُ عَلَى النَّاسِ)

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

(عَلَى مَكْتٍ)

(at intervals.) meaning slowly.

(وَنَزَّلْنَاهُ تَنْزِيلًا)

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

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

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

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

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

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

Allah says to His Prophet Muhammad :

(قُلْ)

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

(ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا)

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

(إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ)

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

(إِذَا يُتْلَى عَلَيْهِمْ)

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

(يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا)

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

(سُبْحَانَ رَبِّنَا)

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

(سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا)

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

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ)

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

(وَيَزِيدُهُمْ حُشُوعًا)

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

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ)

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

(وَيَخِرُّونَ)

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

(قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْا
فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرُ بِصَلٰتِكَ وَلَا
تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا - وَقُلِ الْحَمْدُ
لِلّٰهِ الَّذِى لَمْ يَخْذْ وِلْدًا وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِى
الْمُلْكِ وَلَمْ يَكُنْ لَهٗ وٰلِیُّ مِّنَ الدُّلِّ وَكَبْرُهٗ تَكْبِيْرًا)

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

To Allah belong the Most Beautiful Names

Allah says:

(قُلْ)

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

ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءَ الْحُسْنَى

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

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

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

لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ

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

The Command to recite neither loudly nor softly

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

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

(وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا)

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

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

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

(وَلَا تُخَافِتْ بِهَا)

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

(وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا)

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

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

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

(وَلَا تُخَافِتْ بِهَا)

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

(وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا)

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

Declaration of Tawhid

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا)

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

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

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

(وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّلِّ)

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

(وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّلِّ)

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

(وَكَبِّرْهُ تَكْبِيرًا)

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

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا)

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

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

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

The Tafsir of Surat Al-Kahf

(Chapter - 18)

Which was revealed in Makkah

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

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

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

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

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

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

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ»

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

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

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

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

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

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

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

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

(وَلَمْ يَجْعَلْ لَهُ عِوَجًا)

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

(قَيِّمًا)

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

(لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ)

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

(مِّن لَّدُنْهُ)

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

(وَيُبَشِّرُ الْمُؤْمِنِينَ)

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

(أَنَّ لَهُمْ أَجْرًا حَسَنًا)

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

(مَّاكُتِبِينَ فِيهِ)

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

(أَبَدًا)

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

(وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا)

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

(مَا لَهُمْ بِهِ مِنْ عِلْمٍ)

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

(وَلَا لِآبَائِهِمْ)

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

(كَبُرَتْ كَلِمَةً)

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

(كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ)

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

(إِنْ يَقُولُونَ إِلَّا كَذِبًا)

(They utter nothing but a lie.)

Reason why this Surah was revealed

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

«أَخْبِرْكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْهُ»

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

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ)

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

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

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

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

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

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

(وَلَا تَحْزَنْ عَلَيْهِمْ)

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

(لَعَلَّكَ بَخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ)

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

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

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

(أَسَفًا)

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

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

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

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

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

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

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا)

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

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

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

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

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

(أَمْ حَسِبْتَ)

(Do you think) -- O Muhammad --

(أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا)

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

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

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

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

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

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

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

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

(رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً)

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

(وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا)

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

«وَمَا قُضِيَتْ لَنَا مِنْ قِضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا»

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

(فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا)

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

(ثُمَّ بَعَثْنَاهُمْ)

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

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ

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

(أَحْصَى لِمَا لَبِثُوا أَمَدًا)

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

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

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

Their Belief in Allah and their Retreat from their People

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

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

(وَزَدْنَهُمْ هُدًى)

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

(وَزَدْنَهُمْ هُدًى)

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

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ)

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

(فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ)

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

(لِيَزِدَّادُوا إِيمَانًا مَعَ إِيمَانِهِمْ)

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

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

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

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

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

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

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

(لَقَدْ قُلْنَا إِذَا شَطَطْنَا)

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

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

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

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا)

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

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

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

(وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ)

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

(فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّن رَّحْمَتِهِ)

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

(وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَقًا)

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

«يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا؟»

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

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

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

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

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

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

(ذَاتَ الْيَمِينِ)

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

(تَزَاوَرُ)

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

(وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ)

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

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

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

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

(وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ)

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

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

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

(ذَلِكَ مِنْ آيَاتِ اللَّهِ)

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

(ذَلِكَ مِنْ آيَاتِ اللَّهِ)

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

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ)

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

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

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

Their Sleep in the Cave

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

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ)

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

(وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ)

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

(وَكَالْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ)

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

(إِنهَا عَلَيْهِمْ مُّوَصَدَةٌ)

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

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

(لو اطلعت عليهم لوليت منهم فرارًا ولملت منهم رعبًا)

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

(وكذلك بعثهم ليتساءلوا بينهم قال قائل منهم كم لبيتم قالوا لبينا يومًا أو بعض يوم قالوا ربكم أعلم بما لبيتم فابعثوا أحدكم بورقكم هذه إلى المدينة فلينظر أيها أزكى طعامًا فليأتكم برزق منه وليتلطف ولا يشعرن بكم أحدًا - إثم إن يظهروا عليكم يرجموكم أو يعيدوكم في ملتهم ولن تفلحوا إذا أبدًا)

(19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azka food, and bring some of that to you. And let him be careful and let no man know of you." (20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful.")

(كم لبيتم)

(How long have you stayed (here)) meaning, `how long have you slept`

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

(They said: "We have stayed a day or part of a day.") because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ

("...or a part of a day." They said: "Your Lord knows best how long you have stayed..." meaning, `Allah knows best about your situation.' It seems that they were not sure about how long they had slept, and Allah knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ

(So send one of you with this silver coin of yours) They had brought with them some Dirhams (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

(So send one of you with this silver coin of yours to the town,) meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

(and let him find out which is the Azka food.) Azka means "purest", as Allah says elsewhere,

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ
مَنْ أَحَدٌ أَبَدًا

(And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure)Zaka(from sins))24:21(and

قَدْ أَفْلَحَ مَنْ تَزَكَّى

(Indeed whosoever purifies himself)Tazakka(shall achieve success.))87:14(From the same root also comes the word Zakah, which makes one's wealth good and purifies it.

(وَلْيَتَلَطَّفْ)

(And let him be careful) meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

(وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ
يَرْجُمُوكُمْ)

(and let no man know of you. For, if they come to know of you, they will stone you) means, 'if they find out where you are,'

(يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ)

(they will stone you or turn you back to their religion;) They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

(وَلَنْ نُفْلِحُوا إِذَا أَبَدًا)

(and in that case you will never be successful.)

(وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ
أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ
قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ
مَسْجِدًا)

(21. And thus We made their case known, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them.")

How the People of the City came to know about Them; building a Memorial over the Cave

(وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ)

(And thus We made their case known,) means, 'We caused the people to find them.'

(لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا)

(that they might know that the promise of Allah is true, and that there can be no doubt about the Hour.) Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. `Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allah resurrected the people of the Cave as a sign and proof of resurrection." They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqus. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allah, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure Who was he He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they -- the king and the people of the city -- went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allah caused them to die. And Allah knows best. A

(وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ)

(And thus We made their case known,) meaning, 'just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ
فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ)

(that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case,) meaning, about Resurrection. Some believed in it and some denied it, so Allah made their discovery of the people of the cave evidence either in their favor or against them.

فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ)

(they said: "Construct a building over them; their Lord knows best about them,") meaning, seal the door of their cave over them, and leave them as they are.

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ
مَسْجِدًا)

(those who won their point said: "We verily, shall build a place of worship over them.") Those who said this were the people of power and influence, but were they good people or not There is some debate on this point, because the Prophet said:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ
أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ»

(Allah has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship) Warning against what they did. We have reported about the Commander of the faithful `Umar bin Al-Khattab that when he found the grave of Danyal (Daniel) in Iraq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.

(سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ
وَتَأْمِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ

إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
تَسْتَقْتِ فِيهِمْ مِنْهُمْ أَحَدًا)

(22. They say they were three, the dog being the fourth among them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).)

Their Number

Allah tells us that people disputed over the number of the people of the Cave. The Ayah mentions three views, proving that there was no fourth suggestion. Allah indicates that the first two opinions are invalid, by saying,

(رَجْمًا بِالْغَيْبِ)

(guessing at the unseen), meaning that they spoke without knowledge, like a person who aims at an unknown target -- he is hardly likely to hit it, and if he does, it was not on purpose. Then Allah mentions the third opinion, and does not comment on it, or He affirms it by saying,

(وَتَأْمِنُهُمْ كَلْبُهُمْ)

(and the dog being the eighth.) indicating that this is correct and this is what happened.

(قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ)

(Say: "My Lord knows best their number...") indicating that the best thing to do in matters like this is to refer knowledge to Allah, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

(مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ)

(none knows them but a few.) of mankind. Qatadah said that Ibn `Abbas said: "I am one of the few mentioned in this Ayah; they were seven. " Ibn Jurayj also narrated that `Ata' Al-Khurasani narrated from him, "I am one of those referred to in this Ayah," and he would say: "Their number was seven." Ibn Jarir recorded that Ibn `Abbas said:

(مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ)

(none knows them but a few.) "I am one of the few, and they were seven." The chains of these reports narrated from Ibn `Abbas, which say that they were seven, are Sahih, and this is in accordance with what we have stated above.

(فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا)

(So debate not except with the clear proof.) meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

(وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا)

(And consult not any of them (about the people of the Cave).) meaning, `They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allah has sent you, O Muhammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

(وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا - إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا)

(23. And never say of anything, "I shall do such and such thing tomorrow.") (24. Except (with the saying), "If Allah wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this.")

Saying "If Allah wills" when determining to do Something in the Future

Here Allah, may He be glorified, shows His Messenger the correct etiquette when determining to do something in the future; this should always be referred to the will of Allah, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said:

«قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأُطَوِّقَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً وَفِي رِوَايَةٍ: تِسْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةَ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ

مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ وَفِي
 رَوَايَةٍ قَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ،
 فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً نِصْفَ
 إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ،
 وَكَانَ دَرَكًا لِحَاجَتِهِ»

رواية وفي:

«وَلَقَاتِلُوا فِي سَبِيلِ اللَّهِ فُرُسَانًا أَجْمَعُونَ»

(Sulayman bin Dawud (peace be upon them both) said: "Tonight I will go around to seventy women)according to some reports, it was ninety or one hundred women(so that each one of them will give birth to a son who will fight for the sake of Allah." It was said to him,)according to one report, the angel said to him("Say: ` If Allah wills", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.) The Messenger of Allah said, (By the One in Whose hand is my soul, had he said, "If Allah wills," he would not have broken his oath, and that would have helped him to attain what he wanted.) According to another report, (They would all have fought as horsemen in the cause of Allah.) At the beginning of this Surah we discussed the reason why this Ayah was revealed: when the Prophet was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days. Since we discussed this at length at the beginning of the Surah, there is no need to repeat it here.

(وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ)

(And remember your Lord when you forget) It was said that this means, if you forget to say "If Allah wills", then say it when you remember. This was the view of Abu Al-`Aliyah and Al-Hasan Al-Basri. Hushaym reported from Al-A` mash from Mujahid that concerning a man who swears an oath, Ibn ` Abbas said "He may say ` If Allah wills' even if it is a year later." Ibn ` Abbas used to interpret this Ayah:

(وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ)

(And remember your Lord when you forget) in this way. Al-A` mash was asked, "Did you hear this from Mujahid" He said, "Layth bin Abi Salim told it to me." The meaning of Ibn ` Abbas' view, that a person may say "If Allah wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If

Allah wills", even if that is after breaking his oath. This was also the view of Ibn Jarir, but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarir said is correct, and it is more appropriate to understand the words of Ibn Abbas in this way. And Allah knows best.

(وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ)

(And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah wills!" And remember your Lord when you forget) At-Tabarani recorded that Ibn `Abbas said that this meant saying, "If Allah wills."

(وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا)

(and say: "It may be that my Lord guides me to a nearer way of truth than this.") meaning, `if you (O Prophet) are asked about something you know nothing about, ask Allah about it, and turn to Him so that He may guide you to what is right.' And Allah knows best.

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ وَازْدَادُوا تِسْعًا - قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا)

(25. And they stayed in their cave three hundred years, adding nine.) (26. Say: "Allah knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.)

The Length of their Stay in the Cave

Here Allah tells His Messenger the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allah says, `adding nine.'

(قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا)

(Say: "Allah knows best how long they stayed...") ` If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allah about it, then do not say anything. Rather say something like this:

(اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.)" meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of Tafsir, such as Mujahid and others among the earlier and later generations.

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ)

(And they stayed in their cave three hundred years.) Qatadah said, this was the view of the People of the Book, and Allah refuted it by saying:

(قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا)

(Say: "Allah knows best how long they stayed...") meaning, that Allah knows better than what the people say. This was also the view of Mutarraf bin `Abdullah. However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allah was merely narrating what they had said, He would not have said,

(وَازْدَادُوا تِسْعًا)

(adding nine.) The apparent meaning of the Ayah is that Allah is stating the facts, not narrating what was said. This is the view of Ibn Jarir (may Allah have mercy on him). And Allah knows best.

(أَبْصِرْ بِهِ وَأَسْمِعْ)

(How clearly He sees, and hears (everything)!) He sees them and hears them. Ibn Jarir said, "The language used is an eloquent expression of praise." The phrase may be understood to mean, how much Allah sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatadah commented on this Ayah:

(أَبْصِرْ بِهِ وَأَسْمِعْ)

(How clearly He sees, and hears (everything)!) "No one hears or sees more than Allah."

(مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا)

(They have no protector other than Him, and He makes none to share in His decision and His rule.) meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

(وَأْتِلْ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ
لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا - وَاصْبِرْ
نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا)

(27. And recite what has been revealed to you (O Muhammad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.) (28. And keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.)

The Command to recite the Qur'an and to patiently keep Company with the Believers

Commanding His Messenger to recite His Holy Book and convey it to mankind, Allah says,

(لَا مُبَدِّلَ لِكَلِمَتِهِ)

(None can change His Words,) meaning, no one can alter them, distort them or misinterpret them.

(وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا)

(and none will you find as a refuge other than Him.) It was reported that Mujahid said, "A shelter," and that Qatadah said, "A helper or supporter." Ibn Jarir said: "Allah is saying, `if you O Muhammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allah.'" As Allah says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ

(O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.))5:67(

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى
مَعَادٍ

(Verily, He Who has given you the Qur'an, will surely bring you back to the place of return.)
)28:85(meaning, `He will call you to account for the duty of conveying the Message which He entrusted you with. '

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالعَشِيِّ يُرِيدُونَ وَجْهَهُ

(And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;) meaning, sit with those who remember Allah, who say "La Ilaha Illallah", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allah, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet to sit with them on his own, and not to bring his weak Companions with him, such as Bilal, `Ammar, Suhayb, Khabbab and Ibn Mas`ud. They wanted him to sit with them on his own, but Allah forbade him from doing that, and said,

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

(And turn not away those who invoke their Lord, morning and afternoon.) Allah commanded him to patiently content himself with sitting with those people (the weak believers), and said:

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَشِيِّ)

(And keep yourself patiently with those who call on their Lord morning and afternoon...) Imam Muslim recorded in his Sahih that Sa`d bin Abi Waqqas who said: "There was a group of six of us with the Prophet . The idolators said, `Tell these people to leave so they will not offend us.' There was myself, Ibn Mas`ud, a man from Hudayl, Bilal and two other men whose names I have forgotten. Allah's Messenger thought to himself about whatever Allah willed he should think about, then Allah revealed:

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ)

(And turn not away those who invoke their Lord, morning and afternoon.) Only Muslim reported this; excluding Al-Bukhari.

(وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا)

(and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;) Ibn `Abbas said, `(this means) do not favor others over them, meaning do not seek the people of nobility and wealth instead of them.'

(وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا)

(and obey not him whose heart We have made heedless of Our remembrance) means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

(وَكَانَ أَمْرُهُ فُرُطًا)

(and whose affair (deeds) has been lost.) means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allah says elsewhere:

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ
وَأَبْقَىٰ)

(And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.))20:131(

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ
سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا)

(29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!)

The Truth is from Allah, and the Punishment of Those Who do not believe in it

Allah says to His Messenger Muhammad : "Say to the people, `What I have brought to you from your Lord is the truth, in which there is no confusion or doubt."

(فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ)

(Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.) This is a type of threat and stern warning, after which Allah says,

(إِنَّا أَعْتَدْنَا)

(Verily, We have prepared), meaning made ready,

(لِلظَّالِمِينَ)

(for the wrongdoers,) meaning those who disbelieve in Allah, His Messenger and His Book,

(نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا)

(a Fire whose walls will be surrounding them.) Ibn Jurayj said that Ibn `Abbas said,

(أَحَاطَ بِهِمْ سُرَادِقُهَا)

(a Fire whose walls will be surrounding them.) "A wall of fire."

(وَإِنْ يَسْتَعْجِلُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي
الْوُجُوهُ)

(And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.) Ibn `Abbas said; "Al-Muhl is thick water which is similar to the sediment in oil." Mujahid said, "It is like blood and pus." `Ikrimah said, "It is the thing that is heated to the ultimate temperature." Others said: "It is everything that is melted." Qatadah said, "Ibn Mas'ud melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like Al-Muhl." Ad-Dahhak said: "The water of Hell is black, and it itself is black and its people are black." There is nothing contradictory in these comments, for Al-Muhl includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allah said,

(يَشْوِي الْوُجُوهُ)

(it will scald their faces.) meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it. Sa`id bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of Zaqqum from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like Al-Muhl, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked." After describing this drink in these horrifying qualities, Allah says:

(يُسِّ الشَّرَابُ)

(Terrible is the drink,) meaning, how awful this drink is. Similarly, He says in another Ayah:

(وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

(and be given to drink boiling water so that it cuts up their bowels.) 47:15

(نُسْقَى مِنْ عَيْنٍ آَنِيةٍ)

(They will be given to drink from a boiling spring.) 88:5

(وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it (Hell) and the fierce boiling water.) 55:44

(وَسَاءَتْ مُرْتَفَقًا)

(and an evil Murtafaq!) means, how evil a place is the Fire to dwell and rest and gather. As Allah says elsewhere:

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it (Hell) is as an abode and as a place to rest in.) 25:66

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا
نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا - أَوْلِيكَ لَهُمْ جَنَّاتُ
عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا)

(30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.) (31. These! For them will be Jannatu `Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Ara'ik. How good is the reward, and what an excellent Murtafaq!)

The Reward of those Who believe and do Righteous Deeds

When Allah mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allah and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have Jannatu `Adn. `Adn means lasting.

(تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ)

(wherein rivers flow beneath them,) means, from beneath its rooms and dwellings. Fir`awn said:

(وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي)

(and these rivers flowing beneath me...))43:51(

(يُحَلَّوْنَ)

(they will be adorned) means, with jewelry.

(فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ)

(with bracelets of gold,) Allah says elsewhere:

(وَلَوْوُأُ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and pearls and their garments therein will be of silk))22:23(. This is explained in more detail here, where Allah says:

(وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ)

(and they will wear green garments of Sundus and Istabraq.) Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ)

(They will be Muttaki'in therein on Ara'ik.) The word Muttaki'in implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a Sahih Hadith, the Prophet said:

«أَمَّا أَنَا فَلَا أَكُلُ مُتَّكِنًا»

(As for me, I do not eat sitting with legs crossed (Muttaki'an)). Ara'ik is the plural of Arikah, which is a bed under a canopy. And Allah knows best.

(نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا)

(How good is the reward, and what an excellent place of rest (Murtafaq!) means, how blessed is Paradise as a reward for their good deeds. And what an excellent Murtafaq means, and how good a place to dwell and rest and stay. Previously, Allah had said of Hell,

(بئسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا)

(Terrible is the drink, and an evil place of rest (Murtafaq)!) 18:29(. In a similar way, He contrasts the two (Paradise and Hell) in Surat Al-Furqan, where He says:

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it (Hell) is as an abode, and as a place to rest in.) 25:66(. Then He mentions the qualities of the believers, then says:

(أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا - خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا)

(Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in.) 25:75-76(

(وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا - كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا - وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفْرًا - وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا - وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُئِدْتُ إِلَى رَبِّي لَأُجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا)

(32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).) (33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of both.) (34. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage.") (35. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish.") (36. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him.")

The Example of the Rich Idolators and the Poor Muslims

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allah then gives a parable for them of two men, one of whom Allah gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allah says:

(كَلِمَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا)

(Each of those two gardens brought forth its produce,) meaning, produced its fruits,

(وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا)

(and failed not in the least therein,) meaning, nothing at all was diminishing.

(وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا)

(and We caused a river to gush forth in the midst of both.) means, rivers were flowing through them here and there.

(وَكَانَ لَهُ ثَمْرٌ)

(And he had Thamar,) It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, Thumr, which is the plural of Thamrah (fruit) just as Khushb is the plural of Khashab (wood). Others recite it as Thamar.

(فَقَالَ)

(and he said) the owner of the two gardens

(لصاحبه وهو يحاوره)

(to his companion in the course of discussion) means, while he was disputing with him and boasting to him and showing off,

(أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا)

(I am greater than you in wealth and have a mightier entourage.) meaning, 'I have more servants, attendants and children.' Qatadah said, "This, by Allah, is the wish of the immoral to have a lot of wealth and a large entourage. R

(وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ)

(And he went into his garden having been unjust to himself.) meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

(قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا)

(He said: "I do not think this will ever perish.") Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allah, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

(وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً)

("And I do not think the Hour will ever come...") meaning, will ever happen

(وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا)

(and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.) meaning, 'if there is a Hereafter and a return to Allah, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allah says elsewhere:

(وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ)

(But if I am brought back to my Lord, surely there will be for me the best with Him.))41:50(

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا
وَوَلَدًا)

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children)if I will be alive again.")19:77(He took it for granted that Allah would give him this, without any sound evidence for that. The reason why this Ayah was revealed was because of Al-` As bin Wa'il, as we will explain in the appropriate place, if Allah wills. In Allah we put our trust.

(قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَوِّرُهُ أَكْفَرْتَا بِالَّذِي
خَلَقَكَ مِن نُّرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّآكَ رَجُلًا -
لَكِنَّهُ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا - وَلَوْلَا
إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِن تَرَنَّا أَنَا أَقْلٌ مِّنكَ مَالًا وَوَلَدًا - فَعَسَى رَبِّي أَن
يُؤْتِيَنِي خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن
السَّمَآءِ فَيُصْبِحُ صَعِيدًا زَلَقًا - أَوْ يُصْبِحَ مَأْوَهَا
غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا)

(37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah, then fashioned you into a man") (38. "But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.") (39. "It was better for you to say, when you entered your garden: `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children,") (40. "It may be that my Lord will give me something better than your garden, and will send on it Husban from the sky, then it will be as a barren slippery earth.") (41. "Or the water thereof becomes Ghawran so that you will never be able to seek it.")

The Response of the Poor Believer

Allah tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived.

(أَكْفَرْتَا بِالَّذِي خَلَقَكَ مِن نُّرَابٍ)

(Do you disbelieve in Him Who created you out of dust...) This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust -- that is, referring to Adam -- then made his offspring from despised liquid, as Allah says:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life) 2:28(meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

(لَكِنَّهُ هُوَ اللَّهُ رَبِّي)

(But as for my part, (I believe) that He is Allah, my Lord,) meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allah,'

(وَلَا أُشْرِكُ بِرَبِّي أَحَدًا)

(and none shall I associate as partner with my Lord.) meaning, He is Allah, the One Who is to be worshipped Alone, with no partner or associate. Then he said:

(وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنْ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا)

(It was better for you to say, when you entered your garden, 'That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children.) Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others Why did you not say 'That which Allah wills! There is no power but with Allah!'" One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allah wills! There is no power but with Allah!'" This is based on this Ayah. It was reported in the Sahih from Abu Musa that the Messenger of Allah said:

«أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(Shall I not tell you about some of the treasure of Paradise La hawla wa la quwwata illa billah (There is no power or might but with Allah).)

(فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ)

(It may be that my Lord will give me something better than your garden,) in the Hereafter

(وَيُرْسِلَ عَلَيْهَا)

(and will send on it) on your garden in this world, which you think will never come to an end or cease to be,

(حُسْبَانًا مِّنَ السَّمَاءِ)

(Husban from the sky,) Ibn ` Abbas, Ad-Dahhak and Qatadah said -- and Malik narrated that Az-Zuhri said -- a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

(فَتُصْبِحُ صَعِيدًا زَلَقًا)

(then it will be as a barren slippery earth.) meaning, smooth mud in which one cannot get a foothold. Ibn ` Abbas said, "Like land without vegetation, where nothing grows."

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا)

(Or the water thereof becomes Ghawran) means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Gha'ir is to go lower. as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ
بِمَاءٍ مَّعِينٍ)

(Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water") 67: 30(meaning, water that flows in all directions. And here Allah says:

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا)

(Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.) Ghawr is from the same root as Gha'ir and has a similar meaning, but is more intensive.

(وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ
فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ
أَشْرِكْ بِرَبِّي أَحَدًا - وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا - هُنَالِكَ الْوَلِيَّةُ
لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا)

(42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!") (43. And he had no group of men to help him against Allah, nor could he defend (or save) himself.) (44. There (on the Day of Resurrection), Al-Walayah will be for Allah (Alone), the True God. He (Allah) is the best for reward and the best for the final end.)

The Evil Results of Kufr

Allah says:

(وَأَحِيطَ بِثَمَرِهِ)

(So his fruits were encircled), meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allah, may He be glorified.

(فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا)

(And he began Yuqallibu his hands over what he had spent upon it,) Qatadah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

(وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا وَلَمْ تَكُن لَّهُ
فِتْنَةً)

(and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men) meaning a clan or children, as he had vainly boasted,

(يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا هُنَالِكَ
الْوَلِيَّةُ لِلَّهِ الْحَقُّ)

(to help him against Allah, nor could he defend himself. There, Al-Walayah will be for Allah, the True God.) Here there are differences in recitation. Some of the reciters pause at the word there,

(وَمَا كَانَ مُنْتَصِرًا هُنَالِكَ)

(nor could he defend himself there.), i.e., at that time, when Allah sends the punishment upon him, there will be no one to save him. Then they start the next phrase with Al-Walayah;

(الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(Al-Walayah will be for Allah, the True God.) Some of them pause at the phrase

(وَمَا كَانَ مُنْتَصِرًا)

(nor could he defend himself) and start the next phrase;

(هُنَالِكَ الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(There, Al-Walayah will be for Allah, the True God.) There is a further difference in the recitation of the word Al-Walayah. Some read it as Al-Walayah, which gives the meaning that all allegiance will be to Allah, i.e., on that Day everyone, believer or disbeliever, will return to Allah, for allegiance and submission to Him when the punishment comes to pass. This is like the Ayah:

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ)

(So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners.") 40:84(and Allah says concerning the Fir`awn;

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَالنَّ وَقَدْ عَصَيْتَ
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ)

(Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you

refused to believe before and you were one of the mischief-makers.))10:90-91(Some others read it as Al-Wilayah, meaning that on that Day the rule will belong to Allah, the True God. Some read Haqqu (True) referring to Al-Wilayah, as in the Ayah;

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا)

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers))25:26(. Others it read Haqqi referring to Allah, may He be glorified, as in the Ayah:

(ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(Then they are returned to Allah, their True Protector.))6:62(So Allah says:

(هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا)

(He (Allah) is the best to reward and the best for the final end.) for deeds that were done for the sake of Allah, their reward is good and their consequences are all good.

(وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَآخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
مُقْتَدِرًا - الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
أَمَلًا)

(45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.)

The Parable of the Worldly Life

Allah says:

(وَاضْرِبْ لَهُم)

(And mention) O Muhammad, to the people,

(مَثَلُ الْحَيَاةِ الدُّنْيَا)

(the parable of the worldly life), its transient nature and how it will eventually cease and come to an end.

(كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ)

(it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,) It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

(فَأَصْبَحَ هَشِيمًا)

(it becomes dry and broken pieces,) withered up,

(تَدْرُوهُ الرِّيَّاحُ)

(which the winds scatter.) tossing them about right and left.

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And Allah is able to do everything) He has the power to do this and that. In the Qur'an Allah often gives parables like this of the life of this world, as He says in Surah Yunus,

(إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ)

(The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat. ..) 10:24(and in Surat Az-Zumar:

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ)

(See you not that Allah sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.) 39:21(and in Surat Al-Hadid:

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...) 57:20(and in the Sahih Hadith:

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

(This world is sweet and green.)

Between Wealth and Good Deeds

(الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا)

(Wealth and children are the adornment of the life of this world.) This is like the Ayah:

(زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ)

(Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...) 3:14(Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ
عَظِيمٌ

(Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).) 64:15(turning towards Allah and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allah says:

وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
وَخَيْرٌ أَمَلًا

(But the good righteous deeds that last, are better with your Lord for reward and better for hope.) Ibn `Abbas, Sa`id bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers. `Ata` bin Abi Rabah and Sa`id bin Jubayr narrated from Ibn `Abbas, "The good righteous deeds that last are `Subhan Allah (glory be to Allah)', `Al-Hamdu Lillah (praise be to Allah)', `La ilaha illallah (there is none worthy of worship except Allah)', and `Allahu Akbar (Allah is Most Great)."' The Commander of the faithful, `Uthman bin `Affan was questioned, "Which are the good righteous deeds that last" He replied, "They are: `La ilaha illallah, Subhan Allah, Al-Hamdu Lillah, Allahu Akbar and La hawla wa la quwwata illa billah hil-`Aliyil-`Azim (there is no strength and no power except with Allah the Exalted, the Almighty)."' This was recorded by Imam Ahmad. Imam Ahmad also recorded from a freed slave of the Messenger of Allah that he said:

«بَخٍ بَخٍ لِحَمْسٍ مَا أَثْقَلُنَّ فِي الْمِيزَانِ: لَا إِلَهَ إِلَّا
اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْوَالِدُ
الصَّالِحُ يُتَوَقَّى فَيَحْتَسِبُهُ وَالِدُهُ وَقَالَ: بَخٍ بَخٍ
لِحَمْسٍ مَنْ لَقِيَ اللَّهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ:
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ،
وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

(Well done! Well done for five things! (How heavy they will weigh in the balance! "La ilaha illallah, Allahu Akbar, Subhan Allah, and Al-Hamdu Lillah," and a righteous son who dies and his parents seek the reward of Allah.) And he said: (Well done! Well done for five things! Whoever meets Allah believing in them, he will enter Paradise; if he believes in Allah, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning).

(وَالْبَقِيَّاتُ الصَّالِحَاتُ)

(the good righteous deeds that last,) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This is the celebration of the remembrance of Allah, saying `La ilaha illallah, Allahu Akbar, Subhan Allah, Al-Hamdu Lillah, Tabarak Allah, La hawla wa la quwwata illa billah, Astaghfirallah, Sallallahu `ala Rasul-Allah', and fasting, prayer, Hajj, Sadaqah (charity), freeing slaves, Jihad, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain." Al-`Awfi reported from Ibn `Abbas: "They are good words." `Abdur-Rahman bin Zayd bin Aslam said, "They are all righteous deeds." This was also the view chosen by Ibn Jarir, may Allah have mercy on him.

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا - وَعَرَضُوا
عَلَى رَبِّكَ صَفًا لَقَدْ حِئْمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا - وَوَضِعَ
الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَوْمَئِذٍ مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.) (48. And they will be set before your Lord, aligned. (He will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).") (49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.)

The Major Terrors of the Hour

Allah tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا - وَتَسِيرُ الْجِبَالُ سَيْرًا)

(On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.))52:9-10(meaning, they will move from their places and will vanish. As Allah says:

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.))27:88(

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)

(And the mountains will be like carded wool.))101:5(

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا)

(And they ask you about the mountains, say: "My Lord will pulverize them scattering)their dust(. To leave them as a barren plain. You will not see in it crookedness or curve.))20:105-107(Allah tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allah says:

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain,) meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures will be visible to their Lord, and not one of them will be hidden from Him. Mujahid and Qatadah said,

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain,) "No one will be hidden or absent." Qatadah said, "There will be no buildings and no trees."

(وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them, so that We will not leave one of them behind.) means, `We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.' As Allah says:

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.))56:49,50(

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present)11:103(.

(وَعَرَّضُوا عَلَى رَبِّكَ صَفًا)

(And they will be set before your Lord, aligned.) This may mean that all of creation will stand before Allah in one row, as Allah says:

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(The Day that Ar-Ruh (Jibril) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right))78:38(; or it may mean that they will stand in rows, as Allah says:

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًا صَفًا)

(And your Lord comes with the angels in rows.))89:22(

(لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(Now indeed, you have come to Us as We created you the first time.) This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allah says to them:

(بَلْ زَعَمْتُمْ أَنَّنِى جَعَلْنَا لَكُمْ مَوْعِدًا)

(Nay, but you thought that We had appointed no meeting for you (with Us).), meaning, you did not think that this would happen to you or that it would come to pass.

(وَوُضِعَ الْكِتَابُ)

(And the Book will be produced,) the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

(فَتَرَى الْمُجْرِمِينَ مَشْفِقِينَ مِمَّا فِيهِ)

(and you will see the criminals, fearful of that which is therein.) of their evil deeds and reprehensible actions.

(وَيَقُولُونَ يَوَيْلَتُنَا)

(They will say, "Woe to us!") expressing words of regret for having wasted their lives.

(مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أُحْصَاهَا)

(What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!) it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا)

(And they will find all that they did, present,) everything, both good and evil, as Allah says,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done))3:30(. Allah says:

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.))75:13(And Allah says:

(يَوْمَ تُبْلَى السَّرَائِرُ)

(The Day when all the secrets will be exposed.)86:9(meaning, everything that is hidden in people's hearts will become known. Imam Ahmad recorded from Anas that the Prophet said,

«لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ»

(Every traitor will have a banner on the Day of Resurrection, by which he will be known.) It was also narrated in the Two Sahihs, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ اسْتِهِ
بِقَدْرِ غَدْرَتِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

(On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so.")

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice.) means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient, and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً
يُضَعِفَهَا)

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.))4:40(

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) Until His saying;

(حَسِين)

(to take account))21:47(And there are many similar Ayat. Imam Ahmad recorded that `Abdullah bin Muhammad bin `Aqil heard Jabir bin `Abdullah say, "I was told about a Hadith which a man heard from the Prophet , so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Sham, where `Abdullah bin Unays was. I said to the doorkeeper, `Tell him that Jabir is at the door.' He said, `Jabir bin `Abdullah' I said, `Yes.' So he came out, still putting his garment on, and embraced me, and I embraced him, and said: `I heard a Hadith narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it.' He said, `I heard the Messenger of Allah say:

«يَحْشُرُ اللَّهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ أَوْ قَالَ:
الْعِبَادَ عُرَاءَ عُرُلًا بُهْمًا»

(Allah will gather the people -- or His servants -- on the Day of Resurrection, naked, uncircumcised and Buhman.) I asked, `What is Buhman' He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ
بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا
يَبْغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ
عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أَقِصَّهُ مِنْهُ،
وَلَا يَبْغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ
وَلَهُ عِنْدَ رَجُلٍ مِنْ أَهْلِ النَّارِ حَقٌّ حَتَّى أَقِصَّهُ
مِنْهُ حَتَّى اللَّطْمَةِ»

(They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of a slap.") We said, `How will that be, when we have come before Allah barefooted, naked, uncircumcised and having nothing with us' He said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

(By)merit for(good deeds, and)recompense(for evil deeds.) Shu`bah narrated from Al-`Awwam bin Muzahim from Abu `Uthman from `Uthman bin `Affan, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ الْجَمَاءَ لَتَقْتَصُّ مِنَ الْقَرْنَائِ يَوْمَ الْقِيَامَةِ»

(The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.) It was recorded by `Abdullah the son of Imam Ahmad, and there are corroborating narrations through other routes.

وَإِذَا قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.)

The Story of Adam and Iblis

Allah points out to the Children of Adam the enmity of Iblis towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblis as their friend and declared their enmity towards Allah. So Allah says:

(وَإِذْ قُلْنَا لِلْمَلَكَةِ)

(And (remember) when We said to the angels), meaning all the angels, as was mentioned in the beginning of Surat Al-Baqarah.

(اسْجُدُوا لِآدَمَ)

(Prostrate yourselves unto Adam) a prostration of respect and honour, as Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىۤ اَخْلُقُ بَشَرًا مِّنۡ
صَّلٰٓصَلٍ مِّنۡ حَمَآءٍ مَّسْنُونٍ - فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ
فِيْهِ مِنْ رُّوْحِىۡ فَقَعُوْا لَهٗ سٰجِدِيْنَ)

(And (remember) when your Lord said to the angels, "I am going to create a human (Adam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.))15:28-29(

(فَسَجَدُوْا اِلَّاۤ اِبٰلِیْسَ كَانَ مِنَ الْجِنِّ)

(So they prostrated themselves except Iblis. He was one of the Jinn;) meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in Sahih Muslim where it is reported that `A'ishah, may Allah be pleased with her, said that the Messenger of Allah said:

«خُلِقَتِ الْمَلٰٓئِكَةُ مِنْ نُّوْرِ، وَخُلِقَ اِبٰلِیْسُ مِنْ
مَّارِجٍ مِنْ نَّارٍ، وَخُلِقَ اٰدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Iblis was created from smokeless fire, and Adam was created from that which has been described to you.) When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblis used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allah points out here that he was one of the Jinn, i.e., he was created from fire, as He says elsewhere:

(اَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِىۡ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ)

(I am better than he. You created me from fire, and You created him from clay.)38:76(Al-Hasan Al-Basri said, "Iblis was not one of the angels, not even for a second. He was the origin of the Jinn just as Adam, upon him be peace, was the origin of mankind." This was narrated by Ibn Jarir with a Sahih chain.

(فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ)

(he disobeyed the command of his Lord.) meaning by stepping beyond the bounds of obedience to Allah. Fisq (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is Fasaqat; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allah says, rebuking those who follow and obey Iblis:

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him and his offspring as protectors and helpers rather than Me) meaning, instead of Me. This is why Allah says:

(يُسْ لِلظَّالِمِينَ بَدَلًا)

(What an evil is the exchange for the wrongdoers.) This is like the Ayah in Surah Ya Sin where, after mentioning the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allah then says:

(وَأَمَّا زُورَ الْيَوْمِ أَيُّهَا الْمُجْرِمُونَ)

((It will be said): "And O you the criminals! Get you apart this Day (from the believers).) until;

(أَفَلَمْ تَكُونُوا تَعْقِلُونَ)

(Did you not then understand))36:59-62(

(مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ
أَنْفُسِهِمْ وَمَا كُنْتُمْ تُخَذُّونَ الْمُبْدِيَةَ عَضُدًا)

(51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as `Adudan.)

The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allah says: `These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allah says, `I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allah says:

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا

لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنْ ظَهَرَ وَلَا
تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

(Say: "Call upon those you claim besides Allah, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.))34:22-23(Similarly Allah says here:

(وَمَا كُنْتَ تُتَّخَذُ الْمُضِلِّينَ عَضُدًا)

(nor did I take those who mislead as `Adudan.) Malik said: "Assistants."

(وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا -
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَقًا)

(52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.) (53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.)

Their Partners are not able to respond and the Criminals are brought to the Fire

Allah tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

(نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ)

(Call those (so-called) partners of Mine whom you claimed.) meaning, in the world. Call them today to save you from the situation you are in! Allah says:

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ)

(And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.))6:94(

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ)

(Then they will cry unto them, but they will not answer them.) As Allah says:

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ)

(And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.))28: 64(And the Ayah:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ)

(And who is more astray than one who calls others besides Allah, such as will not answer him)
)46:5(Until the end of the two Ayat;

وَإِتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا)
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(And they have taken gods besides Allah, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.))19:81-82(

(وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا)

(and We shall put Mawbiq between them.) Ibn `Abbas, Qatadah and others said: "Destruction." The meaning is that Allah is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. `Abdullah bin `Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers, meaning that the people of guidance and the people of misguidance will be separated. This then is like the Ayat:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّ يَتَفَرَّقُونَ)

(And on the Day when the Hour will be established -- that Day shall (all men) be separated.)
)30:14(

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.))30:43(,

(وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ)

((It will be said), "And O you the criminals! Get you apart this Day (from the believers).))36:59(

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ)

(And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...) until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And what they invented will vanish from them.))10:28-30(

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرُفًا)

(And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.) meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

(وَرَأَى الْمُجْرِمُونَ النَّارَ)

(the criminals shall see the Fire), they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

(وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And they will find no way of escape from it.) means, they will have no way of fleeing, it will be inevitable.

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا)

(54. And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.)

Examples put forth in the Qur'an

Allah says, `In this Qur'an, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allah guides to the path of salvation. Imam Ahmad recorded that `Ali bin Abi Talib said that the Messenger of Allah came to visit him and Fatimah, the daughter of Allah's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

(Are you not going to pray) I said, "O Messenger of Allah, our souls are in the Hand of Allah. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

(وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا)

(But, man is ever more quarrelsome than anything.)" It was also recorded in the Two Sahih.

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ
يَأْتِيَهُمُ الْعَذَابُ قُبُلًا - وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنذِرِينَ وَيَجِدُ الَّذِينَ كَفَرُوا بِالْبَطْلِ
لِيُذْخِرُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
هُزُوعًا)

(55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.) (56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Ayat and that which they are warned for jest!)

The Rebellion of the Disbelievers

Allah tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ)

(So cause a piece of the heaven to fall on us, if you are of the truthful!))26:187(, Others said:

(اِئْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ)

(Bring Allah's torment upon us if you are one of the truthful.))29:29(The Quraysh said:

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.))8:32(

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ)

(And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful"))15:6-7(. There are other Ayat referring to the same thing. Then Allah says:

(إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ)

(except that the ways of the ancients be repeated with them,) meaning, their overwhelming punishment, destroying every last one of them.

(أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا)

(or the torment be brought to them face to face.) they see it with their own eyes, being directly confronted with it. Then Allah says:

(وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ)

(And We send not the Messengers except as bearers of good news and warners.) before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allah tells us about the disbelievers who argue:

(بِالْبَطْلِ لِيُذْهِبُوا بِهِ الْحَقَّ)

(with falsehood, in order to refute the truth thereby.) they try to weaken the truth that the Messengers brought, but they cannot achieve that.

(وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوءًا)

(And they take My Ayat and that which they are warned for jest!) they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

(هُزُوءًا)

(as a jest and mockery) and they make fun of them, which is the worst type of disbelief.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا - وَرَبُّكَ الْغَفُورُ دُونَ
الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا
(

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا
لِمَهْلِكِهِمْ مَوْعِدًا)

(57. And who does more wrong than he who is reminded of the Ayat (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an), and in their ears, deafness. And if you call them to guidance, even then they will never be guided.) (58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.) (59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.)

The Worst People are Those Who turn away after being reminded

Allah says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allah then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

(وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ)

(forgetting what his hands have sent forth.) means, bad deeds and evil actions.

(إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ)

(Truly, We have set over their hearts) means, the hearts of these people,

(أَكِنَّةً)

(Akinnah) means, coverings.

(أَنْ يَفْقَهُوهُ)

(lest they should understand this,) means, so that they will not understand this Qur'an and its clear Message

(وَفِي آذَانِهِمْ وَقْرًا)

(and in their ears, deafness.) means that they will be deaf in an abstract way, to guidance.

(وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا)

(And if you call them to guidance, even then they will never be guided.)

(وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ)

(And your Lord is Most Forgiving, Owner of mercy.) means, `your Lord, O Muhammad, is forgiving and has great mercy.'

(لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ)

(Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.) This is like the Ayah:

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.))35:45(

(وَإِنَّ رَبَّكَ لَذُو مَعْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment))13:6(. And there are many Ayat which say the same

thing. Then Allah tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

(بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا)

(But they have their appointed time, beyond which they will find no escape.) meaning, they will find no way out.

(وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا)

(And these towns, We destroyed them when they did wrong.) This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

(وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا)

(And We appointed a fixed time for their destruction.) 'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolaters, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

(وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا - فَلَمَّا بَلَغَا مَجْمَعَ
بَيْنَهُمَا نَسِيًا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
- فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ
سَفَرِنَا هَذَا نَصَبًا - قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى
الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
- قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَىٰ ءَاتَارِهِمَا

قَصَصًا - فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا)

(60. And (remember) when Musa said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes.") (61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.) (62. So when they passed further on, Musa said to his boy-servant: "Bring us our morning meal; truly, we have suffered Nasaban in this, our journey.") (63. He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange (way)!" (64.)Musa(said: "That is what we have been seeking." So they went back retracing their footsteps.) (65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.)

The Story of Musa and Al-Khidr

The reason for Musa's conversation with the boy-servant, Yusha` bin Nun, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Musa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

(لَا أُبْرِحُ)

(I will not give up) meaning, I will keep on traveling,

(حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ)

(until I reach the junction of the two seas) meaning, the place where the two seas met.

(أَوْ أَمْضِيَ حُقُبًا)

(or a Huqub passes.) meaning, even if I have to travel for a very long time. Ibn Jarir (may Allah have mercy on him) said, "Some of the scholars of the Arabic language said that Huqub means a year in the dialect of the tribe of Qays," then he narrated that `Abdullah bin `Amr said, "Huqub means eighty years." Mujahid said, "Seventy years." `Ali bin Abi Talhah reported that Ibn `Abbas said that it means a lifetime. Qatadah and Ibn Zayd said likewise.

(فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا)

(But when they reached the junction of the two seas, they forgot their fish,) He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called `Ayn Al-Hayat

(the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yusha`, upon him be peace, and it jumped out of the vessel towards the sea. Yusha` woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allah said:

(فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا)

(and it took its way through the sea as in a tunnel.) meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn `Abbas said, `It left a trace as if it were a rock."

(فَلَمَّا جَاوَزَا)

(So when they had passed further on,) means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yusha` who forgot. This is like the Ayah:

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearl and coral.) 55:22, although they come from the salt water, according to one of the two opinions. When they had passed one stage beyond the place where they had forgotten the fish,

(قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا)

(Musa(said to his boy-servant: "Bring us our morning meal; truly, we have suffered in this, our journey) meaning, their journey beyond the place where they should have stopped.

(نَصَبًا)

(Nasaban) means, exhaustion.

(قَالَ أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ)

(He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it...") Then he said,

(وَاتَّخَذَ سَبِيلَهُ)

(It took its course), meaning its path,

(فِي الْبَحْرِ عَجَبًا قَالَ ذَلِكَ مَا كُنَّا نَبْغِ)

("...into the sea in a strange (way)!")Musa(said: "That is what we have been seeking."
meaning, this is what we have been looking for.

(فَارْتَدَّآ)

(So they went back)

(عَلَىٰ آثَارِهِمَا)

(their footsteps.)

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا)

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.) This was Al-Khidr, peace be upon him, as is indicated by the authentic Hadiths narrated from the Messenger of Allah . Al-Bukhari recorded that Sa`id bin Jubayr said, "I said to Ibn `Abbas: `Nawf Al-Bikali claims that Musa, the companion of Al-Khidr was not the Musa of the Children of Israel.' Ibn `Abbas said, `The enemy of Allah has told a lie.' Ubayy bin Ka`b narrated that he heard the Messenger of Allah say,

«إِنَّ مُوسَىٰ قَامَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ:
أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ
يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَىٰ اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا
بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَىٰ: يَا
رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوْتًا فَتَجْعَلُهُ
بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوْتَ فَهُوَ تَمَّ، فَأَخَذَ حُوْتًا
فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعَ
بُنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّىٰ إِذَا أَتَى الصَّخْرَةَ

وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي
الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ
فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ
الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ، فَلَمَّا اسْتَيْقَظَ،
نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بِقِيَّةِ
يَوْمِهِمَا وَلَيْلَتَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ
مُوسَى لِفَتَاهُ:

(ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا)

(Musa got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people" Musa replied, "I am." Allah rebuked him because he did not refer the knowledge to Allah. So Allah revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Musa asked, "O my Lord, how can I meet him" Allah said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Musa took a fish, put it in a vessel and set out, along with his boy-servant Yusha` bin Nun, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allah stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Musa got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Musa said to his boy-servant, ("Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.") فَنَاهُ لَهُ قَالَ بِهِ، اللَّهُ أَمَرَهُ الَّذِي الْمَكَانَ جَاوَزَ حَتَّى النَّصَبِ مُوسَى يَجِدُ وَلَمْ ("):

(أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

فَقَالَ عَجَبًا، وَفَنَاهُ وَلِمُوسَى سَرَبًا، لِلْحُوتِ فَكَانَ: قَالَ

(ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا)

فَقَالَ السَّلَامُ بِأَرْضِكَ وَأَنْتَى: الْخَضِرُ فَقَالَ مُوسَى عَلَيْهِ فَسَلَّمَ بِتُوبِهِ، مُسَجِّى رَجُلٌ فَإِذَا الصَّخْرَةُ، إِلَى الْاِثْنَيْنِ حَتَّى أَثْرَهُمَا يُفْصَلَانِ فَرَجَعَا: قَالَ رُسَدًا عَلَّمْتَ مِمَّا لِيُعَلِّمَنِي أَتَيْتُكَ: قَالَ نَعَمْ، قَالَ إِسْرَائِيلُ: بَنِي مُوسَى: فَقَالَ: مُوسَى أَنَا

(قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

Musa did not get tired till he had passed the place that Allah had ordered him to look for. His boy-servant then said to him, ("Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange way.") There was a tunnel for the fish and Musa and his boy-servant were amazed. Musa said, ("That is what we have been seeking." So they went back retracing their footsteps.") So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Musa greeted him. Al-Khidr said, "Is there such a greeting in your land" Musa said, "I am Musa." He said, "Are you the Musa of the Children of Israel" Musa said, "Yes," and added, "I have come to you so that you may teach me something of that knowledge which you have been taught." Al-Khidr said, ("You will not be able to have patience with me.) O Musa! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." مُوسَى فَقَالَ:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ
أَمْرًا)

خَضِرًا لَهُ قَالَ:

(فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ
لَكَ مِنْهُ ذِكْرًا)

إِلَّا بِنَجَا لَمْ السَّفِينَةَ فِي رَكْبًا لَمَّا نَوَل، بَغِيرَ فَحَمَلُوهُمْ الْخَضِرُ فَعَرَفُوا بِحَمَلُوهُمْ، أَنْ فَكَلَمُوهُمْ سَفِينَةَ، فَمَرَّتِ الْبَحْرَ سَاجِلٍ عَلَى يَمْسِيَانِ فَانْطَلَقَا جَنَّتْ لَقَدْ أَهْلَهَا؟ لِنُغْرَقَ فَخَرَقْنَهَا سَفِينَتِهِمْ إِلَى فَعَمَدَتِ نَوَل، بَغِيرَ حَمَلُونَا قَدْ: مُوسَى لَهُ فَقَالَ بِالْقُدُومِ، السَّفِينَةَ الْوَاخِ مِنْ لَوْحًا قَلَعَ قَدْ وَالْخَضِرُ إِمْرًا سَفِينًا

(قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ
لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

Musa said, ("If Allah wills, you will find me patient, and I will not disobey you in aught.") Al-Khidr said to him, ("Then, if you follow me, ask me not about anything till I myself mention it to you.") So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khidr and allowed them to go on board free of charge. When they went on board, suddenly Musa saw that Al-Khidr had pulled out one of the planks of the ship with an adz. Musa said to him, "These people gave us a free ride, yet

you have broken their boat so that its people will drown! Verily, you have done a terrible thing! ("Al-Khidr said, "Did I not tell you, that you would not be able to have patience with me") (Musa said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you). ") The Messenger of Allah said, فَفَقَرَّ السَّفِينَةَ، حَرَفَ عَلَى فَوْقِ عَصْفُورٍ وَجَاءَ: قَالَ نَسِيَانًا، مُوسَى مِنَ الْأُولَى فَكَانَتْ، قَالَ: الْخَضِرُ لَهُ فَقَالَ تَفَرَّتَيْنِ أَوْ تَفَرَّةَ الْبَحْرِ فِي: مُوسَى لَهُ فَقَالَ فَقَتَلَهُ، بِيَدِهِ فَاقْتَلَعَهُ رَأْسَهُ الْخَضِرُ فَأَخَذَ الْعِلْمَانَ، مَعَ يَلْعَبُ غُلَامًا الْخَضِرُ أَبْصَرَ إِذَ السَّاحِلَ عَلَى يَمَشِيَانِ هُمَا فَبَيْنَمَا

(فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَ
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ
أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(In the first instance, Musa asked Al-Khidr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khidr said to Musa, "My knowledge and your knowledge, in comparison to Allah's knowledge, is like what this bird has taken out of the sea." Then they both disembarked from the boat, and while they were walking on the shore, Al-Khidr saw a boy playing with other boys. Al-Khidr took hold of the boy's head and pulled it off with his hands, killing him. Musa said to him, ("Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!" He said, "Did I not tell you that you would not be able to have patience with me") قَالَ /الْأُولَى مِنْ أَشَدُّ وَهَذِهِ:

(قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي
قَدْ بَلَغْتَ مِنَ لُدِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتِيَا
أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ)

بِيَدِهِ الْخَضِرُ لَأَقْفَهُ، مَا نِلَا أَيَّ

(فَأَقَامَهُ)

يُضَيِّفُونَا وَلَمْ يُطْعَمُونَا فَلَمْ أَتَيْنَاهُمْ قَوْمٌ: مُوسَى فَقَالَ

(فَانْطَلَقَا حَتَّى إِذَا أَتِيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا
فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا -

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعَ عَلَيْهِ صَبْرًا)

)The narrator(said, "The second blame was stronger than the first one". (Musa said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.) (Al-Khidr) set it up straight with his own hands. Musa said, "We came to these people, but they neither fed us nor received us as guests. (If you had wished, surely, you could have taken wages for it!" (Al-Khidr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient.") The Messenger of Allah said:

«وَدِدْنَا أَنْ مُوسَى كَانَ صَبْرًا حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا»

(We wish that Musa was patient so that Allah would have told us more about both of them.) Sa`id bin Jubayr said: "Ibn `Abbas used to recite)Ayah no. 79(صَالِحَةٍ سَفِينَةٍ كُلِّ يَأْخُذُ مَلِكٌ أَمَامَهُمْ وَكَانَ) (غَضَبًا (There was a king before them who seized every good-conditioned ship by force) and)Ayah no 80((مُؤْمِنِينَ أَبَوَاهُ وَكَانَ كَافِرًا فَكَانَ الْغُلَامُ وَأُمَّ) (As for the boy, he was a disbeliever and his parents were believers.) Then (in another narration) Al-Bukhari recorded a similar account which says: رَأَسَهُ مُوسَى فَوَضَعَ: قَالَ عِنْدَهَا، فَنَزَلَا الصَّخْرَةَ، إِلَى انْتَهَيَا حَتَّى الْحَوْتِ، وَمَعَهُمَا نُونُ بْنُ يُوْشَعَ قَتَاهُ وَمَعَهُ مُوسَى فَخَرَجَ مِنْ وَائِسَلٌ فَتَحَرَّكَ الْعَيْنِ، تِلْكَ مَاءٌ مِنَ الْحَوْتِ فَأَصَابَ حَيًّا إِلَّا شَيْءٌ مَائِهَا مِنْ يُصِيبُ لَا الْحَيَاةَ لَهَا يُقَالُ عَيْنُ الصَّخْرَةِ أَصْلٌ وَفِي: قَالَ قَتَاهُ، لِقَتَاهُ مُوسَى قَالَ اسْتَنْقِطَ فَلَمَّا الْبَحْرَ، فَدَخَلَ الْمَكْتَلِ

(ءَاتِنَا غَدَاءَنَا)

(...then Musa set out and with him was his boy-servant Yusha` bin Nun, and they had the fish with them. When they reached the rock, they camped there, and Musa lay down his head and slept. At the base of the rock there was a spring called Al-Hayat; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Musa said to his boy-servant: (Bring us our morning meal.) Then he quoted the rest of the Hadith. Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khidr said to Musa, "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allah, is like what this bird has taken from the sea." Then he mentioned the rest of the report.

(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا
عَلَّمْتَ رُشْدًا - قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
- وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا)

(قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي
لَكَ أَمْرًا - قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلَنِي عَنْ شَيْءٍ
حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا)

(66. Musa said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allah)") (67. He said: "Verily, you will not be able to have patience with me!") (68. "And how can you have patience about a thing which you know not") (69. Musa said: "If Allah wills, you will find me patient, and I will not disobey you in aught.") (70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you.")

Musa meeting with Al-Khidr and accompanying Him

Allah tells us what Musa said to that learned man, who was Al-Khidr. He was one to whom Allah had given knowledge that He had not given to Musa, just as He had given Musa knowledge that He had not given to Al-Khidr.

(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ)

(Musa said to him: "May I follow you...") This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

(اتَّبَعَكَ)

(I follow you) means, I accompany you and spend time with you.

(عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا)

(so that you teach me something of that knowledge which you have been taught) meaning, teach me something from that which Allah has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

(قَالَ)

(He said) meaning, Al-Khidr said to Musa,

(إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Verily, you will not be able to have patience with me!) meaning, `You will not be able to accompany with me when you see me doing things that go against your law, because I have knowledge from Allah that He has not taught you, and you have knowledge from Allah that He has not taught me. Each of us has responsibilities before Allah that the other does not share, and you will not be able to stay with me,'

(وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا)

(And how can you have patience about a thing which you know not) `For I know that you will denounce me justifiably, but I have knowledge of Allah's wisdom and the hidden interests which I can see but you cannot.'

(قَالَ)

(He said) meaning, Musa said:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا)

(If Allah wills, you will find me patient,) with whatever I see of your affairs,

(وَلَا أُعْصِي لَكَ أَمْرًا)

(and I will not disobey you in aught.) means, `I will not go against you in anything.' At that point, Al-Khidr, upon him be peace, set a condition:

(قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ)

(Then, if you follow me, ask me not about anything) do not initiate any discussion of the matter,

(حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا)

(till I myself mention of it to you.) meaning, `until I initiate the discussion, before you ask me about it.'

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ
أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا - قَالَ
أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ لَا
تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

(71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Musa said: "Have you damaged it wherein its people will drown Verily, you have committed a thing Imr.") (72. He said: "Did I not tell you, that you would not be able to have patience with me") (73. He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you).")

Damaging the Boat

Allah tells us that Musa and his companion Al-Khidr set out having come to an agreement and reached an understanding. Al-Khidr had made the condition that Musa should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the Hadith quoted above -- the crew recognized Al-Khidr and let them ride on board free of charge, as an honor to Al-Khidr. When the boat took them out to sea and they were far from the shore, Al-Khidr got up and damaged the boat, pulling out one of its planks and then patching it up again. Musa, peace be upon him, could not restrain himself from denouncing him, so he said:

(أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا)

(Have you damaged it wherein its people will drown) The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

(لَقَدْ جِئْتَ شَيْئًا إِمْرًا)

(Verily, you have committed a thing Imr.) About `Imr', Mujahid said: "An evil thing." Qatadah said, "An astounding thing." At this point, reminding him of the previously-agreed condition, Al-Khidr said:

(أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Did I not tell you, that you would not be able to have patience with me) meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know the full story, and there is a reason and purpose for it that you do not know about.'

(قَالَ)

(He said), meaning, Musa said:

(لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي
عُسْرًا)

(Call me not to account for what I forgot, and be not hard upon me for my affair (with you).) meaning, `do not be harsh with me.' Hence it says in the Hadith quoted above from the Messenger of Allah :

«كَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا»

(In the first instance, Musa asked Al-Khidr because he had forgotten his promise.)

(فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ
أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ إِنْ
سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ
مِنَ اللَّذَى عُدْرًا)

(74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Musa said: "Have you killed an innocent person without Nafs Verily, you have committed a thing Nukr!") (75. He said: "Did I not tell you that you can have no patience with me") (76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me.")

The Story of killing the Boy

(فَانْطَلَقَا)

(Then they both proceeded,) means, after the first incident,

(حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ)

(till they met a boy, and he (Khidr) killed him.) It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Musa, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

(أَقْتَلْتَ نَفْسًا زَكِيَّةً)

(Have you killed an innocent person) meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

(بِغَيْرِ نَفْسٍ)

(without Nafs) with no reason for killing him.

(لَقَدْ جِئْتَ شَيْئًا نُكْرًا)

(Verily, you have committed a thing Nukr!) meaning, something that is clearly evil.

(قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(He said: "Did I not tell you that you can have no patience with me") Once again, Al-Khidr reiterates the condition set in the first place, so Musa says to him:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا)

(If I ask you anything after this,) meaning, `if I object to anything else you do after this,'

(فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا)

(keep me not in your company, you have received an excuse from me.) `you have accepted my apology twice.' Ibn Jarir narrated from Ibn `Abbas that Ubayy bin Ka`b said: "Whenever the Prophet mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ
صَاحِبِهِ لَأَبْصَرَ الْعَجَبَ، وَلَكِنَّهُ قَالَ:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ
بَلَغْتَ مِنَ لُدِّي عُدْرًا)»

(May the mercy of Allah be upon us and upon Musa. If he had stayed with his companion he would have seen wonders, but he said, (‘ If I ask you anything after this, keep me not in your company, you have received an excuse from me.’))”

(فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا
فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا -
قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ
تَسْتَطِعْ عَلَيْهِ صَبْرًا)

(77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Musa) said: "If you had wished, surely you could have taken wages for it!") (78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient.")

The Story of repairing the Wall Allah tells us that

(فَانْطَلَقَا)

(they both proceeded) after the first two instances,

(حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town,) Ibn Jarir narrated from Ibn Srin that this was Al-Aylah. According to the Hadith;

«حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِنَامًا»

(When they came there, the people of the town were mean.) i.e., miserly

(اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا
جِدَاراً يُرِيدُ أَنْ يَنْقَضَ)

(they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight.) means, he fixed it so it was standing upright properly. We have already seen in the Hadith quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Musa said to him:

(لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْراً)

(If you had wished, surely you could have taken wages for it!) meaning, because they did not entertain us as guests, you should not have worked for them for free.

(قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ)

(He said: "This is the parting between you and I) meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

(سَأُنَبِّئُكَ بِتَأْوِيلِ)

(I will tell you the interpretation) meaning explanation,

(مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْراً)

(of (those) things over which you were not able to be patient.)

(أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ
فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ
سَفِينَةٍ غَصْباً)

(79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force.")

Interpretations of why the Ship was damaged

This is an explanation of what Musa found so hard to understand, and the appearance of which he condemned. Allah showed Al-Khidr the hidden reasons, so he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

(يَأْخُذُ كُلَّ سَفِينَةٍ)

(seized every boat), i. e., every good, sound boat

(غَضَبًا)

(by force.) ` So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

(وَأَمَّا الْعُلْمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا - فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا)

(80. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief.") (81. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.")

Interpretation of why the Boy was killed

Ibn ` Abbas narrated from Ubayy bin Ka` b that the Prophet said:

«الْعُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ يَوْمَ طَبِعَ كَافِرًا»

(The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.) It was recorded by Ibn Jarir from Ibn ` Abbas. He said:

(فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا)

(his parents were believers, and we feared he would oppress them by rebellion and disbelief) Their love for him might make them follow him in disbelief. Qatadah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allah, for the decree of Allah for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him." An authentic Hadith says;

«لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا
لَهُ»

(Allah does not decree anything for the believer except it is good for him.) And Allah says:

(وَعَسَى أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ)

(and it may be that you dislike a thing which is good for you.))2:216(.

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا)

(So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.) A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.

(وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً
مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِعْ عَلَيْهِ صَبْرًا)

(82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.)

Interpretation of why the Wall was repaired for no Charge

In this Ayah there is a proof that the word Qaryah (village) may be used to refer to a city (Madinah), because Allah first says,

(حَتَّىٰ إِذَا أَتِيَٰ أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town (Qaryah)) 18:77(, but here He says:

(فَكَانَ لِعَلْمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ)

(it belonged to two orphan boys in the town (Al-Madinah);) This is like the Ayat:

(وَكَايِنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ)

(And many a town (Qaryah), stronger than your town which has driven you out We have destroyed) 47:13(and;

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Al-Qaryatayn)")43:31(meaning Makkah and At-Ta'if. The meaning of the Ayah 18:82(is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." `Ikrimah, Qatadah and others said, "Underneath it there was some wealth that was buried for them." This meaning is apparent from the context of the Ayah, and is the view chosen by Ibn Jarir (may Allah have mercy on him).

(وَكَانَ أَبُوهُمَا صَالِحًا)

(their father was a righteous man,) indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'an and reported in the Sunnah. Sa`id bin Jubayr narrated from Ibn `Abbas: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."

(فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا)

(your Lord intended that they should attain their age of full strength and take out their treasure) Here will is attributed to Allah, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allah. In contrast, He said about the boy:

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً)

(So we intended that their Lord should exchange him for them for one better in righteousness) and concerning the ship:

(فَأَرَدْتُ أَنْ أُعَيْبَهَا)

(So I wished to make a defective damage in it,) And Allah knows best.

Was Al-Khidr a Prophet

(رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي)

(as a mercy from your Lord. And I did them not of my own accord.) Meaning, `These three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Ayah which we have already quoted:

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا)

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.))18:65(

Why he was called Al-Khidr

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said concerning Al-Khidr:

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ
بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadra') beneath him.) Imam Ahmad also recorded this from `Abdur-Razzaq. It was also

recorded in Sahih Al-Bukhari from Hammam from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah and it turned green (Khadra') beneath him.) The meaning of Farwah here is a patch of withered vegetation. This was the view of `Abdur-Razzaq. It was also said that it means the face of the earth.

(ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا)

(That is the interpretation of those (things) over which you could not be patient.) meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

(تَسْطِعُ)

(you could) When the matter was still confusing and very difficult, a more intensive form was used,

(سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا)

(I will tell you the interpretation of (those) things over which you were unable to be patient with))18:78(. The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the Ayah:

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ)

(So they (Ya`juj and Ma`juj) were not able to scale it))18:97(which means ascending to its highest point,

(وَمَا اسْتَطَعُوا لَهُ نَقْبًا)

(nor are they able to dig through it))18:97(which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allah knows best. If one were to ask, what happened to the boy-servant of Musa who appears at the beginning of the story but then is not mentioned The answer is that the objective of the story is what happened between Musa and Al-Khidr. Musa's boy-servant was with him, following him. It is clearly mentioned in the Sahih Hadiths referred to above that he was Yusha` bin Nun, who was the one who became the leader of the Children of Israel after Musa, peace be upon him.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ
مِنْهُ ذِكْرًا - إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ
كُلِّ شَيْءٍ سَبَبًا)

(83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."
(84. Verily, We established him in the earth, and We gave him the means of everything.)

The Story of Dhul-Qarnayn Allah says to His Prophet ,

(وَيَسْأَلُونَكَ)

(And they ask you) O Muhammad ,

(عَنِ ذِي الْقَرْنَيْنِ)

(about Dhul-Qarnayn.) i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet . They (the People of the Book) said, ` Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the Ruh (the soul),' then Surat Al-Kahf was revealed. Dhul-Qarnayn had great Power

(إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ)

(Verily, We established him in the earth,) means, ` We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two "Horns" of the sun, east and west, where it rises and where it sets.

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said, "This means knowledge." Qatadah also said,

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) "The different parts and features of the earth."
Concerning Bilqis, Allah said,

(وَأوتيت من كل شيء)

(she has been given all things) 27:23(, meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allah gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of Shirk. He was given all that a man like him would need. And Allah knows best.

(فَأَتْبَعَ سَبَبًا - حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا
قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ
حُسْنًا - قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ
إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا - وَأَمَّا مَنْ آمَنَ
وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَى وَسَنَقُولُ لَهُ مِنْ
أَمْرِنَا يُسْرًا)

(85. So he followed a way.) (86. Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness.") (87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).") (88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words.")

His traveling and reaching the Place where the Sun sets (the West)

(فَأَتْبَعَ سَبَبًا)

(So he followed a way.) Ibn `Abbas said that he followed different routes to achieve what he wanted.

(فَأَتْبَعَ سَبَبًا)

(So he followed a way.) Mujahid said that he followed different routes, east and west. According to one report narrated from Mujahid, he said:

(سَبَبًا)

(a way) means, "A route through the land." Qatadah said, "It means he followed the routes and landmarks of the earth."

(حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ)

(Until, when he reached the setting place of the sun,) means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

(وَجَدَهَا تَعْرُبُ فِي عَيْنِ حَمِيَّةٍ)

(he found it setting in a spring of Hami'ah) meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. Hami'ah is, according to one of the two views, derived from the word Hama'ah, which means mud. This is like the Ayah:

(إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَآ مَّسْتُونٍ)

("I am going to create a man (Adam) from dried clay of altered Hamah (mud)))15:28(, which means smooth mud, as we have discussed above.

(وَوَجَدَ عِنْدَهَا قَوْمًا)

(And he found near it a people.) meaning a nation. They mentioned that they were a great nation from among the sons of Adam.

(قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا)

(We (Allah) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness") means, Allah gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

(أَمَّا مَنْ ظَلَمَ)

(As for him who does wrong,) meaning who persists in his Kufr and in associating others in worship with his Lord,

(فَسَوْفَ نُعَذِّبُهُ)

(we shall punish him,) Qatadah said, i.e., by killing him.

(ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا)

(and then he will be brought back unto his Lord, Who will punish him with a terrible torment.) meaning a severe, far-reaching and painful punishment. This implies a confirmation of the Hereafter and the reward and punishment.

(وَأَمَّا مَنْ آمَنَ)

(But as for him who believes), meaning `who follows us in our call to worship Allah Alone with no partner or associate,'

(فَلَهُ جَزَاءٌ الْحُسْنَىٰ)

(he shall have the best reward,) meaning in the Hereafter, with Allah.

(وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا)

(and we (Dhul-Qarnayn) shall speak unto him mild words.) Mujahid said, `(words of) kindness.'

(ثُمَّ أَتْبَعَ سَبِيلًا - حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا
سِتْرًا - كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا)

(89. Then he followed (another) way,) (90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.) (91. So (it was)! And We knew all about him (Dhul-Qarnayn).)

His Journey East

Allah tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allah. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allah says,

(وَجَدَهَا تَطَّلِعُ عَلَى قَوْمٍ)

(he found it rising on a people) meaning a nation,

(لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا)

(for whom We (Allah) had provided no shelter against the sun.) meaning, they had no buildings or trees to cover them and shade them from the heat of the sun. Qatadah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."

(كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا)

(So (it was)! And We knew all about him.) Mujahid and As-Suddi said, "This means that Allah knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

(لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(Truly, nothing is hidden from Allah, in the earth or in the heaven.))3:5("

(ثُمَّ أَتْبَعَ سَبَبًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ؕ أَلْتُؤْنِي

زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ
انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ
قِطْرًا)

(92. Then he followed (another) way,) (93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word.) (94. They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them") (95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.") (96. "Give me Zubar of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qitrān to pour over them.")

His Journey to the Land of Ya'juj and Ma'juj, and building the Barrier

Allah says of Dhul-Qarnayn:

(ثُمَّ أَتْبَعَ سَبَبًا)

(Then he followed (another) way) meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'juj and Ma'juj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'juj and Ma'juj are among the progeny of Adam, peace be upon him, as was recorded in the Two Sahihis;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا آدَمُ قِيقُولُ: لَبَّيْكَ
وَسَعْدَيْكَ قِيقُولُ: ابْعَثْ بَعَثَ النَّارِ، قِيقُولُ: وَمَا
بَعَثَ النَّارِ؟ قِيقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمَائَةٍ وَتِسْعَةَ
وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ، فَحِينِيذُ
يَشِيْبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا.

فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثَّرْتَاهُ
يَأْجُوجَ وَمَأْجُوجَ»

"Allah said: "O Adam." Adam said, "Here I am at Your service." Allah said, "Send forth the group of Hellfire." Adam said, "What is the group of Hellfire" Allah said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'juj and Ma'juj."

(وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا)

(he found before them a people who scarcely understood a word.) he could not understand their speech, because they were so isolated from other people.

(قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ
فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا)

(They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute") Ibn Jurayj reported from `Ata' from Ibn `Abbas that this meant a great reward, i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'juj and Ma'juj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

(مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ)

(That in which my Lord had established me is better (than your tribute).) meaning, the power and authority that Allah has given me is better for me than what you have collected. This is like when Sulayman (Solomon), peace be upon him, said:

(أَتُمِدُّونَنِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ)

(Will you help me in wealth What Allah has given me is better than that which He has given you!))27:36(Similarly, Dhul-Qarnayn said: `What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

(أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا آتُونِي زُبَرَ الْحَدِيدِ)

(I will erect between you and them a barrier. Give me Zubar of iron,) Zubar is the plural of Zubrah, which means pieces or chunks of something. This was the view of Ibn `Abbas, Mujahid

and Qatadah. These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qintar or more.

(حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ)

(then, when he had filled up the gap between the two mountain-cliffs,) means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

(قَالَ انْفُخُوا)

(he said: "Blow;") means, he lit a fire until the whole thing was burning hot.

(قَالَ آتُونِي أَفْرَعٍ عَلَيْهِ قِطْرًا)

(he said: "Bring me Qitrān to pour over them.") Ibn `Abbas, Mujahid, `Ikrimah, Ad-Dahhak, Qatadah and As-Suddi said it was copper. Some of them added that it was molten. This is similar to the Ayah:

(وَأَسْلَنَّا لَهُ عَيْنَ الْقِطْرِ)

(And We caused a fount of Qitrān to flow for him))34:12(. So it resembled a striped cloak. Then Allah said:

(فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)
- قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي
جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا - وَتَرَكَنَا
بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَهُمْ جَمْعًا)

e(97. So they could not scale it or dig through it.) (98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakka' it down to the ground. And the promise of my Lord is ever true.) (99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.)

The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allah tells us that Ya'juj and Ma'juj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)
(

(So they (Ya'juj and Ma'juj) could not scale it or dig through it.) This indicates that they could not penetrate it or dig through it. Imam Ahmad recorded that Zaynab bint Jahsh, the wife of the Prophet said, "The Prophet woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فَتْحَ
الْيَوْمِ مِنْ رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا»

(La ilaha illallah! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'juj and Ma'juj like this.) and he made a circle with his index finger and thumb. |)Zaynab(said, `O Messenger of Allah, will we be destroyed even though there will be righteous people among us' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبَثُ»

(Yes, if evil increases.)" This is a Sahih Hadith, both Al-Bukhari and Muslim recorded it.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

((Dhul-Qarnayn) said: "This is a mercy from my Lord...") meaning, after it was built by Dhul-Qarnayn.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

(He said: This is a mercy from my Lord) for the people, when he placed a barrier between them and Ya'juj and Ma'juj, to stop them from spreading evil and corruption on earth.

(فَإِذَا جَاءَ وَعْدُ رَبِّي)

(but when the promise of my Lord comes) means, when the true promise comes

(جَعَلَهُ دَكَّاءَ)

(He shall Dakka' it down to the ground.) means, will make it flat. The Arabs use Dakka' to describe a female camel whose back is flat and has no hump. And Allah says:

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا)

(So when his Lord appeared to the mountain, He made it Dakkan))7:143(meaning, level to the ground.

(وَكَانَ وَعْدُ رَبِّي حَقًّا)

(And the promise of my Lord is ever true.) means, it will come to pass without a doubt.

(وَتَرَكْنَا بَعْضَهُمْ)

(We shall leave some of them) meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'juj and Ma'juj) will come out surging over mankind to destroy their wealth and property.

(وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ)

(We shall leave some of them to surge like waves on one another;) As-Suddi said: "That is when they emerge upon the people." All of this will happen before the Day of Resurrection and after the Dajjal, as we will explain when discussing the Ayat:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ
حَدَبٍ يَنْسِلُونَ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(Until, when Ya'juj and Ma'juj are let loose, and they swoop down from every Hadab. And the true promise shall draw near...))21:96-97(

(وَيُنْفِخَ فِي الصُّورِ)

(and As-Sur will be blown.) As-Sur, as explained in the Hadith, is a horn that is blown into. The one who will blow into it is (the angel) Israfil, peace be upon him, as has been explained in the Hadith quoted at length above, and there are many Hadiths on this topic. According to a Hadith narrated from `Atiyah from Ibn `Abbas and Abu Sa`id, and attributed to the Prophet ,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ
وَحَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ؟»

(How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him) They said, "What should we say" He said:

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ
تَوَكَّلْنَا»

(Say: "Allah is Sufficient for us and the best Disposer of affairs, in Allah have we put our trust.")

(فَجَمَعْنَهُمْ جَمْعًا)

(and We shall collect them (the creatures) all together.) means, 'We shall bring them all together for Reckoning.'

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى
مِيْقَاتٍ يَوْمٍ مَّعْلُومٍ)

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.))56:49-50(

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them all together so as to leave not one of them behind.))18:47(

(وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا - الَّذِينَ
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا - أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ
يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ
لِلْكَافِرِينَ نُزُلًا)

(100. And on that Day We shall present Hell to the disbelievers, plain to view.) (101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).) (102. Do then those who disbelieved think that they can take My servants as Awliya')protectors(besides Me Verily, We have prepared Hell as an entertainment for the disbelievers.)

Hell will be displayed before the Disbelievers on the Day of Resurrection

Allah tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before they enter it. This will intensify their distress and grief. In Sahih Muslim it is recorded that Ibn Mas' ud said, "The Messenger of Allah said,

«يُؤْتَى بِجَهَنَّمَ نِقَادُ يَوْمِ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

(Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.) Then Allah says of them:

(الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي)

((To) those whose eyes had been under a covering from My Reminder,) meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allah says:

(وَمَنْ يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ)

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him.))43:36(And here Allah says:

(وَكَانُوا لَا يَسْتَفِيدُونَ سَمْعًا)

(and they could not bear to hear (it).) meaning, they did not understand the commands and prohibitions of Allah. Then He says:

(أَفْحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ)

(Do then those who disbelieved think that they can take My servants as Awliya')protectors(besides Me) meaning, do they think that this is right for them and that it is going to benefit them

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(Nay, but they will deny their worship of them, and become opponents to them) 19:82(. Allah says that He has prepared Hell as their abode on the Day of Resurrection.

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا - ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا)

(103. Say: "Shall We tell you the greatest losers in respect of (their) deeds") (104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.") (105. "They are those who deny the Ayat of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.") (106. "That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers for jest.")

The Greatest Losers in respect of (Their) Deeds

Al-Bukhari recorded from `Amr that Mus`ab who said: "I asked my father -- meaning Sa`d bin Abi Waqqas -- about Allah's saying,

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا)

(Say: "Shall We tell you the greatest losers in respect of (their) deeds") `Are they the Haruriyyah' He said, `No, they are the Jews and Christians. As for the Jews, they disbelieved in Muhammad , and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Haruriyyah are those who break Allah's covenant after ratifying it.' Sa`d used to call them Al-Fasiqin (the corrupt). `Ali bin Abi Talib, Ad-Dahhak and others said: "They are the Haruriyyah," so this means, that according to `Ali, may Allah be pleased with him, this Ayah includes the Haruriyyah just as it includes the Jews, the Christians and others. This does not mean that the Ayah was revealed concerning any of these groups in particular; it

is more general than that, because the Ayah was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the Khawarij existed at all. So the Ayah is general and refers to everyone who worships Allah in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allah says:

(وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى
نَارًا حَامِيَةً)

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.))88:2-4(

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنثُورًا)

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.))25:23(

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing))24:39(And in this Ayah Allah says:

(قُلْ هَلْ نُنَبِّئُكُمْ)

(Say: "Shall We tell you...") meaning, ` Shall We inform you;'

(بِالْأَخْسَرِينَ أَعْمَالًا)

(the greatest losers in respect of (their) deeds) Then Allah explains who they are, and says:

(الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(Those whose efforts have been wasted in this life) meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allah.

(وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا)

(while they thought that they were acquiring good by their deeds.) means, they thought that there was some basis for their deeds and that they were accepted and loved.

(أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ)

(They are those who deny the Ayat of their Lord and the meeting with Him.) they denied the signs of Allah in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

(and on the Day of Resurrection, We shall assign no weight for them.) means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said:

«إِنَّهُ لِيَأْتِيَ الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ: اقْرَأُوا إِن شِئْتُمْ:

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

«

(A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allah. Recite, if you wish:) (and on the Day of Resurrection, We shall assign no weight for them) It was also recorded by Muslim.

(ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا)

(That shall be their recompense, Hell; because they disbelieved) means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allah as a joke, mocking them and disbelieving them in the worst way.'

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا - خَالِدِينَ فِيهَا لَا يَبْغُونَ
عَنْهَا حَوْلًا)

(107. "Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaws for their entertainment.") (108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom.")

The Reward of the Righteous Believers

Allah tells us about His blessed servants, those who believed in Allah and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of Al-Firdaws (Paradise). Abu Umamah said, "Al-Firdaws is the center of Paradise." Qatadah said, "Al-Firdaws is a hill in Paradise, at its center, the best of it." This was also narrated from Samurah and attributed to the Prophet ,

«الْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

(Al-Firdaws is a hill in Paradise, at its center, the best of it.) A similar report was narrated from Qatadah from Anas bin Malik, and attributed to the Prophet . All of the preceding reports were narrated by Ibn Jarir, may Allah have mercy on him. The following is in the Sahih,

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ
الْجَنَّةِ»

(If you ask Allah for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.)

(نُزُلًا)

(entertainment) means offered to them as hospitality.

(خَالِدِينَ فِيهَا)

(Wherein they shall dwell (forever).) means, they will stay there and never leave.

(لَا يَبْعُونَ عَنْهَا حَوْلًا)

(No desire will they have for removal therefrom.) means, they will never choose or want anything else. This Ayah tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allah tells us that despite this eternal stay, they will never choose to change or move from where they are.

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا)

(109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.")

The Words of the Lord can never be finished

Allah says: ` Say, O Muhammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allah, the sea would run dry before it all could be written down.

(وَلَوْ جِئْنَا بِمِثْلِهِ)

(even if We brought like it) means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allah would still never run out. As Allah says:

(وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَتُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.))31:27(Ar-Rabi` bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allah, is that of a drop of water in comparison to all of the oceans." Allah revealed that:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي)

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,) Allah says that even if those oceans were ink for the Words of Allah, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allah would remain, for nothing can outlast them. For no one can comprehend the greatness of Allah or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ
إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.")

Muhammad is a Human Being and a Messenger, and the God is One

Allah says to His Messenger Muhammad ,

(قُلْ)

(Say) to these idolators who reject your message to them,

(إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ)

(' I am only a man like you.) Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true -- I did not know any of this except for what Allah made known to me. And I tell you,

(إِنَّمَا إِلَهُمُ)

(that your God), Who calls you to worship Him,

(إِلَهُ وَاحِدٌ)

(is One God), with no partner or associate.'

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ)

(So whoever hopes for the meeting with his Lord,) i.e., hopes for a good reward and recompense,

(فَلْيَعْمَلْ عَمَلًا صَالِحًا)

(let him work righteousness) meaning, in accordance with the prescribed laws of Allah,

(وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(and associate none as a partner in the worship of his Lord.) This is what is meant by seeking the pleasure of Allah alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allah alone, and are done in accordance with the way of the Messenger of Allah . Imam Ahmad recorded that Mahmud bin Labid said that the Messenger of Allah said:

«إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَُ الْأَصْغَرَ»

(What I fear the most for you is the small Shirk.) "They said: What is the small Shirk, O Messenger of Allah" He said,

«الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟»

(Showing off (Ar-Riya). Allah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him.") Imam Ahmad recorded that Abu Sa`id bin Abi Fadal Al-Ansari, who was one of the Companions, said: "I heard the Messenger of Allah say,

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي

عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ
اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ»

(Allah will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allah in the deeds which he did, let him seek his reward from someone other than Allah, for Allah is the least in need of any partner or associate.) It was also recorded by At-Tirmidhi and Ibn Majah. This is the end of the Tafsir of Surat Al-Kahf. Praise be to Allah, the Lord of all that exists.

The Tafsir of Surah Maryam

(Chapter - 19)

Which was revealed in Makkah

Muhammad bin Ishaq recorded a Hadith of Umm Salamah in his Srah, and Ahmad bin Hanbal recorded from Ibn Mas`ud, the story of the Hijrah (migration) to Ethiopia from Makkah. The narration mentions that Ja`far bin Abi Talib recited the first part of this Surah to An-Najashi and his companions.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(كهيعص - ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا - اِدُّ
نَادَى رَبَّهُ نِدَاءً خَفِيًّا - قَالَ رَبِّ اِنِّي وَهَنَ الْعَظْمُ
مِنِّي وَاشْتَعَلَ الرَّاسُ شَيْبًا وَّلَمْ اَكُنْ بِدُعَائِكَ رَبِّ
شَقِيًّا - وَاِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
امْرَاَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا - يَرْتِنِي
وَيَرِثُ مِنْ عَالٍ يَعْقُوبُ وَاَجْعَلْهُ رَبًّا رَضِيًّا)

(1. Kaf Ha Ya ` Ain Sad.) (2. A reminder of the mercy of your Lord to His servant Zakariyya.) (3. When he called his Lord)with(a call in secret.) (4. He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta`al on my head, and I have never been unblessed in my invocation to You, O my Lord!") (5. "And verily, I fear Mawali after me, and my wife is barren. So give me from Yourself an heir.") (6. "Who shall inherit me, and inherit (also) the posterity of Ya`qub. And make him, my Lord, one with whom You are well-pleased!")

The Story of Zakariyya and His Supplication for a Son The discussion about the separate letters has already preceded at the beginning of Surat Al-Baqarah.

Concerning Allah's statement ,

(ذِكْرُ رَحْمَتِ رَبِّكَ)

(A reminder of the mercy of your Lord) This means that this is a reminder of Allah's mercy upon His servant Zakariyya. Yahya bin Ya`mar recited it, (ايذكر عبده ربك رحمة ذكر) "He has reminded of

your Lord's mercy to His servant Zakariyya." The word Zakariyya in the Ayah has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In Sahih Al-Bukhari, it is recorded that the Prophet said about Zakariyya that He was a carpenter who used to eat from what he earned with his own hand through carpentry. Concerning Allah's statement,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا)

(When he called his Lord)with(a call in secret.) He only made his supplication secretly because it is more beloved to Allah. This is similar to what Qatadah said concerning this Ayah,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا)

(When he called out his Lord)with(a call in secret.) "Verily, Allah knows the pious heart and he hears the hidden voice."

(قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي)

(He said: "My Lord! Indeed my bones have grown feeble...") meaning, "I have become weak and feeble in strength."

(وَاشْتَعَلَ الرَّأْسُ شَيْبًا)

(and gray hair has Ashta` al on my head,) means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces. Concerning Allah's statement,

(وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا)

(and I have never been unblessed in my invocation to You, O my Lord!) This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You." Concerning His statement,

(وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي)

(And verily, I fear Mawali after me,) Mujahid, Qatadah and As-Suddi, all said, "In saying the word Mawali, he (Zakariyya) meant his succeeding relatives." The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him. In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument. The second argument is that Allah did not mention that he (Zakariyya) was wealthy. On the contrary, he was a

carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life. The third argument is that it is confirmed in the Two Sahihs, in more than one narration, that the Messenger of Allah said,

«لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ»

(We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.) In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ»

(We, Prophets do not leave behind inheritance (of wealth).) Therefore, the meaning in these Hadiths restricts the meaning of Zakariyya's statement,

(فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا رُئِي)

(So give me from yourself an heir. Who shall inherit me,) inheritance of prophethood. For this reason Allah said,

(وَيَرِثُ مِنْ عَالٍ يَعْقُوبَ)

(and inherit (also) the posterity of Ya`qub.) This is similar to Allah's statement,

(وَوَرِثَ سُلَيْمَنُ دَاوُودَ)

(And Sulayman inherited from Dawud.)27:16(This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allah would not have mentioned it. All of this is supported and affirmed by what is in the authentic Hadith:

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ
صَدَقَةٌ»

(We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.) Mujahid said concerning his statement,

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(Who shall inherit me, and inherit (also) the posterity of Ya'qub.))19:6("His inheritance was knowledge, and Zakariyya was one of the descendants of Ya`qub." Hushaym said, "Ismail bin Abi Khalid informed us that Abu Salih commented about the Ayah:

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(who shall inherit me, and inherit (also) the posterity of Ya`qub.) "He would be a Prophet like his forefathers were Prophets." Allah's statement,

(وَأَجْعَلُهُ رَبًّا رَاضِيًّا)

(and make him, my Lord, one with whom You are well-pleased!) means "Make him pleasing to You (Allah) and your creation. Love him and make him beloved to your creatures, in both his religion and his character."

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا)

(7. (Allah said:) "O Zakariyya! Verily, We give you the good news of a son, whose name will be Yahya. We have given that name to none before (him).")

The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى)

((Allah said:) "O Zakariyya! Verily, We give you the glad tidings of a son, whose name will be Yahya...") Similarly Allah, the Exalted, said;

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - فَنَادَتْهُ الْمَلِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ

يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا
وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ)

(At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allah gives you glad tidings of Yahya, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.")3:38-39(Allah said,

(لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا)

(We have given that name to none before (him).) Qatadah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him." Ibn Jarir preferred this interpretation, may Allah have mercy upon him.

(قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا - قَالَ كَذَلِكَ قَالَ
رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ
شَيْئًا)

(8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.") (9. He said: "Thus your Lord says: `It is easy for Me. Certainly I have created you before, when you had been nothing!'")19:8-9(

His amazement after the acceptance of His Supplication

Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse. The Answer of the Angel

(قَالَ)

(He said:) That is, the angel, in his response to Zakariyya and his was amazement.

كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ﴿١٠﴾

("Thus says your Lord: `It is easy for Me...") Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

(هَيْنٍ)

(easy) Meaning, it is simple and easy for Allah to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿١١﴾

(Certainly I have created you before, when you had been nothing!) This is similar to Allah's statement,

(هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١٢﴾

(Has there not been over man a period of time, when he was not a thing worth mentioning)
76:1(

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا - فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١٣﴾

(10. He)Zakariyya(said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.") (11. Then he came out to his people from the Mihrab and he indicated to them by signs to glorify)Allah(in the morning and in the afternoon.)

The Sign of the Pregnancy

Allah, the Exalted, informed about Zakariyya that he said,

قَالَ رَبِّ اجْعَلْ لِي آيَةً ﴿١٤﴾

(He (Zakariyya) said: "My Lord! Appoint for me a sign.") "Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrahim said,

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمَ تُوْمِنِ
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قُلُوبِي

(My Lord! Show me how You give life to the dead. He (Allah) said: "Do you not believe" He said: "Yes (I believe), but to put my heart at ease.")2:260(Then Allah says,

(قَالَ ءَايَاتِكَ)

(He said: "Your sign is..." meaning, "Your sign will be..."

أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا)

(that you shall not speak unto mankind for three nights, though having no bodily defect.) Meaning, `your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn `Abbas, Mujahid, `Ikrimah, Wahb, As-Suddi, Qatadah and others said, "His tongue was arrested without any sickness or illness." `Abdur-Rahman bin Zayd bin Aslam said, "He used to recite and glorify Allah, but he was not able to speak to his people except by gestures. " Al-`Awfi reported that Ibn `Abbas said,

(ثَلَاثَ لَيَالٍ سَوِيًّا)

(three nights, though having no bodily defect.) "The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Ayah is similar to what Allah, the Exalted, said in Surah Al `Imran,

قَالَ رَبِّ اجْعَلْ لِي ءَايَةً قَالَ ءَايَاتِكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَادْكُرْ رَبَّكَ كَثِيرًا
وَسَبِّحْ بِالعَشِيِّ وَالْإِبْكَرِ)

(He said: "O my Lord! Make a sign for me." (Allah) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.))3:41(This is a proof that he did not speak to his people for these three nights and their days as well.

(إِلَّا رَمْزًا)

(except with signals.) Meaning, with bodily gestures, this is why Allah says in this noble Ayah,

(فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ)

(Then he came out to his people from the Mihrab) referring to the place where he was given the good news of the child.

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) Meaning he made a gesture to them that was subtle and swift.

(أَنْ سَبَّحُوا بُكْرَةً وَعَشِيًّا)

(to glorify)Allah(in the morning and in the afternoon.) That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allah for what He had given him. Mujahid said,

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) "He made a gesture." Wahb and Qatadah said the same.

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا -
وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا - وَبَرًّا بِوَالِدَيْهِ
وَلَمْ يَكُن جَبَّارًا عَصِيًّا - وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا)

(12. (It was said to his son): "O Yahya! Hold fast to the Scripture." And We gave him wisdom while yet a child.) (13. And Hananan from Us, and Zakatan, and he was pious,) (14. And dutiful to his parents, and he was not arrogant or disobedient.) (15. And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!)

The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the Tawrah which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrah, as did the scholars and rabbis among them. He was still young in age when Allah gave him this knowledge. This is the reason that Allah mentioned it. Because of how Allah favored him and his parents, He says,

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ)

(O Yahya! Hold fast to the Scripture)the Tawrah(.) Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(And We gave him wisdom while yet a child.) This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allah said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And (made him) Hananan from Us,))19:13(Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us,) "This means mercy from Us." `Ikrimah, Qatadah and Ad-Dahhak all said the same. Ad-Dahhak added, "Mercy that no one would be able to give except Us." Qatadah added, "With it, Allah had mercy upon Zakariyya." Mujahid said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us,) "This was gentleness from His Lord upon him." The apparent meaning is that Allah's statement Hananan (affection, compassion) is directly related to His statement,

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(and We gave him wisdom while yet a child.) meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. Hanan means the love for affection and tenderness (towards others). Concerning Allah's statement,

(وَزَكَاةً)

(and Zakatan,) This is related to His statement,

(وَحَنَانًا)

(And Hananan) The word Zakah means purity from filth, wickedness and sins. Qatadah said, "The word Zakah means the righteous deed." Ad-Dahhak and Ibn Jurayj both said, "The righteous deed is the pure (Zakah) deed." Al-` Awfi reported that Ibn ` Abbas said,

(وَزَكَاةً)

(and Zakatan,) "This means that he was a blessing."

(وَكَانَ تَقِيًّا)

(and he was pious.))19:13(meaning that he was pure and had no inclination to do sins. Allah said;

(وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا)

(And dutiful to his parents, and he was not arrogant or disobedient.) After Allah mentioned Yahya's obedience to his Lord and that Allah created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allah mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allah says,

(وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا)

(and he was not arrogant or disobedient.) Then, after mentioning these beautiful characteristics, Allah mentions his reward for this,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ
حَيًّا)

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This means that he had security and safety in these three circumstances. Sufyan bin `Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allah has exclusively honored Yahya, the son of Zakariyya, by granting him peace in these situations. Allah says,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ
حَيًّا)

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This narration was reported by Ibn Jarir, from Ahmad bin Mansur Al-Marwazi, from Sadaqah bin Al-Fadl, from Sufyan bin `Uyaynah.

(وَإِذْ ذُكِّرُوا فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا - فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا - قَالَتْ إِنِّي
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا - قَالَ إِنَّمَا أَنَا
رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا - قَالَتْ أَنَّى
يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا -
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَلِنَجْعَلُهُ آيَةً
لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا)

(16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.) (17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.) (18. She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.") (19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.") (20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya") (21. He said: "Thus says your Lord: `That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)."

The Story of Maryam and Al-Masih (`Isa)

After Allah, the Exalted, mentioned the story of Zakariyya, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allah informs of His granting her a child named `Isa without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allah mentioned them here together, as well as in Surahs Al `Imran and Al-Anbiya'. Allah has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things. Allah says,

(وَإِذْ ذُكِّرُوا فِي الْكِتَابِ مَرْيَمَ)

(And mention in the Book, Maryam,) She was Maryam bint `Imran from the family lineage of Dawud. She was from a good and wholesome family of the Children of Israel. Allah mentioned the story of her mother's pregnancy with her in Surah Al `Imran, and that she (Maryam's mother) dedicated her freely for the service of Allah. This meant that she dedicated the child

(Maryam) to the service of the Masjid of the Sacred House (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect.

(فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner.)3:37(Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyya, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyya saw astonishing miracles occur from her that amazed him.

(كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرَيْمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(Every time Zakariyya entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this" She said, "This is from Allah." Verily, Allah provides to whom He wills, without limit.))3:37(It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Surah Al `Imran. Then, when Allah wanted to grant her His servant and Messenger, `Isa, one of the five Great Messengers.

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(she withdrew in seclusion from her family to place facing east.))19:16(This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred Masjid (in Jerusalem). It is reported from Ibn `Abbas that he said, "Verily, I am the most knowledgeable of Allah's creation of why the Christians took the east as the direction of devotional worship. They did because of Allah's statement,

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(When she withdrew in seclusion from her family to a place facing east.) Therefore, they took the birthplace of `Isa as their direction of worship." Concerning Allah's statement,

(فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا)

(She placed a screen before them;) This means that she hid herself from them and concealed herself. Then, Allah sent Jibril to her.

(فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا)

(and he appeared before her in the form of a man in all respects.))19:17(This means that he came to her in the form of a perfect and complete man. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allah's statement,

(فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا)

(then We sent to her Our Ruh,) "It means Jibril."

(قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا)

(She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.") This means that when the angel (Jibril) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا)

(Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.) She meant, "If you fear Allah," as a means of reminding him of Allah. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allah, the Mighty and Sublime. Ibn Jarir reported from `Asim that Abu Wa'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا
أَنَا رَسُولُ رَبِّكَ)

("Verily, I seek refuge with the Most Gracious from you, if you do fear Allah." He said: "I am only a messenger from your Lord...") This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allah has sent me to you." It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Rahman), Jibril fell apart and returned to his true form (as an angel). He responded, (رَكِبًا غُلْمًا لَكَ لِيَهَبَ رَبُّكَ رَسُولًا أَنَا إِنَّمَا) `I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

(قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ)

(She said: "How can I have a son...") This means that Maryam was amazed at this. She said, "How can I have a son" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)" For this reason she said,

(وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا)

(when no man has touched me, nor am I Baghiyya) The Baghiyya is a female fornicator. For this reason, a Hadith has been reported prohibiting the money earned from Baghiyya.

(قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ)

(He said: "Thus said your Lord: `That is easy for Me (Allah)...") This means that the angel said to her in response to her question, "Verily, Allah has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibril) conveyed Allah's Words,

(وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Adam, without a male (father) or female (mother). Then, He created Hawwa' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female, except `Isa. He caused `Isa to be born from a female without a male. Thus, Allah completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allah's statement,

(وَرَحْمَةً مِنَّا)

(and a mercy from Us,) This means, "We will make this boy a mercy from Allah and a Prophet from among the Prophets. He will call to the worship of Allah and monotheistic belief in Him. This is as Allah, the Exalted, said in another Ayah,

(إِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُا إِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ - وَيُكَلِّمُ النَّاسَ فِي
الْمَهْدِ وَكَهْلًا وَمِنَ الصّٰلِحِينَ)

((Remember) when the angels said: "O Maryam! Verily, Allah gives you the good news of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.))3:45-46(This means that he will call to the worship of his Lord in his cradle and while and adult. Concerning His statement,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allah's power and will. Muhammad bin Ishaq said,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) "This means that Allah determined to do this, so there is no avoiding it."

(فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا - فَأَجَاءَهَا
الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ
هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا)

(22. So she conceived him, and she withdrew with him to a remote place.) (23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!")

The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. Muhammad bin Ishaq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyya. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yusuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else." Allah said;

(فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ)

(And the pains of childbirth drove her to the trunk of a date palm.) This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that was where she would pray at the Sacred House of

Jerusalem." Wahb bin Munabbih said, "She ran away and when she reached an area between Ash-Sham and Egypt, she was overcome by labor pains." In another narration from Wahb, he said, "This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem)." I say, there are Hadiths about the Isra' (Night Journey of the Prophet) that are reported by An-Nasa'i on the authority of Anas, and Al-Bayhaqi on the authority of Shadad bin Aws, that say that this took place at Bait Al-Lahm. Allah knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a Hadith also, if the Hadith is authentic. Allah says, informing about her,

(قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا)

(She said: "Would that I had died before this, and had been forgotten and out of sight!") In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

(يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا)

(Would that I had died before this,) She said this to mean before this situation.

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn `Abbas. Qatadah said,

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) "This means something unknown, forgotten and no one knew who I was."

(فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتَكِ سَرِيًّا - وَهَزَىٰ إِلَيْكِ بِجِدْعِ النَّخْلَةِ تُسْقِطُ
عَلَيْكِ رُطْبًا جَنِيًّا - فَكَلِمًا أَشْرَىٰ وَقَرَىٰ عَيْنًا
فَأِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا)

(24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you.") (25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.") (26. "So eat and drink and rejoice. And if you see any human being, say: `Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.,")

What was said to Her after the Birth Some reciters read the Ayah as, (تَحْتَهَا مِنْ)

Who was below her) Meaning the one who was below her called to her. Others recited it as,

(مِنْ تَحْتِهَا)

(from below her) With the meaning of a preposition (from) instead of a pronoun (who). The scholars of Tafsir have differed over the interpretation of who was calling out. Al-`Awfi and others reported from Ibn `Abbas that he said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to Jibril because `Isa did not speak until she brought him to her people." Similarly, Sa`id bin Jubayr, Ad-Dahhak, `Amr bin Maymun, As-Suddi and Qatadah all said, "Verily, this is referring to the angel Jibril." This means that he (Jibril) called out to her from the bottom of the valley. Mujahid said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to `Isa bin Maryam." Likewise, `Abdur-Razzaq reported from Ma`mar that Qatadah said that Al-Hasan said, "This is referring to her son (`Isa)." This is also one of the two opinions reported from Sa`id bin Jubayr -- that it was her son, `Isa, speaking. Sa`id said, "Have you not heard Allah saying,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) Ibn Zayd and Ibn Jarir preferred this opinion in his Tafsir. Allah said,

(أَلَّا تَحْزَنِي)

(Grieve not:) He called to her saying, "Do not grieve."

(قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) Sufyan Ath-Thawri and Shu`bah reported from Abu Ishaq that Al-Bara' bin `Azib said, s

(قَدْ جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) "This means a small stream." Likewise, `Ali bin Abi Talhah reported that Ibn `Abbas said, "Sariy means a river." `Amr bin Maymun held the same view, as he said, "It means a river for her to drink from." Mujahid said, "It means river in the Syrian language." Sa`id bin Jubayr said, "Sariy is a small flowing river." Others said that Sariy refers to `Isa. This was said by Al-Hasan, Ar-Rabi` bin Anas, Muhammad bin `Abbad bin Ja`far, and it is one of the two opinions reported from Qatadah. It is also the view of `Abdur-Rahman bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allah said after it,

(وَهَزِيْ اِلَيْكَ بِجِدْعِ النَّخْلَةِ)

(And shake the trunk of date palm towards you,) meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allah blessed her by giving her food and drink. Then He said,

(تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ
عَيْنًا)

(It will let fall fresh ripe dates upon you. So eat and drink and rejoice.) Meaning to be happy. This is why `Amr bin Maymun said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Ayah. Concerning Allah's statement,

(فَاِمَّا تَرَيَنَّ مِنْ الْبَشَرِ اٰحَدًا)

(And if you see any human being,) This means any person that you see,

(فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اَكْلِمَ
الْيَوْمَ اِنْسِيًّا)

(Say: `Verily, I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being today.')

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

(فَلَنْ اَكْلِمَ الْيَوْمَ اِنْسِيًّا)

(so I shall not speak to any human being today.) Anas bin Malik commented on,

(إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا)

(I have vowed a fast unto the Most Gracious) He said; "A vow of silence." Likewise said Ibn `Abbas and Ad-Dahhak. The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatadah and `Abdur-Rahman bin Zayd have all stated this view. `Abdur-Rahman bin Zayd said, "When `Isa said to Maryam,

(أَلَا تَحْزَنِي)

(Grieve not) She said, `How can I not grieve when you are with me and I have no husband nor am I an owned slave woman What excuse do I have with the people Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, `Isa said to her, `I will suffice you with a statement,

(فَإِمَّا تَرَىٰ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا)

(And if you see any human being, say: `Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.')

All of this is from the speech of `Isa to his mother." Wahb said the same as well.

(فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهَا قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا - يَاخْتِ هَرُونَ مَا كَانَ أَبُوكِ امْرَأً
سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا - فَأَشَارَتْ إِلَيْهِ قَالُوا
كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا - قَالَ إِنِّي
عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا - وَجَعَلَنِي
مُبَارَكًا أَيَّنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا - وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا - وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا)

(27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy.") (28. "O sister of Harun! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.") (29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") (30. He said: "Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet;") (31. "And He has made me blessed wherever I be, and has enjoined on me)Awsani(Salah and Zakah, as long as I live.") (32. "And to be dutiful to my mother, and made me not arrogant, unblessed.") (33. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!")

Maryam with Al-Masih before the People, Their Rejection of Her and His Reply to Them

Allah, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allah and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a thing Fariy.") Fariy means a mighty thing. This was said by Mujahid, Qatadah, As-Suddi and others. Ibn Abi Hatim reported from Nawf Al-Bikali that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see' He said, 'Tonight I saw them prostrating in the direction of that valley.'" `Abdullah bin Ziyad said (adding to the narration), "I memorized from Sayyar that he (the cattle herder) said, 'I saw a radiant light.'" So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a mighty thing (Fariy).") This means it was a mighty thing that she had brought.

(يَأْخُذُ هَرُونَ)

(O sister of Harun!) This means, "O one resembling Harun (Aaron) in worship."

(مَا كَانَ أَبِيكَ امْرَأً سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا)

(Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.) They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing" `Ali bin Abi Talhah and As-Suddi both said, "It was said to her,

(يَأْخُتَ هَرُونَ)

(O sister of Harun!) referring to the brother of Musa, because she was of his descendants. This is similar to the saying, 'O brother of Tamim,' to one who is from the Tamimi tribe, and 'O brother of Mudar,' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. Concerning Allah's statement,

(فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

(كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(How can we talk to one who is a child in the cradle) Maymun bin Mahran said,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) "She indicated, 'Speak to him.' They then said, 'After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!' As-Suddi said, "When she pointed to him they became angry and said, 'Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'"

(قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(They said: "How can we talk to one who is a child in the cradle") This means, "How can someone speak who is in his cradle, in the state of infancy and a child" `Isa said,

(إِنِّي عَبْدُ اللَّهِ)

(Verily, I am a servant of Allah,) The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord. Allah said,

(ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(He has given me the Scripture and made me a Prophet.) This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bikali said, "When they said what they said to his mother, he (`Isa) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

(إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet.) And he continued speaking until he said,

(مَا دُمْتُ حَيًّا)

(as long as I live.)" Concerning his statement,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Mujahid, `Amr bin Qays and Ath-Thawri all said that this means, "And He made me a teacher of goodness." In another narration from Mujahid, he said, "A person of great benefit." Ibn Jarir reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzum tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, `May Allah have mercy upon you, what acts of mine should I perform openly' The other replied, `Commanding good and forbidding evil, for verily, it is the religion of Allah, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allah,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Then it was said, `What was his blessing' He (Wuhayb) replied, `Commanding good and forbidding evil wherever he was.' " His saying,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me)Awsani(Salah and Zakah, as long as I live.) This is similar to the statement of Allah to Muhammad ,

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until there comes unto you the certainty (i.e. death).)15:99(`Abdur-Rahman bin Al-Qasim reported from Malik bin Anas that he commented on Allah's statement,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me)Awsani(Salah and Zakah, as long as I live.) He said, "Allah informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allah's preordained decree." Concerning Allah's statement,

(وَبِرًّا بِوَالِدَتِي)

(And to be dutiful to my mother.) This means, "He (Allah) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allah. This is because Allah often combines the command to worship Him with obedience to the parents. This is similar to Allah's statement,

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.))17:23(And He, the Exalted, said,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Give thanks to Me and to your parents. Unto Me is the final destination.))31:14(Concerning his statement,

(وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا)

(and He made me not arrogant, unblessed.) This means, "He (Allah) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed." Concerning Allah's statement,

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا)

(And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!) This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah. He (`Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.' May Allah's peace and blessings be upon him.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَمْتَرُونَ - مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ - وَإِنَّ
اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ -
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(34. Such is `Isa, son of Maryam. Qawlul-Haqq)it is a statement of truth(about which they doubt (or dispute).) (35. It befits not (the majesty of) Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" -- and it is.) (36.) `Isa said: "And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.") (37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.)

` Isa is the Servant of Allah and not His Son

Allah, the Exalted, says to His Messenger Muhammad , ` This is the story which We have related to you about ` Isa,' upon him be peace.

(قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ)

((It is) a statement of truth about which they doubt.) |This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Ayah with Qawlul-Haqq (statement of truth) as the subject, referring to `Isa himself. `Asim and `Abdullah bin `Amir both recited it Qawlul-Haqq (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas`ud that he recited it as Qalal-Haqq, which means that he (`Isa) said the truth. The recitation of the Ayah with the Qawlul-Haqq being the subject referring to `Isa, is the most apparent meaning grammatically. It has support for it in the statement of Allah)after the story of `Isa(,

(الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ)

((This is) the truth from your Lord, so be not of those who doubt.))3:60(When Allah mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

(مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ)

(It befits not (the majesty of) Allah that He should beget a son. Glorified be He.) Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

(إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He decrees a thing, He only says to it: "Be!" -- and it is.) Whenever He wants something, He merely commands it and it happens as He wills. This is as Allah says,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ - الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ)

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be" -- and he was. (This is) the truth from your Lord, so be not of those who doubt.))3:59-60(

`Isa commanded the Worship of Allah Alone, then the People differed after Him

Allah said;

(وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.) Among those things which `Isa said to his people while he was in his cradle is that Allah was his Lord and their Lord, and he commanded them to worship Him alone. He said,

(فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(So worship Him. That is the straight path.) Meaning, "That which I have come to you with from Allah is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray. Allah's statement,

(فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ)

(Then the sects differed,) means that the opinions of the People of the Book differed concerning `Isa even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allah, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them -- who were the majority of the

Jews (may Allah's curses be upon them) -- determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allah Who was speaking (not `Isa). Others said that he (`Isa) was the son of Allah. Some said that he was the third part of a divine trinity with Allah. Yet, others said that he was the servant of Allah and His Messenger. This latter view is the statement of truth, which Allah guided the believers to. A report similar with this meaning has been reported from `Amr bin Maymun, Ibn Jurayj, Qatadah and others from the Salaf (predecessors) and the Khalaf (later generations). Allah said,

(قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(so woe unto the disbelievers from the meeting of a great Day.) This is a threat and severe warning for those who lie about Allah, invent falsehood and claim that He (Allah) has a son. However, Allah has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allah does not hasten the affair of those who disobey Him. This has been related in a Hadith collected in the Two Sahihs,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.) Then, the Messenger of Allah recited the Ayah,

(وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِيمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.) 11:102(In the Two Sahihs it is also reported that the Messenger of Allah said,

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أذَىٰ سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وُلْدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(No one is more patient with something harmful that he hears than Allah. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.) Allah says,

(وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَلِيمَةٌ ثُمَّ أَخَذْتُهَا 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(Allah, the Exalted, also says,

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.)14:42(This is the reason that Allah says here,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(So woe unto the disbelievers from the meeting of a great Day.) referring to the Day of Resurrection. It has been related in an authentic Hadith that is agreed upon (in Al-Bukhari and Muslim), on the authority of `Ubadah bin As-Samit who said that the Messenger of Allah said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ
وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ،
وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ
عَلَى مَا كَانَ مِنَ الْعَمَلِ»

(Whoever testifies that there is no deity worthy of worship except Allah alone, Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa was Allah's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allah will admit him into Paradise regardless of whatever he did.)

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ
الْيَوْمَ فِي ضَلَالٍ مُبِينٍ)

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ - إِنَّا نَحْنُ نَرِثُ الْأَرْضَ
وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ)

(38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.) (39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) (40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.)

The Disbeliever's warning of the Day of Distress

Allah, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allah says,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12(They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allah's punishment. This is why Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ)

(How clearly will they (disbelievers) see and hear,) This means that no one will hear and see better than they will.

(يَوْمَ يَأْتُونَنَا)

(the day when they will appear before Us.) The Day of Resurrection.

(لَكِنِ الظَّالِمُونَ الْيَوْمَ)

(But the wrongdoers today are...) now, in the life of this world,

(فِي ضَلَالٍ مُّبِينٍ)

(...in plain error.) They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them. Then, Allah says,

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ)

(And warn them of the Day of grief and regrets,) warn the creation of the Day of Distress,

(إِذْ قُضِيَ الْأَمْرُ)

(when the case has been decided,) when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

(وَهُمْ)

(while (now) they are) today, in the present life of this world,

(فِي غَفْلَةٍ)

(in a state of carelessness.) with the warning of the Day of grief and regret, they are heedless.

(وَهُمْ لَا يُؤْمِنُونَ)

(and they believe not.) meaning they do not believe that it is true. Imam Ahmad recorded that Abu Sa' id said that the Messenger of Allah said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ،
يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ
وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا،
قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا
الْمَوْتُ قَالَ: فَيُقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ
هَذَا؟ قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ
هَذَا الْمَوْتُ قَالَ: فَيُؤْمَرُ بِهِ فَيُدْبَحُ، قَالَ: وَيُقَالُ: يَا
أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ،
خُلُودٌ وَلَا مَوْتَ»

(When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is" Then,

they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death.") Then the Messenger of Allah recited the Ayah,

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ)

(And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) Then, the Messenger of Allah made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا»

(The people of this life are in the state of heedlessness of this life.) Thus recorded Imam Ahmad and it was also recorded by Al-Bukhari and Muslim in their Sahihs with wording similar to this. It is reported from `Abdullah bin Mas`ud that he mentioned a story in which he said, "There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allah prepared for them if they had believed. Then, it will be said to them, `If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, `If Allah had not bestowed His favor upon you (this would have been your place).'" Concerning Allah's statement,

(إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ)

(Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.) Allah is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom. Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al-Quta`i said, "Umar bin `Abdul-Aziz wrote to `Abdul-Hamid bin `Abdur-Rahman, who was the governor of Kufah: `Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him."

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -
 إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
 وَلَا يُغْنِي عَنْكَ شَيْئًا - يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ
 الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا -
 يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
 عَصِيًّا - يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ
 الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا)

(41. And mention in the Book, Ibrahim. Verily, he was a man of truth, a Prophet.) (42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything") (43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path.") (44. "O my father! Worship not Shaytan. Verily, Shaytan has been a rebel against the Most Gracious.") (45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytan.")

Ibrahim's Admonition of His Father

Allah, the Exalted, tells His Prophet, Muhammad ,

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ)

(And mention in the Book, Ibrahim.) "Recite this to your people who are worshipping idols and mention to them what happened with Ibrahim, the intimate Friend (Khalil) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols." Ibrahim said,

(يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي
 عَنْكَ شَيْئًا)

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything) Meaning that these idols will not benefit you, nor can they protect you from any harm.

(يَأْتِي إِيَّيَّ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ)

(O my father! Verily, there has come to me the knowledge of that which came not unto you.) This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allah that you do not know and it has not reached you."

(فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا)

(So follow me, I will guide you to the straight path.) meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

(يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ)

(O my father! Worship not Shaytan.) This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allah says,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

(Did I not command you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you.))36:60(Allah also says,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَرِيدًا)

(They invoke nothing but females)idols(besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!))4:117(Concerning Allah's statement,

(إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا)

(Verily, Shaytan has been a rebel against the Most Gracious.) This means obstinate and too arrogant to obey his Lord. Therefore, Allah expelled him and made him an outcast. Therefore, "do not follow him or you will become like him. "

(يَأْتِي إِيَّيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ)

(O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,) "because of your associating partners with Allah and your disobedience in what I am commanding you with."

(فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا)

(so that you become a companion of Shaytan.) This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters. Following him will only cause you to be surrounded by the torment (of Allah)." This is as Allah says,

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.))16:63(

(قَالَ أَرَأَيْبُ أَنْتَ عَنِ الْهَيْتَى يَابْرَهِيمُ لئن لم تنته لأرجمَنَّكَ وَأَهْجُرَنِي مَلِيًّا - قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا - وَأَعْتَزُّ لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا)

(46. He (the father) said: "Do you revile my gods, O Ibrahim If you stop not (this), I will La'arjumannak. So get away from me Maliyan.") (47. Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.") (48. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.")

The Reply of Ibrahim's Father

Allah, the Exalted, informs of the reply of Ibrahim's father to his son, Ibrahim, in reference to what he was calling him to. He said,

(أَرَاغِبُ أَنْتَ عَنِ الْهَيْئِ يَا إِبْرَاهِيمُ)

(Do you revile my gods, O Ibrahim) This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you." This is the meaning of his statement;

(لَا أَرْجُمَنَّكَ)

(La'arjumannaka.) Ibn `Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others said this. Concerning His statement,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me Maliyan.) Mujahid, `Ikrimah, Sa`id bin Jubayr and Mujahid bin Ishaq all said, "Maliyan means forever." Al-Hasan Al-Basri said, "For a long time." As-Suddi said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan.) "This means forever." Ali bin Abi Talhah and Al-`Awfi both reported that Ibn `Abbas said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan.) "This means to go away in peace and safety before you are afflicted with a punishment from me." Ad-Dahhak, Qatadah, `Atiyah Al-Jadali, Malik and others said the same. This is also the view preferred by Ibn Jarir.

The Reply of Allah's Friend (Khalil)

With this, Ibrahim said to his father,

(سَلَامٌ عَلَيْكَ)

(Peace be on you!) This is as Allah said concerning the description of the believers,

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them (with bad words) they say, "Salaman)peace(."))25:63(Allah also says,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا
أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي
الْجَاهِلِينَ)

(And when they hear Al-Laghw (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."))28:55(The meaning of Ibrahim's statement to his father,

(سَلَامٌ عَلَيْكَ)

(Peace be on you!) "You will not receive any insult or harm from me." This is due to the respect and honor of fatherhood.

(سَأَسْتَغْفِرُ لَكَ رَبِّي)

(I will ask forgiveness of my Lord for you.) meaning "But, I will ask Allah to guide you and forgive you for your sin."

(إِنَّهُ كَانَ بِي حَفِيًّا)

(Verily, He is unto me Hafiyya.) Ibn `Abbas and others said that Hafiyyan means, "Kind." Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone." As-Suddi said, "Al-Hafi is One Who is concerned with his (Ibrahim's) affair." Thus, Ibrahim sought forgiveness for his father for a very long time, even after he migrated to Ash-Sham. He continued to seek forgiveness for him even after building the Sacred Masjid (in Makkah) and after the birth of his two sons, Isma`il and Ishaq. This can be seen in his statement,

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ)

(Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.))14:41(From this tradition, during the beginning stages of Islam, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrahim, the Khalil (Friend) of Allah, until Allah revealed,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُونَ مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ

(Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah."))60:4(Until Allah's statement,

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

(Except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah."))60:4(meaning, except for this statement, so do not follow it. Then Allah explains that Ibrahim abandoned this statement and retracted it. Allah, the Exalted, says,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.))9:113(Until Allah's statement,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ
وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

(And Ibrahim's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah, forbearing.))9:114(Concerning Allah's statement,

وَأَعْتَزَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا
رَبِّي

(And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,) This means, "And I worship my Lord alone, associating no partners with Him."

(عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا)

(I certainly hope that I shall not be unblessed in my invocation to my Lord.) The word `Asa (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrahim) is the leader of the Prophets other than Muhammad .

(قَلَمَّا اَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللّٰهِ وَهَبْنَا
لَهُ اِسْحٰقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا - وَوَهَبْنَا
لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا)

(49. So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) (50. And We gave them of Our mercy, and We granted them Sdqin `Aliyyan on the tongues.)

Allah gave Ibrahim Ishaq and Ya`qub

Allah, the Exalted, says that when the Friend of Allah (Ibrahim) withdrew from his father and his people for the sake of Allah, Allah gave him in exchange those who were better than them. He gave him Ishaq (Isaac) and Ya`qub (Jacob), meaning his son, Ishaq, and Ishaq's son, Ya`qub. This is as Allah said in another Ayah,

(وَيَعْقُوبَ نَافِلَةً)

(and Ya`qub, a grandson.))21:72(Also, Allah says,

(وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوبَ)

(and after Ishaq, of Ya`qub.))11:71(There is no difference of opinion about Ishaq being the father of Ya`qub. This is what is recorded in the Qur'an in Surah Al-Baqarah.

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ
لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ)

(Or were you witnesses when death approached Ya`qub When he said unto his sons, "What will you worship after me" They said, "We shall worship your God the God of your fathers, Ibrahim, Isma`il and Ishaq.")2:133(Allah only mentioned Ishaq and Ya`qub here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allah says,

(وَكَلَّا جَعَلْنَا نَبِيًّا)

(and each one of them We made a Prophet.) 19:49(If Ya`qub had not become a Prophet in the lifetime of Ibrahim, then Allah would not have limited the promise of prophethood to him, but He would have mentioned his son Yusuf as well. For verily, Yusuf was also a Prophet, just as the Messenger of Allah said in a Hadith whose authenticity is agreed upon, when he was asked who was the best of people. He said,

«يُوسُفُ نَبِيُّ اللَّهِ ابْنُ يَعْقُوبَ نَبِيِّ اللَّهِ ابْنِ إِسْحَاقَ
نَبِيِّ اللَّهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ»

(The Prophet of Allah, Yusuf, the son of the Prophet of Allah Ya`qub, the son of the Prophet of Allah Ishaq, the son of the Friend of Allah Ibrahim.) In another wording of this Hadith, he said,

«إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ
يُوسُفَ بْنَ يَعْقُوبَ بْنَ إِسْحَاقَ بْنَ إِبْرَاهِيمَ»

(Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yusuf, the son of Ya`qub, the son of Ishaq, the son of Ibrahim.) Concerning Allah's statement,

(وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ
عَلِيًّا)

(And We gave them of Our mercy, and We granted Sdqin `Aliyyan on the tongues.) `Ali bin Abi Talhah reported that Ibn `Abbas said, "Sdqin `Aliyyan means the good praise." As-Suddi and Malik bin Anas said the same thing. Ibn Jarir said, "Allah only said `Aliyyan (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allah's peace and blessing be upon them all."

(وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَبِيًّا - وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ

الْأَيْمَنَ وَقَرَّبْنَاهُ نَجِيًّا - وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا
أَخَاهُ هَارُونَ نَبِيًّا)

(51. And mention in the Book, Musa. Verily, he was Mukhlisan and he was a Messenger, (and) a Prophet.) (52. And We called him from the right side of the Mount (Tur), and made him draw near to Us for a talk with him.) (53. And We granted him his brother Harun, (also) a Prophet, out of Our mercy.)

Mentioning Musa and Harun

After Allah had mentioned Ibrahim, the Friend of Allah, and commended him, he next mentioned Al-Kalim (the one spoken to by Allah directly). Allah said,

(وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا)

(And mention in the Book, Musa. Verily, he was Mukhlisan) Ath-Thawri reported from `Abdul-Aziz bin Rafi`, from Abu Lubabah that he said, "The Disciples (of `Isa) said, `O Spirit of Allah, inform us about the one who is Mukhlis (purely devoted) to Allah.' He said, `That is one who does a deed solely for Allah and he does not like for the people to praise him.'" Others recited the word as Mukhlas, which means that he was chosen. This is as Allah says,

(إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ)

(Verily, I have chosen you above men.))7:144(Concerning Allah's statement,

(وَكَانَ رَسُولًا نَبِيًّا)

(and he was a Messenger, (and) a Prophet.) Allah combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nuh, Ibrahim, Musa, `Isa and Muhammad. May the blessings of Allah be upon them and all of the Prophets. Allah said,

(وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ)

(And We called him from the side of the Tur.) means Mount

(الْأَيْمَنَ)

(right) It was on the right side of Musa when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allah, the

Exalted, spoke to him and called out to him. Allah summoned him to come near and He conversed Ayah with him. Concerning His statement,

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا)

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.) This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well." This is as Allah says in another Ayah,

(وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ
مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ)

(And my brother Harun he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.))28:34(Also, Allah said,

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى)

((Allah said:) "You are granted your request, O Musa."))20:36(He also said,

(وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى
هَارُونَ - وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُون)

(So send for Harun. And they have a charge of crime against me, and I fear they will kill me.))26:13-14(Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Musa pleaded for his brother to be a Prophet." Allah, the Exalted said,

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا)

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.)

(وَأَذْكَرٌ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ
الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا - وَكَانَ يَأْمُرُ أَهْلَهُ
بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا)

(54. And mention in the Book, Isma`il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.) (55. And he would enjoin on his family and his people the Salah and the Zakah, and his Lord was pleased with him.)

Mentioning Isma`il

Here Allah has commended Isma`il, the son of Ibrahim, the Friend of Allah. He (Isma`il) is the father of all of the Arabs of the Hijaz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it." He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due. Some said,

(صَدِيقَ الْوَعْدِ)

((he was) true to what he promised.) "This was said about him because he said to his father,

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ)

(If Allah wills you will find me of the patient.))37:102(So he was truthful in that." Being true to one's promise is one of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allah, the Exalted, says,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ -
كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ)

(O you who believe! Why do you say that which you do not do Most hateful it is with Allah that you say that which you do not do.))61:2-3(The Messenger of Allah said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ
أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ»

(The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.) Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allah commended His servant and Messenger Isma`il, for he was true to his promise. Likewise, the Messenger of Allah was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-`As bin Ar-Rabi`, the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَوَفَّى لِي»

(He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.) When the Prophet died, the Khalifah (his successor), Abu Bakr As-Siddiq said, "Whoever received any promise from the Messenger of Allah or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jabir bin `Abdullah came and related that the Messenger of Allah said,

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا
وَهَكَذَا»

(If the wealth of Bahrain comes (to me), then I would give you such and such and such.) This meant that he would fill his hands with wealth. Therefore, when the wealth of Bahrain came (to them), Abu Bakr commanded Jabir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred Dirhams. Then, Abu Bakr gave him its double along with it. (i.e. one thousand extra Dirhams). Concerning Allah's statement,

(وَكَانَ رَسُولًا نَّبِيًّا)

(and he was a Messenger, (and) a Prophet.) In this is a proof of Isma`il's favored status over his brother, Ishaq. Ishaq was only described as being a Prophet, but Isma`il was described with both prophethood and messengership. It is confirmed in Sahih Muslim that the Messenger of Allah said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وُلْدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

(Verily, Allah chose Isma`il from the sons of Ibrahim...) Then, Imam Muslim mentions the rest of the Hadith in its entirety. However, this statement proves the correctness of what we have said. Allah said,

(وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ
رَبِّهِ مَرْضِيًّا)

(And he would enjoin on his family and his people the Salah and the Zakah, and his Lord was pleased with him.) This is also a beautiful form of praise, a commendable quality, and an upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so. This is as Allah said to His Messenger ,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient with them.))20:132(Also, Allah, the Exalted, said,

يَأْيُهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ)

(O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.)
)66:6(This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a Hadith from Abu Hurayrah that the Messenger of Allah said,

«رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ
امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ
اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ
زَوْجَهَا، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

(May Allah have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allah have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.) This Hadith was recorded by Abu Dawud and Ibn Majah.

(وَأَذْكَرٌ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -
وَرَفَعْنَاهُ مَكَانًا عَلِيًّا)

(56. And mention in the Book, Idris. Verily, he was a man of truth, (and) a Prophet.) (57. And We raised him to a high station.)

Mentioning Idris

complimented Idris for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the Sahih it is recorded that the Messenger of

Allah passed by Idris on the night of the Isra (Night Journey) and he (Idris) was in the fourth heaven. Sufyan reported from Mansur that Mujahid said,

(وَرَفَعْنَاهُ مَكَانًا عَلِيًّا)

(And We raised him to a high station.) "This means the fourth heaven." Al-Hasan and others said concerning Allah's statement,

(وَرَفَعْنَاهُ مَكَانًا عَلِيًّا)

(And We raised him to a high station.) "This means Paradise."

(أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى
عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا)

(58. Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose. When the Ayat of the Most Gracious were recited unto them, they fell down prostrate and weeping.)

These Prophets are the Chosen Ones

Allah, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this Surah. Rather, it is referring to all of those who were Prophets. Allah merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

(الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ
آدَمَ)

(they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam.) As-Suddi and Ibn Jarir both said, "That which is meant by the offspring of Adam is Idris, and what is meant by the offspring of those `whom We carried with Nuh' is Ibrahim, and what is meant by the offspring of Ibrahim is Ishaq, Ya`qub and Isma`il, and what is meant by the offspring of Isra`il is Musa, Harun, Zakariyya, Yayha and `Isa bin Maryam." Ibn Jarir said, "And that is the distinction of their genealogies, even though Adam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were

on the ship with Nuh, and he that is Idris. For verily, he was the grandfather of Nuh." I say that this is the most apparent meaning, which concludes that Idris is amongst the pillars of Nuh's ancestral lineage. The view that this Ayah refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allah's statement in Surah Al-An`am,

(وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ - وَوَهَبْنَا
لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن
قَبْلُ وَمِن دُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ
وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ -
وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلٌّ مِّنَ
الصَّالِحِينَ - وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ - وَمِن آبَائِهِمْ
وَدُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ)

(And that was our proof which We gave Ibrahim against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Ya`qub, each of them We guided; and before him We guided Nuh, and among his progeny Dawud, Sulayman, Ayyub, Yusuf, Musa and Harun. Thus do We reward the doers of good. And Zakariyya, and Yahya, and `Isa and Ilyas, each one of them was of the righteous. And Isma`il and Al-Yasa` and Yunus and Lut and each one of them We preferred above the `Alamin. And also some of their fathers and their progeny and their brethern, We chose them, and We guided them to the straight path.))6:83-87(Until Allah's statement,

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهْ)

(They are those whom Allah had guided. So follow their guidance.))6: 90(Allah, the Exalted, says,

مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ
عَلَيْكَ)

(Of some of them We have related to you their story. And of some We have not related to you their story.) 40:78(In Sahih Al-Bukhari it is reported from Mujahid that he asked Ibn ` Abbas, "Is there a prostration in Surah Sad" Ibn ` Abbas replied, "Yes." Then he recited,

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهْ)

(They are those whom Allah had guided. So follow their guidance.) 6:90(Ibn ` Abbas then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed." -- referring to Dawud. Allah, the Exalted, said in this noble Ayah,

إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا
وَبُكْيًا)

(When the Ayah of the Most Gracious were recited unto them, they fell down prostrate and weeping.) This means that when they heard the Words of Allah, mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word Bukiyān at the end of the Ayah means those who are crying, and it is the plural of Baki. Due to this the scholars agree that it is legislated to prostrate upon reading this Ayah, in following them and adhering to their manner of worship.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا - إِلَّا مَنْ
تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا)

(59. Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghayy.) (60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.)

They were succeeded by Wicked People and Good People

After Allah mentioned the party of blessed ones -- the Prophets and those who followed them by maintainig the limits set by Allah and His commandments, fulfilling what Allah ordered and avoiding His prohibitions -- then He mentions,

(خَلْفَ بَعْدِهِمْ مِنْ خَلْفٍ) (there has succeeded them a posterity.) This means later generations.

(أَضَاعُوا الصَّلَاةَ)

(who have lost Salah) Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with Ghayy, which means loss on the Day of Resurrection. Al-Awza'i reported from Musa bin Sulayman, who reported from Al-Qasim bin Mukhaymirah that he said concerning Allah's statement,

(فَخَلْفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ)

(Then, there has succeeded them a posterity who have lost the Salah) "This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief." It is also reported that it was said to Ibn Mas'ud, "Allah often mentions the prayer in the Qur'an. He says,

(الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ)

(Those who neglect their Salah.))107:5(And He says,

(عَلَى صَلَاتِهِمْ دَائِمُونَ)

(Those who remain constant in their Salah.))70:23(And He says,

(عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(Who guard their Salah.)")23:9(Then, Ibn Mas'ud said, "This means at its designated times." The people said, "We thought that this was referring to the abandonment of the prayer." He replied, "That would be disbelief." Masruq said, "No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times." Al-Awza'i reported from Ibrahim bin Zayd that Umar bin `Abdul-`Aziz recited the Ayah,

(فَخَلْفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا)

(Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghayy.) Then, he said, "Their loss was not their abandonment of the prayers, but it was by not offering them during their proper and prescribed times." Allah said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) "This means loss." Qatadah said, "This means evil." Sufyan Ath-Thawri, Shu`bah and Muhammad bin Ishaq all reported from Abu Ishaq As-Sabi`i, who reported from Abu `Ubaydah, who reported from `Abdullah bin Mas`ud that he said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) "This is a valley in the Hellfire which is very deep and its food is filthy." Al-A`mash reported from Ziyad, who reported from Abu `lyad, who commented Allah's statement,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) He said, "This is a valley in Hell made of puss and blood." Allah said,

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا)

(Except those who repent and believe and work righteousness.) This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allah will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise). " For this reason Allah says,

(فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا)

(Such will enter Paradise and they will not be wronged in aught.) This is because repentance wipes away that which was before it. In another Hadith, the Prophet said,

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ»

(The one who repents from sin is like he who has no sin.) Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allah's statement in Surah Al-Furqan,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...) until Allah's statement,

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(and Allah is Oft-Forgiving, Most Merciful.) 25:68-70

(جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا - لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا
سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا - تِلْكَ الْجَنَّةُ
الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا)

(61. (They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.) (62. They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon.) (63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.)

The Description of the Gardens of the Truthful and Those Who repent

Allah, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of `Adn, meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith. Concerning Allah's statement,

(إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا)

(Verily, His promise must come to pass.) This affirms the fact that this will occur, and that it is a settled matter. Allah does not break His promise, nor does He change it. This is similar to His statement,

(كَانَ وَعَدُّهُ مَقْعُولًا)

(His promise is certainly to be accomplished.))73:18(This means that His promise will be and there is no avoiding it. Allah's statement here,

(مَأْتِيًا)

(must come to pass.) This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

(مَأْتِيًا)

(must come to pass.) "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, ' Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)." Concerning Allah's statement,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا)

(They shall not hear therein any Laghw.) This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. He said,

(إِلَّا سَلَامًا)

(...but only Salam.) This is an indifferent exception, similar to Allah's statement,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا
سَلَامًا)

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!)
)56:25-26(Concerning His statement,

(وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا)

(And they will have therein their sustenance, morning and afternoon.) This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah said,

«أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ
الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا، وَلَا يَتَمَخَّطُونَ
فِيهَا. وَلَا يَتَغَوَّطُونَ، أُنْيُتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ
وَالْفِضَّةُ وَمَجَامِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ
وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مَخُّ سَاقِهَا مِنْ
وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا
تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ،
يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا»

(The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.) Al-Bukhari and Muslim both recorded this narration in the Two Sahihs. Imam Ahmad also recorded that Ibn `Abbas said that the Messenger of Allah said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ يَبَابِ الْجَنَّةِ فِي قُبَّةٍ
خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً
وَعَشِيًّا»

(The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.) Ahmad is the only one who collected this narration. Ad-Dahhak reported that Ibn `Abbas said,

(وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا)

(And they will have therein their sustenance, morning and afternoon.) "This means the amount of time equal to night and day." Allah said,

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.) This means, 'This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allah says at the beginning of Surah Al-Mu'minun,

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَشِعُونَ)

(Successful indeed are the believers. Those who are humble in their Salah.))23:1-2(Until His saying,

(أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ
هُم فِيهَا خَالِدُونَ)

(These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever.)
)23:10-11(

(وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا
خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا - رَبُّ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ
لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا)

(64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.)

(65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him)

The Angels do not descend, except by Allah's Command

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said to Jibril,

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟»

(What prevents you from visiting us more than you do) Then this Ayah was revealed,

(وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ)

(And we descend not except by the command of your Lord.) Al-Bukhari was alone in recording it and he related it with the Tafsir of this Ayah. Al-`Awfi reported from Ibn `Abbas that he said, "Jibril was kept from visiting the Messenger of Allah , so he was disturbed and grieved because of this. Then, Jibril came to him and said, ` O Muhammad,

(وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ)

(And we descend not except by the command of your Lord.)" Allah said,

(لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا)

(To Him belongs what is before us and what is behind us,) It has been said that the meaning of "what is before us" refers to that which is in this life and "what is behind us" refers to the Hereafter.

(وَمَا بَيْنَ ذَلِكَ)

(and what is between those two;) This means what is between two blows of the Sur. This is the opinion of Abu Al-`Aliyah, `Ikrimah and Mujahid. This was also stated by Sa`id bin Jubayr and Qatadah in one narration from them. As-Suddi and Ar-Rabi` bin Anas held this opinion as well. It has also been said,

(مَا بَيْنَ أَيْدِينَا)

(what is before us) means the future matters of the Hereafter.

(وَمَا خَلْفَنَا)

(what is behind us,) means what has taken place in this life,

(وَمَا بَيْنَ ذَلِكَ)

(what is between those two;) means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn `Abbas, Sa`id bin Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj and Ath-Thawri. Ibn Jarir also preferred this latter interpretation. And Allah knows best. Concerning Allah's statement,

(وَمَا كَانَ رَبُّكَ نَسِيًّا)

(and your Lord is never forgetful.) Mujahid said, "This means that your Lord has not forgotten you." Allah said,

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(Lord of the heavens and the earth, and all that is between them,) He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

(فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا)

(so worship Him and abide patiently in his worship. Do you know of any who is similar to Him) `Ali bin Abi Talhah related that Ibn `Abbas said that this means, "Do you know any comparison or something similar to the Lord" Mujahid, Sa`id bin Jubayr, Qatadah, Ibn Jurayj and others all said the same. `Ikrimah related that Ibn `Abbas said, "There is no one named Ar-Rahman (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name."

(وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أَخْرَجُ حَيًّا -
أَوَّلًا يَذْكَرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ
شَيْئًا - فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا)

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِتِيًّا - ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى
بِهَا صِلِيًّا)

(66. And man says: "When I am dead, shall I then be raised up alive") (67. Does not man remember that We created him before, while he was nothing) (68. So by your Lord, surely We shall gather them together, and (also) the Shayatin, then We shall bring them round Hell, Jithyya.) (69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.) (70. Then, verily, We know best those who are most worthy of being burnt therein.)

Man's Amazement about Life after Death and the Refutation against this Amazement

Allah, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allah says,

(وَإِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ أَعِدَّا كُنَّا ثُرَابًا أَعْيَا
لَفِي خَلْقٍ جَدِيدٍ)

(And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation")13:5(Allah also says,

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!")36:77-79(And Allah says here in this Surah,

(وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا -
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ
شَيْئًا)

(And man says: "When I am dead, shall I then be raised up alive" Does not man remember that We created him before, while he was nothing) Allah uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something Smilalry Allah says;

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)
)30:27(In the Sahih it is recorded that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ
يُكَذِّبَنِي، وَأَدَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤْذِينِي،
أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي،
وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَّا
أَدَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

(Allah, the Exalted said, "The son of Adam denies Me and he has no right to deny Me. The son of Adam harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him.") Concerning Allah's statement,

(فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ)

(So by your Lord, surely We shall gather them together, and the Shayatin,) The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allah and their devils as well.

(ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا)

(then We shall bring them round Hell, Jithiyya.) Al-`Awfi related that Ibn `Abbas said, "This means sitting and it is similar to His statement,

(وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً)

(And you will see each nation Jathiyah.)")45:28(As-Suddi commented on the word Jithiyya, "It means standing." It has been reported from Murrah that Ibn Mas'ud said the same. Concerning Allah's statement,

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ)

(Then indeed We shall drag out from every sect) This means from every nation. This is what Mujahid said.

(أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا)

(all those who were worst in obstinate rebellion against the Most Gracious.) Ath-Thawri reported from `Ali bin Al-Aqmar, from Abu Al-Ahwas, from Ibn Mas'ud that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allah will begin with the greatest of them in crime and continue in succession. That is Allah's statement,

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِتِيًّا)

(Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.) This is similar to Allah's statement,

(حَتَّىٰ إِذَا اذَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ)

(Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire.") Until His saying,

(بِمَا كُنْتُمْ تَكْسِبُونَ)

(For what you used to earn.))7:38-39(The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn." Concerning Allah's statement,

(ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا)

(Then, verily, We know best those who are most worthy of being burnt therein.) Then, at this point Allah attaches one piece of information to another. The meaning here is that Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the Ayah that was previously mentioned,

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") 7:38

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا - ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثْيًا)

(71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.) (72. Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithiyya.)

Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarir reported from `Abdullah that he said concerning Allah's statement,

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا)

(There is not one of you but will pass over it.) "The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, `O Allah save them, save them.' " This narration has supporting narrations similar to it from the Prophet in the Two Sahihs and other collections as well. These narrations have been related by Anas, Abu Sa`id, Abu Hurayrah, Jabir and other Companions, may Allah be pleased with them all. Ahmad also recorded that Umm Mubashshar, the wife of Zayd bin Harithah, said, "The Messenger of Allah was in the house of Hafsah when he said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

(No one who was present at the battles of Badr and Hudaibiyyah (of the Muslims) will enter into the Hellfire.) Then, Hafsah said, "Doesn't Allah say,

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا)

(There is not one of you but will pass over it (Hell);) The Messenger of Allah replied by reciting,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

(Then We shall save those who had Taqwa.) In the Two Sahihis there is a Hadith reported from Az-Zuhri, from Sa`id from Abu Hurayrah that the Messenger of Allah said,

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنْ الْوَالِدِ
تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ»

(No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.) `Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾

(There is not one of you but will pass over it;) "The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire." As-Suddi reported from Murrah, from Ibn Mas`ud, that he said concerning Allah's statement,

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

(this is with your Lord; a Hatman decree.) "An oath that must be fulfilled." Mujahid said, "Hatman means preordainment." Ibn Jurayj said the same. Concerning Allah's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

(Then We shall save those who had Taqwa.) When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allah will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a Dinar of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allah will take out of the Fire whoever said "La ilaha illallah," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic Hadiths from the Messenger of Allah . This is why Allah says,

(ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا)

(Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithyya.)

(وَإِذَا نُتِلَىٰ عَلَيْهِمُ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا - وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قُرُونٍ هُمْ أَحْسَنُ أَتَانَا
وَرَعِيًّا)

(73. And when Our clear Ayat are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan") (74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance)

The Disbelievers boast over Their good Fortune in the World

Allah, the Exalted, informs that when the clear, evident Ayat of Allah are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

(خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا)

(best dwellings and the finest Nadiyyan.) This means the best houses, with the loftiest levels and the finest Nadiyyan, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allah says about them,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَا إِلَيْهِ)

(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us theretofore!"))46:11(Nuh's people said,

(أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

("Shall we believe in you, when the weakest (of the people) follow you"))26:111(And Allah says,

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ)

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

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ)

(And how many a generations have We destroyed before them) This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief"

(هُمْ أَحْسَنُ أَثَاتًا وَرَعِيًا)

(who were better in wealth, goods and outward appearance) This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A` mash reported from Abu Zibyan, who reported from Ibn ` Abbas that he said concerning the Ayah,

(خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا)

(best dwellings and finest Nadiyyan.) "Position)Maqam(means home, Nadi means place of gathering, wealth refers to material possessions and outward appearance is how they look physically." Al-` Awfi said that Ibn ` Abbas said, "Position)Maqam(means dwelling, Nadi means place of gathering and the blessing and happiness that they were living in. This is as Allah says about the people of Fir`awn when He destroyed them and related the story of their situation in the Qur'an,

(كَمْ تَرَكَوْا مِنْ جَبَّتٍ وَعُيُونٍ - وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ)

(How many gardens and springs that they)Fir`awn's people(left behind, and green crops and honored places)Maqam(.))44:25-26(Therefore, position)Maqam(refers to their dwellings and splendid bounties, and Nadi is the places of gathering and meeting where they used to congregate. Allah said while relating the story to His Messenger of what happened with the people of Lut,

(وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ)

(And practice Al-Munkar (evil deeds) in your meeting places)Nadiyakum(.))29:29(The Arabs call a place of gathering a Nadi."

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا
السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ
جُنْدًا)

(75. Say: whoever is in error, the Most Gracious will extend)circumstances(for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.)

The Rebellious Person is given Respite but He is not forgotten

Allah, the Exalted, says,

(قُلْ)

(Say) This means, "O Muhammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood."

(مَنْ كَانَ فِي الضَّلَالَةِ)

(whoever is in error) This means, 'be they from us or from you.'

(فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا)

(the Most Gracious will extend)circumstances(for him.) This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

(حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ)

(until, when they see that which they were promised, either the torment) that will strike him,

(وَإِمَّا السَّاعَةَ)

(or the Hour) that will come suddenly,

(فَسَيَعْلَمُونَ)

(they will come to know) at that time,

(مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا)

(who is worst in position, and who is weaker in forces.) This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allah mentions about the Jews when He says,

(يَأَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ)

(O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.))62:6(Meaning, `Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in Surat Al-Baqarah, and to Allah is the praise. Likewise, Allah mentioned the challenge that was given to the Christians in Surah Al `Imran, when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that `Isa was the son of Allah. Therefore, Allah mentioned His arguments and proofs against the worship of `Isa, and that he was merely a creature like Adam. After this, Allah said,

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى الْكٰذِبِينَ)

(Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie."))3:61(However, they (the Christians) also retreated from this challenge.

(وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّلَاحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا)

(76. And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.)

Increasing Guidance of Those Who are guided

After Allah mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا)

(And whenever there comes down a Surah, some of them say: "Which of you has had his faith increased by it") 9:124(And the following Ayah also shows this. Concerning Allah's statement,

(وَالْبَقِيَّاتُ الصَّالِحَاتُ)

(And the righteous good deeds that last) Its explanation has already preceded in Surat Al-Kahf, along with a lengthy discussion concerning it and the related Hadiths.

(خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا)

((they) are better with your Lord for reward.) meaning the recompense and reward.

(وَخَيْرٌ مَّرَدًّا)

(and better for resort.) meaning in the final outcome, the result for its doer.

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا
وَوَلَدًا - أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا
- كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا -
وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا)

(77. Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children)if I live again(." (78. Has he known the Unseen or has he taken a covenant from the Most Gracious) (79. Nay, We shall record what he says, and We shall increase his torment;) (80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.)

Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imam Ahmad reported from Khabbab bin Al-Aratt that he said, "I was a blacksmith and Al-" @256:Js bin Wa'il owed me a debt. So I went to him to collect my debt from him. He said to me, `No, by Allah, I will not pay my debt to you until you disbelieve in Muhammad.' I replied to him, `No, by Allah, I will not disbelieve in Muhammad until you die and are resurrected again.' He then said to me, `Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allah revealed these Ayat,

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا
وَوَلَدًا)

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children.") until,

(وَيَأْتِينَا فَرْدًا)

(and he shall come to Us alone.) This was also recorded by the two compilers of the Sahih and other collections as well. In the wording of Al-Bukhari it states that Khabbab said, "I used to be a blacksmith in Makkah and I made a sword for Al-" @256:Js bin Wa'il. So I went to him to collect my pay from him..." then he mentioned the rest of the Hadith and he said,

(أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(or has he taken a covenant from the Most Gracious) "This means an agreement. " Concerning Allah's statement,

(أَطَّلَعَ الْغَيْبَ)

(Has he known the Unseen) This is a rejection of the person who says,

(لَأُوتِيَنَّ مَالًا وَوَلَدًا)

(I shall certainly be given wealth and children.) Meaning, on the Day of Resurrection. In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it"

(أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(or has he taken a covenant from the Most Gracious) Or has he received a promise from Allah that he will be given these things It has already been stated that in Sahih Al-Bukhari it is mentioned that covenant means an agreement. Concerning Allah's statement,

(كَلَّا)

(Nay,) This is a participle that opposes what came before it and gives emphasis to what follows it.

(سَنَكْتُبُ مَا يَقُولُ)

(We shall record what he says,) what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allah the Most Great.

(وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا)

(We shall increase his torment.) This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allah in this life.

(وَنَرِثُهُ مَا يَقُولُ)

(And We shall inherit from him all that he speaks of,) His wealth and children. It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life." To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allah says,

(وَيَأْتِينَا فَرْدًا)

(And he shall come to Us alone.) without wealth or children.

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِيْلَٰهَةً لِّيَكُونُوا لَهُمْ عِزًّا)

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تُوزُّهُمْ أَزْرًا - فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذًّا)

(81. And they have taken gods besides Allah, that they might give them honor, power and glory.) (82. Nay, but they will deny their worship of them, and will become their adversaries.)

(83. See you not that We have sent the Shayatin against the disbelievers to push them to do evil.) (84. So make no haste against them; We only count out to them a (limited) number.)

The Idols of the Polytheists will deny Their Worship

Allah, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allah, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allah mentions that the matter is not as they claim, and it will not be as they hope. He says,

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ)

(Nay, but they will deny their worship of them,) on the Day of Judgement.

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) This means that they will be foes in a state other than what they think about these gods. This is similar to Allah's statement,

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.) 46:5-6(As-Suddi said,

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ)

(Nay, but they will deny their worship of them,) "This means their worshipping of the idols. " Allah said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries) contrary to what they hoped for from these gods. As-Suddi said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) "They will be in severe opposition and argument." Ad-Dahhak said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) "This means enemies."

The Power of the Devils over the Disbelievers

Concerning Allah's statement,

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوَزُّؤُهُمْ أَرْسَالًا)

(See you not that We have sent the Shayatin against the disbelievers to push them to do evil.)
`Ali bin Abi Talhah said that Ibn `Abbas said, "They will lead them astray with temptation." Al-
`Awfi said that Ibn `Abbas said, "They will incite them against Muhammad and his
Companions." Qatadah said, "They will harass them and disturb them until they disobey Allah."
`Abdur-Rahman bin Zayd said, "This is similar to Allah's statement,

(وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ)

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him.)" 43:36(Concerning Allah's statement,

(فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(So make no haste against them; We only count out to them a (limited) number.) This means,
"Do not be hasty with the punishment that is going to befall them, O Muhammad."

(إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(We only count out to them a number.) This means, "We are only delaying them for a fixed
appointment whose time is numbered. They are destined for that and there is no escaping the
torment of Allah and His exemplary punishment." Allah says,

(وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ)

(And consider not that Allah is unaware of that which the wrongdoers do.))14:42(And He says,

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا)

(So give a respite to the disbelievers; deal gently with them for a while.))86:17(And Allah says,

(إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness.))3:178(

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.))31:24(

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy! But certainly, your destination is the (Hell) Fire."))14:30(As-Suddi said,

(إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(We only count out to them a (limited) number.) means years, months, days and hours."

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا)

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرُودًا)

(لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا)

(85. The Day We shall gather those with Taqwa unto the Most Gracious (Allah), like a delegation.) (86. And We shall drive the criminals to Hell, in a thirsty state.) (87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah).)

The Condition of the Righteous and the Criminals on the Day of Resurrection

Allah, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allah explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A Wafd (delegation) is a group that arrives while riding and from it comes the word Wufud (arriving). They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allah says,

(ورداً)

(In a thirsty state.) This means parched and thirsting for drink. This was stated by `Ata', Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and many others. Here it will be said,

(أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً)

(Which of the two groups is best in Maqam (position) and the finest Nadiyyan (meeting place).)19:73(Ibn Abi Hatim reported from `Amr bin Qays Al-Mula'i, who reported from Ibn Marzuq that he said,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.) "When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, `Who are you' The being will reply, `You do not know me' The believer will say, `No, but Allah has made you sweet smelling with a handsome face.' The being will say, `I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now' So the believer will therefore mount the creature. This is the meaning of Allah's statement,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.)" `Ali bin Abi Talhah reported that Ibn `Abbas said,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.) "Riding." His saying,

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا)

(And We shall drive the criminals to Hell, in a thirsty state.) This means parched and thirsty.

(لَا يَمْلِكُونَ الشَّفْعَةَ)

(None shall have the power of intercession,) There will be no one who can intercede for them like the believers who intercede for each other. Allah says about them,

(فَمَا لَنَا مِن شَفَاعِينَ - وَلَا صَدِيقٍ حَمِيمٍ)

(Now we have no intercessors, nor a close friend.) 26:100-101(Allah said,

(إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(but such a one as has received permission (or promise) from the Most Gracious.) This is a separate exclusion, which means, "But those who have taken a covenant with the Most Beneficent." This covenant is the testimony that none has the right to be worshipped but Allah, and upholding of its rights and implications. `Ali bin Abi Talhah reported that Ibn `Abbas said,

(إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(but such a one as has received permission (or promise) from the Most Gracious.) "The promise is the testimony that none has the right to be worshipped but Allah, that the person accepts that all power and strength belong to Allah and he only places his hope with Allah alone."

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -

تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ

وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ

فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ

الْقِيَامَةِ فَرْدًا)

(88. And they say: "The Most Gracious (Allah) has begotten a son.") (89. Indeed you have brought forth (said) a thing Idda.) (90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.) (91. That they ascribe a son to the Most Gracious.) (92. But it is not suitable for the Most Gracious that He should beget a son.) (93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.) (94. Verily, He knows each one of them, and has counted them a full counting.) (95. And everyone of them will come to Him alone on the Day of Resurrection.)

The Stern Rejection of attributing a Son to Allah

After Allah affirms in this noble Surah that `Isa was a worshipper and servant of Allah and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description. Allah says,

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ)

(And they say: "The Most Gracious has begotten a son." Indeed you have brought forth) This means, "In this statement of yours."

(شَيْئًا إِدًّا)

(a thing Idda.) Ibn `Abbas, Mujahid, Qatadah and Malik all said, "Terrible." It has been said that it is pronounced Iddan, Addan, and Addan with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allah said;

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

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.) that is, out of their high esteem for Allah, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allah and they are established upon His Tawhid and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarir reported that Ibn `Abbas said concerning Allah's statement,

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

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.) "Verily, the heavens, the earth, the mountains and all creatures -- except for humans and Jinns -- are frightened by the associating of partners with Allah. Creation will almost cease existing before the association of partners

with Allah, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allah, we hope that Allah would forgive the sins of those who believed in His absolute Oneness by worshipping Him alone. The Messenger of Allah said,

«لَقِّنُوا مَوْتَكُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا
عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

(Encourage your dying people to testify to La ilaha illallah, for whoever says it at the time of their death, they will definitely enter into Paradise.) The people said, "O Messenger of Allah, what about he who says it while in good health" He replied,

«تِلْكَ أَوْجَبُ وَأَوْجَبُ»

(This will necessitate his entrance into Paradise even more.) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّمَوَاتِ
وَالْأَرْضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ،
فَوْضِعْنَ فِي كِفَّةِ الْمِيزَانِ، وَوُضِعَتْ شَهَادَةُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

(I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of La ilaha illallah was placed on the other side of the scale, the testimony would outweigh all of it.) This was recorded by Ibn Jarir and it is supported by the Hadith related to the story of the card. And Allah knows best. Ad-Dahhak said,

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ)

(Whereby the heavens are almost torn,) "This means to be split apart into pieces due to the fear of the magnificence of Allah." `Abdur-Rahman bin Zayd bin Aslam said,

(وَتَنْشَقُّ الْأَرْضُ)

(and the earth is split asunder,) "This is due to its anger on behalf of Allah, the Mighty and Sublime."

(وَتَخِرُّ الْجِبَالُ هَدًّا)

(and the mountains Hadda.) Ibn `Abbas said, "This means to be torn down." Sa`id bin Jubayr said, "Haddan means some of it is broken by other parts of it in succession." Imam Ahmad reported from Abu Musa that he said that the Messenger of Allah said,

«لَا أَحَدَ أَصْبَرَ عَلَىٰ أذَىٰ سَمِعَهُ مِنَ اللَّهِ إِنَّهُ
يُشْرِكُ بِهِ وَيَجْعَلُ لَهُ وَلَدًا، وَهُوَ يُعَافِيهِمْ وَيَدْفَعُ
عَنْهُمْ وَيَرْزُقُهُمْ»

(There is no one more patient than Allah concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.) This narration is also recorded in the Two Sahihs. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.) Allah said;

(وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا)

(But it is not suitable for the Most Gracious that He should beget a son.) Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

(إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا)

(There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.) He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

(وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا)

(And everyone of them will come to Him alone on the Day of Resurrection.) This means that there will be no helper for him and no one to save him, except Allah alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ
لَهُمُ الرَّحْمَنُ وُدًّا - فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ
بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا - وَكَمْ أَهْلَكْنَا قَبْلَهُمْ
مِّنْ قَرْنٍ هَلْ نُحِيسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ
رِكْزًا)

(96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.) (97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwa, and warn with it the people that are Ludda.) (98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them)

Allah places Love of the Righteous People in the Hearts

Allah, the Exalted, informs about His believing servants, who work righteous deeds -- deeds that He is pleased with because they are in accordance with the legislation of Muhammad -- that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic Hadiths of the Messenger of Allah in various different ways. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيْلَ، فَقَالَ: يَا
جِبْرِيْلُ، إِنِّي أَحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيَحِبُّهُ
جِبْرِيْلُ، قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ
يُحِبُّ فُلَانًا فَأَحِبُّوهُ، قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ
يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا
أَبْغَضَ عَبْدًا دَعَا جِبْرِيْلَ فَقَالَ: يَا جِبْرِيْلُ إِنِّي
أَبْغَضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيْلُ، ثُمَّ

يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فَلَانًا
فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ
لَهُ الْبَغْضَاءُ فِي الْأَرْضِ»

(Verily, whenever Allah loves a servant of His, He calls Jibril and says, "O Jibril, verily I love so-and-so, so love him." Thus, Jibril will love him. Then, he (Jibril) will call out to the dwellers of the heavens, "Verily, Allah loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allah hates a servant of His, He calls Jibril and says, "O Jibril, verily I hate so-and-so, so hate him." Thus, Jibril will hate him. Then, he (Jibril) will call out amongst the dwellers of the heavens, "Verily, Allah hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.) Al-Bukhari and Muslim reported narrations similar to this. Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ
فَلَانًا فَأَحِبَّهُ، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنَزَّلُ لَهُ
الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ
وَجَلَّ:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ
لَهُمُ الرَّحْمَنُ وُدًّا)

(Whenever Allah loves a servant of His, He calls Jibril (saying), "Verily, I love so-and-so, so love him." Then, Jibril calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allah, the Mighty and Sublime: (Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.))
)19:96(This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "Hasan Sahih."

The Qur'an descended to give Glad Tidings and to warn

Allah said;

(فَأِنَّمَا يَسْرُنَهُ)

(So, We have made this easy) meaning the Qur'an.

(بِلِسَانِكَ)

(in your own tongue,) This is an address to Prophet Muhammad and it means that the Qur'an is in the pure, complete and eloquent Arabic language.

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ)

(that you may give glad tidings to those who have Taqwa,) those who respond to Allah and believe in His Messenger ,

(وَتُنذِرَ بِهِ قَوْمًا لُدًّا)

(and warn with it the people who are Ludda.) meaning, the people who have deviated away from the truth and are inclined towards falsehood. His saying,

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ)

(And how many a generation before them have We destroyed!) means from the nations that disbelieved in the signs of Allah and rejected His Messengers.

(هَلْ نَحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) Meaning, `have you seen any of them or even heard a whisper from them.' Ibn `Abbas, Abu Al-`Aliyah, `Ikrimah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ad-Dahhak and Ibn Zayd all said, "This means any sound." Al-Hasan and Qatadah both said that this means, "Do you see with your eye, or hear any sound" This is the end of the Tafsir of Surah Maryam. All praises and thanks are due to Allah. Following this will be the Tafsir of Surah Ta Ha, Allah willing and all praise is due to Allah.

The Tafsir of Surah Ta Ha

(Chapter - 20)

Which was revealed at Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(طه - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى - إِلَّا
تَذْكَرَةً لِّمَن يَخْشَى - تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ
وَالسَّمَوَاتِ الْعُلَى - الرَّحْمَنُ عَلَى الْعَرْشِ
اسْتَوَى - لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى - وَإِنْ تَجْهَرُ بِالْقَوْلِ
فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى - اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
الْأَسْمَاءُ الْحُسْنَى)

(1. Ta Ha.) (2. We have not sent down the Qur'an unto you to cause you distress,) (3. But only as a Reminder to those who fear (Allah).) (4. A revelation from Him Who created the earth and high heavens.) (5. The Most Gracious Istawa the Throne.) (6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.) (7. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.) (8. Allah! There is no God but Him! To Him belong the Best Names.)

The Qur'an is a Reminder and a Revelation from Allah

We have already discussed the separated letters at the beginning of Surah Al-Baqarah, so there is no need to repeat its discussion here. Allah says,

(مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)

(We have not sent down the Qur'an unto you to cause you distress,) Juwaybir reported that Ad-Dahhak said, "When Allah sent the Qur'an down to His Messenger, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'an was only revealed to Muhammad to cause him distress.' Therefore, Allah revealed,

(طه - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى - إِلَّا
تَذْكَرَةً لِّمَن يَخْشَى)

(Ta Ha. We have not sent down the Qur'an unto you to cause you distress, but only as a Reminder to those who fear (Allah).) The matter is not like the people of falsehood claim. Rather, whomever Allah gives knowledge to, it is because Allah wants him to have an

abundance of good. This like what is confirmed in the Two Sahihs on the authority of Ibn Mas`ud, who said that the Messenger of Allah said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ»

(Whomever Allah wants good for, then He gives him the understanding of the religion.)
Mujahid commented on Allah's statement,

(مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)

(We have not sent down the Qur'an unto you to cause you distress,) "This is like His statement,

(مَا تيسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite as much of the Qur'an as may be easy (for you).) 73:20(For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer." Qatadah said,

(مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)

(We have not sent down the Qur'an unto you to cause you distress,) "No, by Allah, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise." Allah said,

(إِلَّا تَذَكِرَةً لِمَنْ يَخْشَى)

(But only as a Reminder to those who fear (Allah).) Allah revealed His Book and sent His Messenger as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allah, it is a remembrance in which Allah revealed what He permits and prohibits. His saying,

(تَنْزِيلًا مِّنْ مَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى)

(A Revelation from Him (Allah) Who has created the earth and high heavens.) means, `This Qur'an, which has come to you, O Muhammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and subtleties.' It has been reported in a Hadith, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years. Concerning Allah's statement,

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى)

(The Most Gracious Istawa the Throne.) A discussion concerning this has already preceded in Surat Al-A`raf, so there is no need to repeat it here. The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures. Concerning Allah's statement,

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتَ الثَّرَى)

(To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.) This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He. Concerning Allah's statement,

(وَمَا تَحْتَ الثَّرَى)

(and all that is under the soil.) Muhammad bin Ka`b said, "This means that which is beneath the seventh earth." Concerning Allah's statement,

(وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى)

(And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.) This means that He Who revealed this Qur'an, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allah says,

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ غَفُوراً رَحِيماً)

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.") 25:6 (`Ali bin Abi Talhah reported that Ibn `Abbas said,

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden.) "The secret is what the son of Adam hides within himself, and

(وَأَخْفَى)

(that which is yet more hidden.) is the deeds of the son of Adam, which are hidden before he does them. Allah knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.))31:28(Concerning Allah's statement,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى)

(Allah! There is no God but Him! To Him belongs the Best Names.) This means, `He Who revealed this Qur'an to you (O Muhammad), He is Allah, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

(وَهَلْ أَتَاكَ حَدِيثُ مُوسَى - إِذْ رَأَى نَارًا فَقَالَ
لَأَهْلِهِ امْكُثُوا إِنِّي آنستُ نَارًا لعلِّي آتِيكُمْ مِنْهَا
بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى)

(9. And has there come to you the story of Musa) (10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.")

A Discussion of the Message of Musa

From this point, Allah begins to mention the story of Musa, how revelation began to come to Him, and Allah's speaking directly to him. This occurred after Musa had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

(إِنِّي آنستُ نَارًا لعلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ)

(Verily, I have seen a fire; perhaps I can bring you some burning brand) This means a flame from a fire. In another Ayah he said,

(أَوْ جَذْوَةٍ مِّنَ النَّارِ)

(or a burning firebrand.))28:29(This is a coal that has a burning flame.

(لَعَلَّكُمْ تَصْطَلُونَ)

(that you may warm yourselves.))28:29(This proves that it was in fact cold weather at that time. Concerning his statement,

(بِقَبْسٍ)

(some burning brand) This proves that it was dark. In reference to his statement,

(أَوْ أَجِدُ عَلَى النَّارِ هُدًى)

(or find some guidance at the fire.) This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa`id Al-A`war, from `Ikrimah, from Ibn `Abbas that he said concerning Allah's statement,

(أَوْ أَجِدُ عَلَى النَّارِ هُدًى)

(or find some guidance at the fire.) "This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Musa) saw the fire he said, `Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"

(فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى - إِنِّي أَنَا رَبُّكَ فَاخْلَعْ
نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى - وَأَنَا اخْتَرْتُكَ
فَاسْتَمِعْ لِمَا يُوحَى - إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي - إِنَّ السَّاعَةَ آتِيَةٌ
أَكَادُ أَخْفِيهَا لِئُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى - فَلَا
يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ
فَتَرَدَى)

(11. And when he came to it (the fire), he was called by name: "O Musa!") (12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.") (13. "And I have chosen you. So listen to that which will be revealed (to you)") (14. "Verily, I am Allah! There is no God but Me, so worship Me, and perform Salah for My remembrance.") (15. "Verily, the Hour is coming -- and I am almost hiding it -- that every person may be rewarded for that which he strives.") (16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish.")

The First Revelation to Musa

Allah, the Exalted, says,

(قَلَمًا أَتَاهَا)

(And when he came to it,) This is referring to the fire when he approached it.

(نُودِيَ يَمُوسَى)

(He was called by name: "O Musa!") In another Ayah it says,

(نُودِيَ مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ
الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَى إِنِّي أَنَا اللَّهُ)

(He was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah.")28:30(However, here Allah says,

(إِنِّي أَنَا رَبُّكَ)

(Verily, I am your Lord!) meaning, `the One Who is talking to you and addressing you,'

(فَاخْلَعْ نَعْلَيْكَ)

(So take off your shoes;) `Ali bin Abi Talib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot. Concerning Allah's statement,

(طَوَى)

(Tuwa) `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the name of the valley." Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means `doubly sacred' and that Tuwa is something that

has repetitious blessings. However, the first opinion is most correct. It is similar to Allah's statement,

(إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى)

(When his Lord called him in the sacred valley of Tuwa.))79:16(Allah's statement,

(وَأَنَا اخْتَرْتُكَ)

(And I have chosen you.) is similar to His statement,

(إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي)

(I have chosen you above men by My Messages, and by My speaking (to you).))7:144(This means over all human beings of that time. It has also been said that Allah said, "O Musa, do you know why I chose to speak to you directly out of all of the people" Musa said, "No." Allah then said, "Because I have not made anyone humble himself as much as you have humbled yourself. " Concerning Allah's statement,

(فَاسْتَمِعْ لِمَا يُوحَى)

(So listen to that which will be revealed.) "Now listen to what I say to you and what I reveal to you."

(إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا)

(Verily, I am Allah! There is no God but Me,) This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except Allah alone, Who has no partners. Concerning Allah's statement,

(فَاعْبُدْنِي)

(so worship Me,) This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

(وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

(and perform Salah for My remembrance.) It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a Hadith recorded by Imam Ahmad from Anas, who said that the Messenger of Allah said,

«إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا،
فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ:
(وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

(Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allah said, (And perform Salah for My remembrance.)) In the Two Sahihs it is reported from Anas that the Messenger of Allah said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ
يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

(Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.) Concerning Allah's statement,

(إِنَّ السَّاعَةَ آتِيَةٌ)

(Verily, the Hour is coming) This means that it is established and there is no avoiding it. It will be and it is inevitable. Concerning Allah's statement,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it) Ad-Dahhak related from Ibn `Abbas that he used to recite it as, "I almost kept it hidden -- from myself." Ibn `Abbas then would say, "Because nothing is ever hidden from Allah's Self." `Ali bin Abi Talhah reported from Ibn `Abbas that he said,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it.) "This means that no one knows its appointed time except Me (Allah)." Allah also said,

(ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.) 7:187(This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth. Concerning Allah's statement,

(لِجْزَى كُلِّ نَفْسٍ بِمَا تَسْعَى)

(that every person may be rewarded for that which he strives.) "I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.))99:7-8(

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.))52:16(Allah said,

(فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا)

(Therefore, let not divert you the one who believes not therein,) The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

(فَتَرَدَّى)

(lest you perish.) This means that you will be destroyed and ruined.

(وَمَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

(And what will his wealth avail him when he goes down (in destruction)))92:11(

(وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى - قَالَ هِيَ عَصَايَ
أَتَوَكَّلُ عَلَيْهَا وَأَهْشَأُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا
مَأْرَبٌ أُخْرَى)

(قَالَ أَلْقَهَا يَمُوسَى - فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى
- قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَى)

(17. "And what is that in your right hand, O Musa") (18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.") (19. (Allah) said: "Cast it down, O Musa!") (20. He cast it down, and behold! It was a snake, moving quickly.) (21. Allah said: "Grasp it and fear not; We shall return it to its former state.")

The Stick of Musa turned into a Snake

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah). Concerning Allah's statement,

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى)

(And what is that in your right hand, O Musa) Some of the scholars of Tafsir have said, "He (Allah) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى)

(And what is that in your right hand, O Musa) This is an interrogative phrase for the purpose of affirmation.

(قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا)

(He said: "This is my stick, whereon I lean...") I lean on it while I am walking.

(وَأَهْشُ بِهَا عَلَى غَنَمِي)

(and wherewith I beat down branches for my sheep,) This means, "I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them." `Abdur-Rahman bin Al-Qasim reported from Imam Malik that he said, "It is (when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It is not the same as striking or beating." Maymun bin Mahran also said the same. Concerning his statement,

(وَلِي فِيهَا مَأْرَبٌ أُخْرَى)

(and wherein I find other uses.) This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses. Concerning Allah's statement,

(قَالَ أَلْقَهَا يَمُوسَى)

((Allah) said: "Cast it down, O Musa!") "Throw down this stick that is in your right hand, O Musa."

(فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى)

(He cast it down, and behold! It was a snake, moving quickly.) This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

(تَسْعَى)

(moving quickly.) moving restlessly. Concerning Allah's statement,

(سَنُعِيدُهَا سِيرَتَهَا الْأُولَى)

(We shall return it to its former state.) the form that it was in, as you recognized it before.

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ ءَايَةٌ أُخْرَى - لِئُرِيكَ مِنْ ءَايَاتِنَا
الْكُبْرَى - اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى - قَالَ
رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي -
وَاجْعَلْ لِي زَاجِرًا مِنْ أَهْلِي - هَرُونَ أَخِي - اشُدُّ بِهِ
أَزْرِي - وَأَشْرِكُهُ فِي أَمْرِي - كَيْ نُسَبِّحَكَ كَثِيرًا
- وَنَذْكُرَكَ كَثِيرًا - إِنَّكَ كُنْتَ بِنَا بَصِيرًا)

(22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,") (23. "That We may show you (some) of Our greater signs.") (24. "Go to Fir`awn! Verily, he has transgressed.") (25. He said: "O my Lord! Open for me my chest.") (26. "And ease my task for me;") (27. "And loosen the knot from my tongue,") (28. "That they understand my speech.") (29. "And appoint for me a helper from my family,") (30. "Harun, my brother.") (31. "Increase my strength with him,") (32. "And let him share my task,") (33. "That we may glorify You much,") (34. "And remember You much,") (35. "Verily, You are ever seeing us.")

The Hand of Musa turning White without any Disease

This is the second sign of Musa. That is Allah has commanded him to place his hand into the opening of his garment, as is clearly stated in another Ayah. It mentioned here merely as a passing reference, saying:

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) Allah said in another Ayah,

(وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ
بُرْهَانِنَ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ)

(And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir`awn and his chiefs.) 28:32(Mujahid said,

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) "This means put your palm under your upper arm." When Musa put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

(تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ)

(it will come forth white, without any disease) This means without any leprosy, ailment, or disfigurement. This was stated by Ibn `Abbas, Mujahid, `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi and others. Al-Hasan Al-Basri said, "He brought it out, and by Allah, it was as if it were a lamp. From this Musa knew that he had surely met his Lord, the Mighty and Sublime." This is why Allah says,

(لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى)

(That We may show you (some) of Our greater signs.)

**Allah commanded Musa to go to Fir`awn to convey the Message
Allah said,**

(اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى)

(Go to Fir`awn! Verily, he has transgressed.) This means, "Go to Fir`awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

The Supplication of Musa

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي)

((Musa) said: "O my Lord! Open for me my chest, and ease my task for me.") Musa requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allah at all, and that he knew of no god for his subjects other than himself. Along with this, Musa lived in his home for a period of time as a child. He stayed in Fir`awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allah alone, without associating partners with Him. This is why he said,

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي)

(O my Lord! Open for me my chest, and ease my task for me.) This means, "I cannot perform this task if You do not help me, aid me and support me."

(وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَقْفَهُوا قَوْلِي)

(And loosen the knot from my tongue, that they understand my speech.) This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allah to remove this affliction all together. Rather, he asked for removal of his stammering so the people would

understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allah informed of what Fir`awn said concerning him,

(أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ
يُبِينُ)

(Am I not better than this one who is despicable and can scarcely express himself clearly))43:52(This means that he is not eloquent in speech. Concerning Allah's statement,

(وَأَجْعَلْ لِّي وَزِيْرًا مِّنْ أَهْلِي - هَرُونَ أَخِي)

(And appoint for me a helper from my family, Harun, my brother.) This was also a request from Musa concerning something not pertaining to himself. That was his request for the assistance of his brother, Harun. Ath-Thawri reported from Abu Sa`id, from `Ikrimah, who said that Ibn `Abbas said, "Harun was made a Prophet at the same moment that Musa was made a Prophet." Ibn Abi Hatim recorded that `A'ishah went out intending to perform `Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother" The people said, "We do not know." The man said, "By Allah, I know." `A'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Musa, when he asked for prophethood to be bestowed upon his brother." Then `A'ishah said, "By Allah, he has spoken truthfully." This is why Allah commended Musa by saying,

(وَكَانَ عِنْدَ اللَّهِ وَحِيْهًا)

(And he was honorable before Allah.))33:69(Concerning Musa's statement,

(اشْدُدْ بِهِ أَزْرِي)

(Increase my strength with him.) Mujahid said, "This means to make my back strong."

(وَأَشْرِكْهُ فِي أَمْرِي)

(And let him share my task.) make him my consultant in this matter.

(كَيْ تُسَبِّحَكَ كَثِيْرًا - وَتَذْكُرَكَ كَثِيْرًا)

(That we may glorify You much, and remember You much.) Mujahid said, "A servant of Allah is not considered of those who remember Allah much until he remembers Allah while standing, sitting and lying down." Concerning his statement,

(إِنَّكَ كُنْتَ بِنَا بَصِيرًا)

(Verily, You are ever seeing us.) This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir`awn. So unto You is all praise for this.

(قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى - وَلَقَدْ مَنَّا عَلَيْكَ
مَرَّةً أُخْرَى - إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى - أَنْ
اقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ
مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي إِذْ تَمْشِي أُخْتُكَ
فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ
أُمِّكَ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا)

(36. (Allah) said: "You are granted your request, O Musa!") (37. "And indeed We conferred a favor on you another time (before).") (38. "When We inspired your mother with that which We inspired.") (39. "Saying: `Put him (the child) into the Tabut and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.") (40. "When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial.")

Glad Tidings of the acceptance of Musa's Supplication and the Reminder of the Previous Blessings

This is a response from Allah to His Messenger, Musa, for what he requested from His Lord. It also contains a reminder of Allah's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir`awn and his chiefs would kill him. Musa was born during a year in which they (Fir`awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allah mentioned about her when He said,

(وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي
بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا)

(And the heart of the mother of Musa became empty. She was very near to disclose his (case) had We not strengthened her heart.))28:10(So the river carried him to the home of Fir`awn.

(فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا)

(Then the people of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief.))28:8(Means that this was a destined matter, decreed by Allah. They were killing the male children of the Israelites for fear of Musa's arrival. Therefore, with Allah having the great authority and the most perfect power, He determined that Musa would not be raised except upon Fir`awn's own bed. He would be sustained by Fir`awn's food and drink, while receiving the love of Fir`awn and his wife. This is why Allah said,

(يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً
مِّنِّي)

(and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,) This means that I made your enemy love you. Salamah bin Kuhayl said,

(وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي)

(And I endued you with love from Me,) "This means, `I made My creatures love you.' "

(وَلِنُصْنَعَ عَلَىٰ عَيْنِي)

(in order that you may be brought up under My Eye.) Abu `Imran Al-Jawni said, "This means, `You will be raised under Allah's Eye.' " Concerning Allah's statement,

(إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا)

(When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes) When he was accepted into the house of Fir`awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allah, the Exalted, says,

(وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ)

(And We had already forbidden (other) foster suckling mothers for him))28:12(Then, his sister came and said,

(هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ)

(Shall I direct you to a household who will rear him for you, and look after him in a good manner))28:12(She meant, "Shall I guide you to someone who can nurse him for you for a fee" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir`awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allah, the Exalted, says here,

(فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ)

(So We restored you to your mother, that she might cool her eyes and she should not grieve.) This means that she should not grieve over you.

(وَقَتَلْتَ نَفْسًا)

(Then you killed man,) This means that he killed a Coptic person (the people of Egypt, Fir`awn's people).

(فَنَجَّيْنَاكَ مِنَ الْغَمِّ)

(but We saved you from great distress) This is what he was feeling due to Fir`awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

(لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(Fear you not. You have escaped from the people who are wrongdoers.))28:25(

(إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

وَقَاتَلَتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَقَتَّكَ فُتُونًا فَلَبِثْتَ
 سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى -
 وَأَصْطَنَعْتُكَ لِنَفْسِي - اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي
 وَلَا تَنِيَا فِي ذِكْرِي - اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى
 - فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(40. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!) (41. And I have chosen you for Myself.) (42. Go you and your brother with My Ayat, and do not, you both, slacken and become weak in My remembrance.) (43. Go both of you to Fir`awn, verily, he has transgressed.) (44. And speak to him mildly, perhaps he may accept admonition or fear (Allah).)

Choosing Musa to go to Fir`awn and to be Soft and Gentle in His Invitation

Allah, the Exalted, says in His address to Musa that he had lived among the people of Madyan, avoiding Fir`awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allah and His predetermined will, without him having any set appointment. This entire situation was under the control of Allah, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allah says,

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) Mujahid said, "For a set appointment." `Abdur-Razzaq recorded that Ma`mar reported from Qatadah that he said,

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) "For the decree of messengership and prophethood." Concerning Allah's statement,

(وَأَصْطَنَعْتُكَ لِنَفْسِي)

(And I have chosen you for Myself.) This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«التقى آدم وموسى فقال موسى: أنت الذي أشقيت الناس وأخرجتهم من الجنة، فقال آدم: وأنت الذي اصطفاك الله برسالتيه واصطفاك لنفسيه، وأنزل عليك التوراة؟ قال: نعم، قال: فوجدته مكتوباً عليّ قبل أن يخلقني؟ قال: نعم، فحج آدم موسى»

(Adam and Musa met, and Musa said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Adam said, "Are you the one whom Allah chose for His Message, and He selected you for Himself and He revealed the Tawrah to you" Musa replied, "Yes." Then Adam said, "Did you find that it was preordained upon me before He (Allah) created me" Musa replied, "Yes." Therefore, Adam defeated Musa's argument.) Both Al-Bukhari and Muslim recorded this narration. Concerning Allah's statement,

(اذهب أنت وأخوك بإيتي)

(Go you and your brother with My Ayat,) This means with My proofs, evidences and miracles.

(ولا تنيا في ذكري)

(And do not, you both, slacken and become weak in My remembrance.) `Ali bin Abi Talhah related from Ibn `Abbas that he said, "This means do not be slow." Mujahid reported that Ibn `Abbas said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allah. Rather, they both should remember Allah during their meeting with Fir`awn so that the remembrance of Allah can be an aid for them against him. The remembrance of Allah would be their strength and their power that would defeat him. Allah's statement;

(اذهباً إلى فرعون إنه طغى)

(Go both of you to Fir`awn, Verily, he has transgressed.) means that he has rebelled and become haughty and insolent against Allah and he has disobeyed Him.

(فقلوا له قولاً لئنا لعله يتذكر أو يخشى)

(And speak to him mildly, perhaps he may accept admonition or fear (Allah).) This Ayah contains a great lesson. Even though Fir`awn was the most insolent and arrogant of people and

Musa was the friend of Allah among His creation at that time, Musa was still commanded to speak to Fir`awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allah, the Exalted, says,

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْهُمْ بِالتِّي هِيَ أَحْسَنُ)

(Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.))16:125(Concerning Allah's statement,

(لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(perhaps he may accept admonition or fear (Allah).) This means that perhaps he will recant from that which he is in of misguidance and destruction,

(أَوْ يَخْشَى)

(or he will fear) meaning that he will become obedient due to fear of Allah. This is as Allah says,

(لَمَنْ أَرَادَ أَنْ يَذَكَّرَ أَوْ أَرَادَ شُكُورًا)

(For such who desires to remember or desires to show his gratitude.))25:62(Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

(قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى - قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى - فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا نُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى)

(45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.") (46. He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") (47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!') (48. "Truly, it has been revealed to us that the torment will be for him who denies, and turns away.")

Musa's fear of Fir`awn and Allah's strengthening Him

Allah, the Exalted, informs that Musa and Harun pleaded to Allah, expressing their grievance to him:

(إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ)

(Verily, we fear lest he should hasten to punish us or lest he should transgress.) They meant that Fir`awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Ad-Dahhak reported from Ibn `Abbas that he said that transgress here means, "To exceed the bounds."

(قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") meaning; "Do not fear him (Fir`awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

(فَأْتِيَاهُ قَوْلًا إِنَّا رَسُولَا رَبِّكَ)

(So go you both to him, and say: "Verily, we are both Messengers of your Lord...")

Musa admonishes Fir`awn

Concerning his statement,

(قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ)

(indeed, We have come with a sign from your Lord!) meaning with evidence and a miracle from your Lord.

(وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ)

(And peace will be upon him who follows the guidance!) meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allah wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ
إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ
الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ،
فَأَسْلِمَ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

(In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islam. So accept Islam and you will be safe, and Allah will give you a double reward.) Due to this, Musa and Harun said to Fir`awn,

(فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي
إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ
وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا
أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى)

(And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies, and turns away.) In His flawless revelation, Allah has revealed to us that torment is prepared exclusively for those who reject the signs of Allah and turn away from His obedience. As Allah says,

(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ
الْجَحِيمَ هِيَ الْمَأْوَى)

(Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.) 79:37-39(Allah, the Exalted, also says,

(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى - لَا يَصْلَاهَا إِلَّا الْأَشْقَى -
الَّذِي كَذَّبَ وَتَوَلَّى)

(Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.))92:14-16(Allah also says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(So he neither believed nor prayed! But on the contrary, he belied and turned away.))75:31-32(This means that he denied with his heart and turned away by his actions.

(قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى
كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى - قَالَ فَمَا بَالُ الْقُرُونِ
الْأُولَى - قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ
رَبِّي وَلَا يَنْسَى)

(49. Fir`awn said: "Who then, O Musa, is the Lord of you two") (50.)Musa(said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (51.)Fir`awn(said: "What about the generations of old") (52.)Musa(said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."

The Conversation between Musa and Fir`awn

Allah, the Exalted, informs about Fir`awn that he said to Musa, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

(فَمَنْ رَبُّكُمَا يُمُوسَى)

(Who then, O Musa, is the Lord of you two) meaning "Who is the one who called you forth and sent you For verily, I do not know him and I have not given you any god other than myself."

(قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") `Ali bin Abi Talhah related that Ibn `Abbas said, "He is saying that He created a mate for everything." Ad-Dahhak said that Ibn `Abbas said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujahid that he said, "He gave everything its form." Ibn Abi Najih said that Mujahid said, "He fashioned the creation of every moving creature." Sa`id bin Jubayr said concerning His statement,

(أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Who) gave to each thing its form and nature, then guided it aright.) "He gave each of His creatures what is suitable for its creation." Therefore, He did not give man the form of a wild

beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of Tafsir have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allah's statement,

(وَالَّذِي قَدَّرَ فَهَدَىٰ)

(And Who has measured; and then guided.))87:3(This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this Ayah Musa is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

(قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ)

((Fir`awn) said: "What about the generations of old") The most correct opinion concerning the meaning of this, is that when Musa informed Fir`awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir`awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allah. In other words, "If the matter is as you say, then what happened to those people They did not worship your Lord. Instead they worshipped other gods besides Him." Musa said to him, in response to this, that if they did not worship Allah, then Allah knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allah's Book (of decrees). This Book is called Al-Lawh Al-Mahfuz (The Preserved Tablet) and it is the Book of Deeds.

(لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ)

(My Lord neither errs nor forgets.) This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.

(الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ فِيهَا
سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِّن نَّبَاتٍ شَتَّى - كُلُوا وَارْعَوْا أَنْعَمَكُم إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّلَّذِينَ الْأُولَى النَّهَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا

نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - وَلَقَدْ أَرَيْنَاهُ
ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى)

(53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.) (54. Eat and pasture your cattle; verily, in this are Ayat for men of understanding.) (55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.) (56. And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.)

The Completion of Musa's Reply to Fir`awn

This is from the completion of Musa's speech concerning the description of His Lord when Fir`awn asked him about Him. He (Musa) said,

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright.) Then, Fir`awn attempted to present some argumentative rebuttal during Musa's reply. Yet, Musa continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as Mihadan and others recited it as Mahdan, which means `a place of rest that you settle down upon.' It also may mean `that which you stand upon, sleep upon or travel upon its back.'

(وَسَلَكَ لَكُمْ فِيهَا سُبُلًا)

(and has opened ways for you therein.) This means, `He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ)

(And placed therein broad highways for them to pass through, that they may be guided.)
)21:31(

(وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن
نَّبَاتٍ شَتَّى)

(and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.) referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

(كُلُوا وَارْعَوْا أَنْعَمَكُمْ)

(Eat and pasture your cattle (therein);) meaning, `something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, in this are Ayat.) This means proofs, signs and evidences.

(الْأُولَى الَّذِينَ)

(for men of understanding.) meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allah, and there is no true Lord other than Him.

(مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى)

(Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.) meaning, `the earth is your beginning. For your father, Adam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!))17:52(This Ayah is similar to Allah's statement,

(قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)

(He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."))7:25(

**Musa showed Fir`awn all of the Signs but He did not believe
Concerning Allah's statement,**

(وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ)

(And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.) This means that the proofs, signs and evidences were established against Fir`awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allah, the Exalted, says,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

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

(قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ
يَمُوسَىٰ - فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى
- قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ
ضَحَىٰ)

(57. He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa")
(58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.") (59. (Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).")

Fir`awn describes Musa's Proofs as being Magic and Their Agreement to hold a Contest

Allah, the Exalted, informs of what Fir`awn said to Musa when he showed him the great proof. This great sign to Fir`awn was Musa casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir`awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us." Fir`awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing."

(فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا)

(so appoint a meeting between us and you,) Meaning, 'a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.' With this, Musa said to them,

(مَوْعِدِكُمْ يَوْمَ الزَّيْنَةِ)

(Your appointed meeting is the day of festival,) That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allah to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Musa said,

(وَأَنْ يُحْشَرَ النَّاسُ)

(and let the people assemble) meaning all of them.

(ضُحَى)

(when the sun has risen (forenoon).) meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn `Abbas said, "The day of their festivity was the day of `Ashura'." As-Suddi, Qatadah and Ibn Zayd said, "It was the day of their great celebration." Sa`id bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allah destroyed Fir`awn and his armies on a day similar to this, just as is confirmed in the Sahih. `Abdur-Rahman bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."

(فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى - قَالَ لَهُمْ
مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ
بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى - فَتَنَزَعُوا أَمْرَهُمْ
بَيْنَهُمْ وَأَسْرُوا النَّجْوَى - قَالُوا إِنَّ هَذَن لَسَاحِرَن
يُرِيدَان أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتْلَى - فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ
اتَّبِعُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى)

(60. So Fir`awn withdrew, devised his plot and then came back.) (61. Musa said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably.") (62 Then they debated one with another what they must do, and they kept their talk secret.) (63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way.") (64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.")

The Meeting of the Two Parties, Musa's Propagation of the Message and the Magicians

Allah, the Exalted informs that when Fir`awn and Musa agreed to an appointed meeting at a specified place and time, Fir`awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allah says,

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ)

(And Fir`awn said: "Bring me every well-versed sorcerer."))10:79(Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir`awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Musa came forward leaning upon his stick accompanied by his brother Harun. The magicians were standing in front of Fir`awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

(فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ اِنَّ لَنَا لَآجِرًا
اِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَاِنَّكُمْ اِذَا لَمِنَ
الْمُقَرَّبِينَ)

(Will there surely be a reward for us if we are the winners He (Fir`awn) said: "Yes, and you shall then verily be of those brought near (to myself)."))26:41-42(

(قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا)

(Musa said to them: "Woe unto you! Invent not a lie against Allah...") This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allah."

(فَيُسْحِتْكُمْ بِعَذَابٍ)

(lest He (Allah) should destroy you completely by a torment.) This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

(وَقَدْ خَابَ مَنْ افْتَرَى فِتْنَةً عُوا أَمْرَهُمْ بَيْنَهُمْ)

("...And surely, he who invents a lie will fail miserably." Then they debated one with another what they must do,) It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet." Another said, "No, he is only a magician." There are other opinions that have been mentioned about what they discussed. And Allah knows best. Allah's statement,

(وَأَسْرُوا النَّجْوَى)

(and they kept their talk secret.) means, they held secret counsel among themselves about this matter.

(قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ)

(They said: "Verily, these are two)Hadhan(magicians...") This is a way of speaking with some of the Arabs and this Ayah has been recited according to the grammar of their dialect. There are also others who recite it as, (لساحران هذين إن) Which carries the same meaning, "Verily, these are two)Hadhayn(magicians." This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, "You all know that this man and his brother (Musa and Harun) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir`awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel you from your land." Concerning Allah's statement,

(وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way.) This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Musa and Harun) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn `Abbas mentioned concerning Allah's statement,

(وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way.) "This means their kingdom, which they were in, and their livelihood." `Abdur-Rahman bin Zayd said, "This superior way means that which they were upon."

(فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوُوا صَفًّا)

(So devise your plot, and assemble in line.) This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

(وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى)

(And whoever overcomes this day will be indeed successful.) meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Musa), He will gain great leadership."

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ
مَنْ أَلْقَىٰ - قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَتَّهَىٰ - فَأَوْجَسَ فِي
نَفْسِهِ خِيفَةً مُوسَىٰ - قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ
الْأَعْلَىٰ - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا
إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ
أَتَىٰ - فَأَلْقَىٰ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ
هَارُونَ وَمُوسَىٰ)

(65. They said: "O Musa! Either you throw first or we be the first to throw") (66.)Musa(said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) (67. So Musa conceived fear in himself.) (68. We (Allah) said: "Fear not! Surely, you will have the upper hand.") (69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.") (70. So the magicians fell down prostrate. They said: "We believe in the Lord of Harun and Musa.")

The Competition, Musa's Victory, and the Magician's Faith

Allah, the Exalted, informs about the magicians when they met Musa, that they said to Musa,

(إِمَّا أَنْ تُتْقِيَ)

("Either you throw first..." meaning, "you go first.")

(وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا)

("...or we be the first to throw" (Musa) said: "Nay, throw you (first)!") This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) In another Ayah it says that when they threw,

(وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ)

(Then said: "By the might of Fir`awn, it is we who will certainly win!"))26:44(And Allah, the Exalted, says,

(سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا
بِسِحْرِ عَظِيمٍ)

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.))7:116(Here, He says in this Surah,

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other. Concerning Allah's statement,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى)

(So Musa conceived fear in himself.) This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allah revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allah said,

(إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ
أَتَى)

(That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.) So when the magicians saw the event and witnessed it with their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Musa had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allah. They said, "We believe in the Lord of all that exists, the Lord of Musa and Harun!" This is why Ibn `Abbas and `Ubayd bin `Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith." |

The Number of Magicians

Ibn Abi Hatim recorded that Ibn `Abbas said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came." Ibn Abi Hatim also reported that Al-Awza'i said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it." It is reported from Sa`id bin Jubayr that he said concerning Allah's statement,

(فَأَلْقَى السَّحَرَةَ سُجَّدًا)

(So the magicians fell down prostrate.) "They saw their places (in Paradise) made clear before them while they were in their prostration." `Ikrimah and Al-Qasim bin Abi Bizzah both said the same.

(قَالَ ءَأَمَنْتُمْ لَهُ قَبْلَ أَنْ ءَادِنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ
الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلاَفٍ وَلَأَصْلَبَنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ

أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَى - قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا
جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا
بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ
السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى)

(71. (Fir`awn) said: "Believe you in him before I give you permission Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment. ") (72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us. So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world.") (73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your reward, and more lasting.")

Fir`awn's turning against the Magicians, His threatening Them and Their Reply

Allah, the Exalted, informs of Fir`awn's disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

(ءَامَنْتُمْ لَهُ)

(Believe you in him (Musa)) This means, "Do you have faith in him"

(قَبْلَ أَنْ ءَادِنَ لَكُمْ)

(before I give you permission) meaning, "I have not commanded you to do so, by which you have rebelled against me." Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Verily, he is your chief who has taught you magic.) meaning "You all only took your magic from Musa and you have made an agreement with him against me and my subjects, that you would help him be victorious." Allah says in another Ayah,

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

(Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.))7:123(Then he began threatening them. He said to them,

فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ
وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ

(So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,) meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn `Abbas said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Hatim. Concerning Allah's statement,

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

(And you shall surely know which of us can give the severe and more lasting torment.) This means, "You say that my people and I are astray and that you (magicians), Musa and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allah, the Mighty and Sublime. They exclaimed,

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ

(They said: "We prefer you not over what have come to us of the clear signs..") meaning, "We do not chose you over the guidance and conviction that we have received. "

وَالَّذِي فَطَرَنَا

(and to Him (Allah) Who created us.) It could be that they were swearing, "By He Who has created us." It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir`awn)!"

فَاقْضِ مَا أَنْتَ قَاضٍ

(So decree whatever you desire to decree,) "Do whatever you wish and whatever your hands are able to achieve."

(إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا)

(for you can only decree (regarding) this life of the world.) meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

(إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا)

(Verily, we have believed in our Lord, that He may forgive us our faults,) "Whatever evils that we did." It specifically means, "which we were forced to do of magic, in order to oppose the sign of Allah and the miracle of His Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning Allah's statement,

(وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ)

(and the magic to which you compelled us.) "Fir`awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Farama. He said, "Teach them knowledge that no one in the land knows." Ibn `Abbas then said, "They were of those who believed in Musa and they were of those who said,

(آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ
مِنَ السِّحْرِ)

(We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.)" `Abdur-Rahman bin Zayd bin Aslam said the same. Allah's statement,

(وَاللَّهُ خَيْرٌ وَأَبْقَى)

(And Allah is better as regards reward in comparison to your reward, and more lasting.) means, "He is better for us than you."

(وَأَبْقَى)

(and more lasting.) More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir`awn (may Allah curse him) was bent upon their punishment, and that what he did to them was a mercy from Allah for them. This is why Ibn `Abbas and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening. "

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى - جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى)

(74. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live.) (75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,) (76. `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.)

The Magicians admonish Fir`awn

of the vengeance of Allah and His eternal and everlasting punishment. They also encouraged him to seek Allah's eternal and endless reward. They said,

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا

(Verily, whoever comes to his Lord as a criminal,) This means, whoever meets Allah on the Day of Judgment while being a criminal.

(فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)

(then surely, for him is Hell, wherein he will neither die nor live.) This is similar to Allah's statement,

لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ

(Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!) 35:36(Allah also said,

(وَيَتَجَنَّبُهَا الْأَشْقَى - الَّذِي يَصْلَى النَّارَ الْكُبْرَى -
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا)

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.))87:11-13(

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ)

(And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever.") 43:77(Imam Ahmad bin Hanbal recorded that Abu Sa' id Al-Khudri said that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ
فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاسٌ تُصِيبُهُمُ النَّارُ
بِدُنُوبِهِمْ فَتُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أُذِنَ
فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُتُوا
عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا
عَلَيْهِمْ، فَيَبْتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ
السَّيْلِ»

(The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.) A man among the people said, "It is as if the Messenger of Allah lived in the desert." This is how Muslim recorded this narration in his Sahih. Concerning Allah's statement,

(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ)

(But whoever comes to Him (Allah) as a believer, and has done righteous good deeds,) whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

(قَأُولِيكَ لَهُمُ الدَّرَجَاتُ الْعُلَى)

(for such are the high ranks,) Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imam Ahmad reported from `Ubadah bin As-Samit that the Prophet said,

«الْجَنَّةُ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

(Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allah, then ask Him for Al-Firdaws.) This narration was also recorded by At-Tirmidhi. In the Two Sahihs it is recorded that the Messenger of Allah said,

«إِنَّ أَهْلَ عَلِيَّيْنِ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِرَ فِي أَفْقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ قَالُوا: يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رَجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

(Verily, the people of the `Illiyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.) The people said, "O Messenger of Allah, these are the dwellings of the Prophets." He replied, (Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allah and they believed the Messengers.) In the Sunan collections this narration is mentioned with the additional wording,

«وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمًا»

(And verily Abu Bakr and `Umar are of them and they will be most favored.) His saying,

(جَنَّتِ عَدْنِ)

(Adn Gardens,) meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(under which rivers flow, wherein they will abide forever,) meaning that they will abide in it for eternity.

(وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى)

(and such is the reward of those who purify themselves.) One who purifies himself from dirt, filth and associating partners with Allah. This is the person who worships Allah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

(وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي
فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ
دَرْكًا وَلَا تَخْشَى - فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ
فَغَشَّيَهُمْ مِّنَ الَّيْمِ مَا غَشَّيَهُمْ - وَأَضَلَّ فِرْعَوْنُ
قَوْمَهُ وَمَا هَدَى)

(77. And indeed We revealed to Musa: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.") (78. Then Fir`awn pursued them with his hosts, but the sea)Al-Yamm(completely overwhelmed them and covered them up.) (79. And Fir`awn led his people astray, and he did not guide them.)

The Children of Israel leave Egypt

Allah, the Exalted, informs that He commanded Musa to journey at night with the Children of Israel, when Fir`awn refused to release them and send them with Musa. He was to take them away from Fir`awn's captivity. Allah expounds upon this in Surahs other than this noble Surah. Musa left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir`awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his lands and provinces. He said to them,

(إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ - وَإِنَّهُمْ لَنَا لَغَائِظُونَ)
(

(Verily, these indeed are but a small band. And verily, they have done what has enraged us.)
)26:54-55(Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ)

(And when the two hosts saw each other))26:61(This means that each person of the two parties was looking at the other party.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا
لَمُذْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ)

(The companions of Musa said: "We are sure to be overtaken." (Musa) said: "Nay, verily, with me is my Lord. He will guide me."))26:61-62(Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa,

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا)

(And strike a dry path for them in the sea.) So Musa struck the sea with his stick and he said, "Split for me, by the leave of Allah." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allah sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allah said,

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ
دَرَكًا)

(and strike a dry path for them in the sea, fearing neither to be overtaken...) This means being caught by Fir`awn.

(وَلَا تَخْشَى)

(nor being afraid.) meaning, "Do not be afraid of the sea drowning your people." Then, Allah, the Exalted, said,

(فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ)

(Then Fir`awn pursued them with his hosts, but the sea)Al-Yamm(completely overwhelmed them) Al-Yamm means the sea.

(مَا غَشِيَهُمْ)

(and covered them up.) meaning, covered them up with a thing that was well-familiar to them in such a situa- tion, as Allah states;

(وَالْمُؤْتَفِكَةَ أَهْوَى - فَغَشَّاهَا مَا غَشَّى)

(And He destroyed the overthrown cities. So there covered them that which did cover.) 53:53-54(As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

(يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ
وَوَاعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ
الْمَنَّاءَ وَالسَّلْوَى)

(كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي
فَقَدْ هَوَى - وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَى)

(80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,) (81. (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.) (82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtada.)

A Reminder for the Children of Israel of

Allah's Favors upon Them Allah reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir`awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allah said,

(وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ)

(And We drowned Fir`awn people while you were looking.))2:50(Al-Bukhari recorded that Ibn `Abbas said, "When the Messenger of Allah came to Al-Madinah, he found the Jews fasting the day of `Ashura'. Therefore he asked them about it and they said, `This is the day that Allah gave Musa victory over Fir`awn.' Then, the Prophet said,

«نَحْنُ أَوْلَىٰ بِمُوسَىٰ فَصُومُوهُ»

(We have more right to Musa (than them), so fast it.) Muslim also recorded this narration in his Sahih. Then, Allah made a covenant with Musa and the Children of Israel on the right side of the Mountain, after the destruction of Fir`awn. This is the Mountain upon which Allah spoke to Musa and He told Musa's people to look at it when they requested to see Allah. It is also the same Mountain upon which Musa was given the Tawrah, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allah relates in the forth coming Ayat. The manna and quails have previously been discussed in Surah Al-Baqarah and other Surahs. Manna was a sweet substance that descended upon them from the sky and the quail)Salwa(was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allah upon them. It was a manifestation of Allah's good treatment of them. For this reason Allah says,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِي

(Eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.) This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

(فَيَحِلَّ عَلَيْكُمْ غَضَبِي)

(lest My anger should justly descend on you.) This means, "I will become angry with you."

(وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ)

(And he on whom My anger descends, he is indeed perished.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he will indeed be made miserable." Concerning Allah's statement,

(وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا)

(And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,) meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allah, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf. Concerning Allah's statement,

(تَابَ)

(who repents,) This means to turn away from what one was involved in of disbelief, associating partners with Allah, disobedience of Allah or hypocrisy. Concerning Allah's statement,

(وَأَمَنَ)

(and believes) This means the person's belief in his heart.

(وَعَمِلَ صَالِحًا)

(and does righteous deeds,) his action with his bodily limbs. Concerning Allah's statement,

(ثُمَّ اهْتَدَى)

(and then Ihtada.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he then does not doubt." Qatadah said,

(ثُمَّ اهْتَدَى)

(and then Ihtada.) "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allah's saying,

(ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ
وَتَوَاصَوْا بِالْمَرْحَمَةِ)

(Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.) 90:17(

(وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى - قَالَ هُمْ أَوْلَاءِ
عَلَى أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى - قَالَ
فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ -
فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ

أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَاءَ حَسَنًا أَقْطَالَ عَلَيْكُمْ الْعَهْدُ
 أَمْ أُرَدْتُمْ أَنْ يُحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ
 فَأَخْلَفْتُمْ مَّوْعِدِي - قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا
 وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا
 فَكَذَلِكَ أَلْقَى السَّامِرِيُّ - فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا
 لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ -
 أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ
 ضَرًّا وَلَا نَفْعًا)

(83. "And what made you hasten from your people, O Musa) (84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.") (85. (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") (86. Then Musa returned to his people in a state of anger and sorrow)Asif(. He said: "O my people! Did not your Lord promise you a fair promise Did then the promise seem to you long in coming Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me") (87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Samiri suggested.") (88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Musa," but he had forgotten.) (89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good)

Musa goes to the Appointment with Allah and the Children of Israel succumb to worship the Calf

Allah relates what happened when Musa traveled with the Children of Israel after Fir`awn's destruction.

(فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا
 يَمُوسَىٰ اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ
 قَوْمٌ تَجْهَلُونَ)

إِنَّ هَؤُلَاءِ مُتَّبِرٌ مَّا هُمْ فِيهِ وَبَطِلٌ مَّا كَانُوا
يَعْمَلُونَ-))

(And they came upon a people devoted to some of idols. They said: "O Musa! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."))7:138-139(Then, Allah made a covenant with Musa of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these number of days, during both the day and night. Thus, Musa made haste to go to the Mountain and he left his brother, Harun, in charge over the Children of Israel. This is why Allah says,

(وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى)

قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي)

("And what made you hasten from your people, O Musa" He said: "They are close on my footsteps.") These means that they have arrived and are settled near the Mountain.

(وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى)

(and I hastened to You, O my Lord, that You might be pleased.) meaning, "So You will be more pleased with me."

(قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ)

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") Allah informs His Prophet, Musa, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Samiri had made for them. During this time period, Allah wrote for Musa the Tablets, which contained the Tawrah. Allah said,

(وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً
وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
بِأَخْذِهَا بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَاسِقِينَ)

(And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to

take the better therein. I shall show you the home of evildoers.") 7:145(This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command." Concerning Allah's statement,

(فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِيفًا)

(Then Musa returned to his people in a state of anger and sorrow)Asif(.) This means that after Allah informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrah, which contained their Shari` ah (Law), this was a great honor for them. For they were a people who used to worship other than Allah. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allah said that he (Musa) returned to them in a state of anger and sorrow. The word for sorrow used here is Asif, which is used to emphasize to the severity of his anger. Mujahid said, "In a state of anger and sorrow means worried." Qatadah and As-Suddi said, "Asif here means in a state of sadness because of what his people had done after him."

(قَالَ يَوْمَ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا)

(He (Musa) said: "O my people! Did not your Lord promise you a fair promise...") This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things You have already witnessed how He helped you defeat your enemy (Fir`awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

(أَفْطَالَ عَلَيْكُمُ الْعَهْدُ)

(Did then the promise seem to you long in coming) meaning, `in waiting for what Allah had promised you and forgetting His previous favors and the covenant that He made with you before.'

(أَمْ أُرِدْتُمْ أَنْ يُحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ)

(Or did you desire that wrath should descend from your Lord on you,) The word `Or' here means `Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Musa's blame and rebuke,

(مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلَكِنَا)

(We broke not our promise to you of our own will,) Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allah said,

فَكَذَّبَكَ الْقَى السَّامِرَى فَاخْرَجَ لَهُمْ عَجْلاً جَسَداً
لَهُ خُوَارٌ

("...that was what As-Samiri suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.) Muhammad bin Ishaq reported that Ibn ` Abbas said,

(هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى)

(This is your god, and the god of Musa.) "So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before. " Allah then says,

(فَنَسَى)

(but he had forgotten.) This means that he abandoned what he was following of the religion of Islam. This is referring to As-Samiri. Allah says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلَا يَمْلِكُ لَهُمْ
ضَرّاً وَلَا نَفْعاً)

(Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good) This is about the calf. `Do they not see that it does not respond to them when they ask it and when they speak to it'

(وَلَا يَمْلِكُ لَهُمْ ضَرّاً وَلَا نَفْعاً)

(and that it had no power either to harm them or to do them good) Meaning in their worldly affairs and matters of the Hereafter. Ibn ` Abbas said, "Nay, by Allah, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound." In a Hadith of Al-Fitun recorded from Al-Hasan Al-Basri, it is mentioned that this calf's name was Bahmut. In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from `Abdullah bin `Umar. A man from `Iraq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn `Umar replied by saying, "Look at the people of `Iraq. They killed the grandson of the Messenger of Allah , Al-Husayn, and yet they're asking about the blood of the mosquito."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ
وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي -
قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ)

(90. And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") (91. They said: "We will not stop worshipping it, until Musa returns to us.")

Harun prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allah, the Exalted, informs of Harun's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

(فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي)

(so follow me and obey my order.) Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

(قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ)

(They said: "We will not stop worshipping it, until Musa returns to us.") meaning, "We will not cease in our worship of this calf until we hear what Musa has to say about it." So they opposed Harun in this matter and they fought against him, nearly killing him.

(قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا - أَلَا
تَتَّبِعَنَ أَفْعَصَيْتَ أَمْرِي - قَالَ يَبْنَومٌ لَا تَأْخُذُ
بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ
بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي)

(92. (Musa) said: "O Harun! What prevented you when you saw them going astray;") (93. "That you followed me not (according to my advice to you) Have you then disobeyed my order") (94. He (Harun) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ` You have caused a division among the Children of Israel, and you have not respected my word!"")

What happened between Musa and Harun after Musa returned

Allah informs of what happened when Musa returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw down the Divine Tablets that he had in his hand. Then, he grabbed his brother Harun by his head and pulled him towards himself. We expounded upon this previously in Surat Al-A`raf, where we mentioned the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

(Information is not the same as observation.) Then, he began to blame his brother, Harun, by saying,

(مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنَ)

(What prevented you when you saw them going astray; that you followed me not) meaning, "You should have informed me of this matter as soon as it happened."

(أَفَعَصَيْتَ أَمْرِي)

(Have you then disobeyed my order) "In that which I entrusted to you," referring to Musa's statement,

(اخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ
الْمُفْسِدِينَ)

(Replace me among my people, act in the right way and follow not the way of the mischief-makers.)7:142(

(قَالَ يَبْنَومَ)

(He (Harun) said: "O son of my mother!") This mentioning of the mother was Harun's attempt to soften Musa's anger, because he was Musa's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

(يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي)

(O son of my mother! Seize (me) not by my beard, nor by my head!) This was Harun's excuse to Musa for being delayed from coming to him and informing him of the great mishap that took place. He said,

(إِنِّي خَشِيتُ)

(Verily, I feared) meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

(وَلَمْ تَرْقُبْ قَوْلِي)

(and you have not respected my word!) This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn `Abbas said, "Harun was respectful and obedient to Musa."

(قَالَ فَمَا خَطْبُكَ يَسْمِيرِي - قَالَ بَصُرْتُ بِمَا لَمْ
يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي - قَالَ فَاذْهَبْ
فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَّنْ يُخْلَفُهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا -
إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ
شَيْءٍ عِلْمًا)

(95. (Musa) said: "And what is the matter with you. O Samiri") (96. (Samiri) said: "I saw what they saw not, so I took a (Qabdah) handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner self suggested to me.") (97. Musa said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not;` and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.") (98. Your God is only Allah, there is no God but Him. He has full knowledge of all things.)

How As-Samiri made the Calf

Musa said to As-Samiri, "What caused you to do what you did What presented such an idea to you causing you to do this" Muhammad bin Ishaq reported from Ibn `Abbas that he said, "As-

Samiri was a man from the people of Bajarma, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islam with the Children of Israel. His name was Musa bin Zafar." Qatadah said, "He was from the village of Samarra."

(قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ)

((Samiri) said: "I saw what they saw not.") This means, "I saw Jibril when he came to destroy Fir`awn."

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) This means from the hoof print of his (Jibril's) horse. This is what is well-known with many of the scholars of Tafsir, rather most of them. Mujahid said,

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) "From under the hoof of Jibril's horse." He also said, "The word Qabdah means a palmful, and it is also that which is grasped by the tips of the fingers." Mujahid said, "As-Samiri threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound." Thus, he said,

(فَنَبَذْتُهَا)

(and I threw it.) This means, "I threw it along with those who were throwing (jewelry)."

(وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي)

(Thus my inner self suggested to me.) This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Samiri and the burning of the Calf Thereupon,

(قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا
مِسَاسَ)

((Musa) said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not.") This means, "Just as you took and touched what was not your right to take

and touch of the messenger's foot print, such is your punishment in this life, that you will say, `Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

(وَإِنَّ لَكَ مَوْعِدًا)

(and verily, you have a promise) This means on the Day of Resurrection.

(لَنْ تُخْلَفَهُ)

(that will not fail.) you will have no way to escape it. Qatadah said,

(أَنْ تَقُولَ لَا مِسَاسَ)

(that you will say: `Touch me not.')" This is referring to a punishment for them and their remnants (i.e. those who have their disease) today still say `Do not touch.'" Concerning Allah's statement,

(وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ)

(and verily, you have a promise that will not fail.) Al-Hasan, Qatadah and Abu Nahik said, "You will not be absent from it."

(وَانظُرْ إِلَى إِلْهِكَ)

(And look at your god) that which you worshipped,

(الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا)

(to which you have been devoted.) that which you established worship of, which was the calf.

(إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

(Your God is only Allah, there is no God but Him. He has full knowledge of all things.) Musa was saying to them, "This is not your god. Your God is only Allah, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant. Concerning the statement,

(وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

(He has full knowledge of all things.) The word `Ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

(أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge.) 65:12(And He says,

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And (He) keeps count of all things.) 72:28(Therefore,

(لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ)

(Not even the weight of a speck of dust escapes His knowledge.) 34:3(He also says,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا حَبَّةٌ فِي ظِلْمَتِ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُّبِينٍ)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) 6:59(And He says,

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

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) 11:6(The Ayat that mention this are numerous.

(كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ
آتَيْنَكَ مِنْ لَدُنَّا ذِكْرًا - مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ

يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا - خَلِدِينَ فِيهِ وَسَاءَ لَهُمْ
يَوْمَ الْقِيَمَةِ حِمْلًا)

(99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.) (100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) (101. They will abide in that -- and evil indeed will it be that load for them on the Day of Resurrection.)

The Entire Qur'an is the Remembrance of Allah and mentioning the Punishment of Those Who turn away from It

Allah, the Exalted, is saying to Prophet Muhammad , `We have told you (O Muhammad) the story of Musa and what happened with him, Fir`awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We also gave you a remembrance from Us, the Mighty Qur'an, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad . No Prophet was given any Book containing as much information than the Qur'an about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allah says about it,

(مَنْ أَعْرَضَ عَنْهُ)

(Whoever turns away from it,) This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allah will mislead him and send him on the path to Hell. This is why Allah says,

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا)

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) .Burden here means sin. This is as Allah says,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects that reject it , the Fire will be their promised meeting place.) 11:17(This applies generally to whoever the Qur'an reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allah says,

(الْأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(That I may therewith warn you and whomsoever it may reach.) 6:19(The Qur'an is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and

he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allah says,

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا
خَلِيدِينَ فِيهِ)

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.) 20:100-101 (They will not be able to avoid this or escape it.)

(وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا)

(And evil indeed will it be that load for them on the Day of Resurrection.)

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

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

The Blowing of the Sur and the Day of Resurrection

It has been confirmed in a Hadith that the Messenger of Allah was asked about the Sur and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

(It is a horn that will be blown into.) It has been related in a Hadith about the Sur, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Israfil will blow into it. Another Hadith has been related which states that the Prophet said,

«كَيْفَ أُنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ اتَّقَمَ الْقَرْنَ
وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

(How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).) The people said, "O Messenger of Allah, what should we say" He said,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ
تَوَكَّلْنَا»

(Say: Allah is sufficient for us and what a good protector He is. Upon Allah we place our trust.) Concerning His statement,

(وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا)

(And We shall gather the criminals blue-eyed.) It has been said that this means having blue eyes due to the severity of their horrifying situation.

(يَتَخَفَتُونَ بَيْنَهُمْ)

(They will speak in a very low voice to each other.) Ibn ` Abbas said, "This means whispering among themselves." This means that some of them will be saying to others,

(إِنْ لَبِيتُمْ إِلَّا عَشْرًا)

(You stayed not longer than ten.) meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so. Allah, the Exalted, then says,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ)

(We know very well what they will say,) This means in their condition of conversing amongst themselves.

(إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً)

(when the best among them in knowledge and wisdom will say;) the one with perfect intelligence amongst them,

(إِنْ لَبِثْتُمْ إِلَّا يَوْمًا)

(You stayed no longer than a day!) This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allah says about this,

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ)

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour) until His statement,

(وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ)

(but you knew not.))30:55-56(Allah also says,

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.))35:37(Allah, the Exalted, also says,

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

((Allah will say): What number of years did you stay on earth They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allah) will say: "You stayed not but a little, if you had only known!"))23:112-114(This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا - يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا
هَمْسًا)

(105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust.") (106. "Then He shall leave it as a level smooth plain.") (107. "You will see therein no crookedness nor curve.") (108. On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear except Hamsa.)

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ)

(And they ask you concerning the mountains.) This is a question, will they remain on the Day of Resurrection or will they cease to exist

(فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا)

(Say: "My Lord will blast them and scatter them as particles of dust.") This means that He will take them away from their places, wipe them out and remove them completely.

(فَيَذَرُهَا)

(Then He shall leave it) referring to the earth;

(قَاعًا صَفْصَفًا)

(as a level smooth plain.) This means one expanse spread out. The word Qa` means a piece of land that is level and the word Safsafa is used to place emphasis on this meaning. It has also been said that Safsafa means that which has no vegetation growing in it. The first meaning is

preferred, even though the second meaning is also included by necessity. In reference to this, Allah says,

(لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا)

(You will see therein no crookedness nor curve.) meaning, `on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah and others of the Salaf all said the same.

The People will rush towards the Voice of the Caller

(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ)

(On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!))19:38(Allah also says,

(مُهْطِعِينَ إِلَى الدَّاعِ)

(hastening towards the caller.) Concerning Allah's statement,

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all voices will be humbled for the Most Gracious,) Ibn `Abbas said, "This means they will be silent." As-Suddi also said the same.

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) Sa`id bin Jubayr related that Ibn `Abbas said, "This means the steps of feet." `Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas, Qatadah, Ibn Zayd and others all said the same. `Ali bin Abi Talhah said that Ibn `Abbas said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means a hidden voice." This has also been reported from `Ikrimah and Ad-Dahhak. Sa`id bin Jubayr said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means the secret speech and the steps of feet."

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ
وَرَضِيَ لَهُ قَوْلًا - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِ عِلْمًا - وَعَنْتِ الْوُجُوهُ لِلْحَىِّ
الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا - وَمَنْ يَعْمَلْ مِنَ
الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا
هَضْمًا)

(109. On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) (110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.) (111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.) (112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.)

The Intercession and the Recompense

Allah, the Exalted, says,

(يَوْمَئِذٍ)

(On that day) the Day of Resurrection,

(لَا تَنْفَعُ الشَّفَاعَةُ)

(no intercession shall avail.) meaning with Him (Allah).

(إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا)

(except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) This is similar to His statement,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission))2:255(It is also similar to His statement,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.))53:26(He also says,

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ
مُشْفِقُونَ)

(And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.))21:28(He also says,

(وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.))34:23(And He says,

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا
مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.))78:38(In the Two Sahihis it is reported from the leader of the Children of Adam and the Noblest of all the creatures to Allah, Muhammad :

«أَتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ لِلَّهِ سَاجِدًا، وَيَقْتَحُ
عَلَيَّ بِمَحَامِدِ لَأُحْصِيهَا الْآنَ، فَيَدْعُنِي مَا شَاءَ

أَنْ يَدْعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْقَعْ رَأْسَكَ وَقَلْ
يَسْمَعُ، وَاشْفَعْ تُشَفَّعُ فَيَحُدُّ لِي حَدًّا، فَأَدْخِلُهُمُ
الْجَنَّةَ ثُمَّ أَعُودُ»

(I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allah) that I am not able to recall them now. Allah will leave me in this condition as long as He wishes. Then, He will say, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allah will then enter them into Paradise and I will return (to repeat the process again).) The Prophet mentioned doing this four times. May Allah's blessings and peace be upon him and the rest of the Prophets as well. In another Hadith it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي
قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ، فَيُخْرِجُونَ خَلْقًا
كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي
قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيْمَانٍ، أَخْرِجُوا مِنَ النَّارِ
مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ
أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيْمَانٍ»

(Allah, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart.") And the Hadith continues. Concerning Allah's statement,

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what happens to them and what will happen to them,) He encompasses all creation with His knowledge.

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(but they will never encompass anything of His knowledge.) This is like His statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never encompass anything of His knowledge except that which He wills.) 2:255
Concerning Allah's statement,

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) Ibn `Abbas and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep." He is the maintainer of everything. He determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without. Concerning His statement,

(وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا)

(And he who carried wrongdoing, will be indeed a complete failure.) meaning on the Day of Resurrection. For verily, Allah will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the Sahih, it is recorded that the Prophet said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

(Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.) And the true failure is for whoever meets Allah while associating partners with Him. Allah the Exalted says,

(إِنَّ الشِّرْكََ لَظُلْمٌ عَظِيمٌ)

("Verily, associating partners with Me is the great wrongdoing.") Allah's statement,

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.) After Allah mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn `Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and others. Zulm means an increase that comes from the sins of others being placed upon the person, and Hadm means a decrease.

(وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنْ
الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا - فَتَعَلَى
اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ
يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(113. And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa, or that it may cause them to have a lesson from it.) (114. Then High above all be Allah, the True King. And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.")

The Qur'an was revealed so that the People would have Taqwa and reflect

After Allah, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'an was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

(وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ)

(And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa of,) This means: so that they will leave off sins, forbidden things and lewd abominations.

(أَوْ يُحْدِثُ لَهُمْ ذِكْرًا)

(or that it may cause them to have a lesson from it.) This means: to produce acts of obedience and deeds that will bring one closer to Allah.

(فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ)

(Then High above all be Allah, the True King.) This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true, the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allah's statement,

(وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ)

(And be not in haste with the Qur'an before its revelation is completed to you,) This is similar to Allah's statement,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ - فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).) 75:16-19(It is confirmed in the Sahih on the authority of Ibn `Abbas, who said that the Messenger of Allah used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital. Then, Allah revealed this Ayah. This means that whenever Jibril would say an Ayah, the Prophet would say it with him due to his eagerness to memorize it. Then, Allah guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allah said,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ)

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.) 75:16-17(Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

(فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).) 75: 18-19(And He said in this Ayah,

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ

(And be not in haste with the Qur'an before its revelation is completed to you,) This is a command to the Prophet to listen quietly: ` Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

(وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(and say: "My Lord! Increase me in knowledge.") meaning, "Give me more knowledge from You." Ibn `Uyaynah said, "The Prophet did not cease increasing (in knowledge) until Allah, the Mighty and Sublime, took him (i.e. he died)."

وَلَقَدْ عَاهَدْنَا إِلَىٰ ءَادَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ
عَزْمًا - وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ أَبَى - فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى - إِنَّ
لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى - وَأَنَّكَ لَا تَظْمَأُ
فِيهَا وَلَا تَضْحَى - فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ
يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى -
فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وِرْقِ الْجَنَّةِ وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى
- ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى)

(115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.) (116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblis; he refused.) (117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.") (118. "You will never be hungry therein nor naked.") (119. "And you (will) suffer not from thirst therein nor from the sun's heat.") (120.

Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") (121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Adam disobeyed his Lord, so he went astray.) (122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.)

The Story of Adam and Iblis

Ibn Abi Hatim recorded that Ibn `Abbas said, "Verily, man was named Insan only because he was given a covenant, but he forgot it (Nasiya)." `Ali bin Abi Talhah reported the same from Ibn `Abbas. Mujahid and Al-Hasan said that he forgot means, "He abandoned it." Concerning Allah's statement,

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ)

(And when We said to the angels: "Prostrate yourselves to Adam.") He, Allah mentions how Adam was honored and what respect was given to him. He mentions how He favored him over many of those whom He created. A discussion of this story has already preceded in Surat Al-Baqarah, Surat Al-A`raf, Surat Al-Hijr and Surat Al-Kahf. It will also be mentioned again at the end of Surah Sad. In this story, Allah mentions the creation of Adam and that He commanded the angels to prostrate to Adam as a sign of honor and respect. He also explains the enmity of Iblis for the Children of Adam and for their father, Adam, before them. Due to this Allah says,

(فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى)

(They prostrated themselves (all) except Iblis; he refused.) This means that he refrained from prostrating and became arrogant.

(فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ)

(Then We said: "O Adam! Verily, this is an enemy to you and to your wife..." here wife refers to Hawwa'.

(فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى)

(So let him not get you both out of Paradise, so that you will be distressed.) meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

(إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى)

(Verily, you will never be hungry therein nor naked.) The reason that Allah combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

(وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى)

(And you (will) suffer not from thirst therein nor from the sun's heat.) These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the sun's heat is the external heat.

(فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى
شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبْلَى)

(Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") It has already been mentioned that he caused them to fall through deception.

(وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ)

(And he swore by Allah to them both: "Verily, I am one of the sincere well-wishers for you both.") 7:21(It has already preceded in our discussion that Allah took a promise from Adam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblis did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (Shajarat Al-Khuld). This meant that anyone who ate from it would live forever and always remain. A Hadith has been narrated which mentions this Tree of Eternity. Abu Dawud At-Tayalisi reported from Abu Hurayrah that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا
مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

(Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.) Imam Ahmad also recorded this narration. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا)

(Then they both ate of the tree, and so their private parts became manifest to them.) Ibn Abi Hatim recorded that Ubayy bin Ka`b said that the Messenger of Allah said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَّالًا كَثِيرَ شَعْرِ
الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ

سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا
 نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ
 شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ
 مَنِّي تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ
 لَأُ، وَلَكِنِ اسْتَحْيَاءً، أَرَأَيْتَ إِنْ نُبْتُ وَرَجَعْتُ
 أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

(Verily, Allah created Adam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Adam, are you fleeing from me" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise" Allah replied, "Yes.") This is the meaning of Allah's statement,

(فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ)

a(Then Adam received from his Lord Words. And his Lord pardoned him.))2:37(However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka' b. Al-Hasan did not hear this Hadith from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet . Allah said,

(وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of the Paradise for their covering.) Mujahid said, "They patched the leaves on themselves in the form of a garment." Qatadah and As-Suddi both said the same. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا وَطَفِقَا
 يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ
 رَبَّهُ فَغَوَىٰ - ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ)

(Thus Adam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«حَاجَّ مُوسَىٰ آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أُخْرِجْتَ
النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشَقَيْتَهُمْ؟ قَالَ آدَمُ: يَا
مُوسَىٰ، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ
وَبِكَلَامِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ
أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَحَجَّ آدَمُ
مُوسَىٰ»

(Musa argued with Adam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!" Adam replied, "Are you the one whom Allah chose for His Divine Messages and His direct Speech Are you blaming me for a matter that Allah wrote upon me before He created me") Then, the Messenger of Allah said, (Thus, Adam defeated Musa.) This Hadith has various routes of transmission in the Two Sahihis as well as the Musnad collections.

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى - وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى - قَالَ
رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا - قَالَ
كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا كَذَلِكَ الْيَوْمَ تُنْسَى)

(123. He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.) (124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of

Resurrection.") (125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).") (126. (Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.")

The Descent of Adam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allah says to Adam, Hawwa' and Iblis, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Surah Al-Baqarah.

(بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ)

(Some of you as enemies to others.))2:36(He (Allah) was saying this to Adam and his progeny and Iblis and his progeny. Concerning Allah's statement,

(فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى)

(Then if there comes to you guidance from Me,) Abu Al-`Aliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."

(فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى)

(Then whoever follows My guidance he shall neither go astray nor shall be distressed.) Ibn `Abbas said, "He will not be misguided in this life and he will not be distressed in the Hereafter."

(وَمَنْ أَعْرَضَ عَن ذِكْرِي)

(But whosoever turns away from My Reminder,) This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

(فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا)

(verily, for him is a life of hardship,) meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life. Concerning His statement,

(وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى)

(and We shall raise him up blind on the Day of Resurrection.) Mujahid, Abu Salih and As-Suddi said, "This means he will have no proof." `Ikrimah said, "He will be made blind to everything except Hell." This is as Allah says,

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَ
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ)

(And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.) 17:97 (This is why Allah says,

(رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا)

(O my Lord! Why have you raised me up blind, while I had sight (before).) This means in the life of this world.

(قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا كَذَلِكَ الْيَوْمِ
نُنْسِي)

((Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.) Meaning, "When you turned away from the signs of Allah and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

(فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day.) 7:51(For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'an, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'an has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'an (that he previously memorized).

(وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ
رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ)

(127. And thus do We requite him who transgresses beyond bounds and believes not in the Ayat of his Lord; and the torment of the Hereafter is far more severe and more lasting.)

Severe Torment for Him Who transgresses beyond bounds

Allah says: `Thus We do requite those who transgress beyond bounds and belie the Ayat of Allah in this world and in the Hereafter.'

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ
أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ (

(For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allah.) 13:34(Therefore Allah said,

وَلِعَذَابِ الْآخِرَةِ أَشَدُّ وَأَبْقَى)

(and the torment of the Hereafter is far more severe and more lasting.) meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allah's Messenger said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.)

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى (

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ
مُّسَمًّى - فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (

(128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.)

(129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).) (130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and

before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.)

Many Nations were destroyed and in Them is a Lesson

Allah, the Exalted, says,

(أَفَلَمْ يَهْدِ)

(Is it not a guidance for them...) This is addressed to those who reject what the Prophet came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

(إِنَّ فِي ذَلِكَ لَأُيُتِ لَأُولَى النُّهَى)

(Verily, in this are signs indeed for men of understanding.) This means those who have sound intellect and correct understanding. This is as Allah says,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ
(

(Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.))22:46(Allah also said in Surah Alif Lam Mim As-Sajdah,

(أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ)

(Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about))32:26(Then, Allah, the Exalted, says,

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى (

(And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).) 20:129(This means that if it were not for the Word that had already preceded from Allah -- that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters -- then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allah comforts His Prophet by saying to him,

(فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(So bear patiently what they say,) This means, "Be patient concerning their rejection of you."

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ)

(And glorify the praises of your Lord before the rising of the sun,) This is speaking of the Morning (Fajr) prayer.

(وَقَبْلَ غُرُوبِهَا)

(and before its setting,) This is speaking of the Mid-afternoon (Asr) prayer. This has been mentioned in the Two Sahihs on the authority of Jarir bin `Abdullah Al-Bajali, who said, "Once we were sitting with the Messenger of Allah when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

(Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before

sunrise (Fajr) and before sunset (ʿAsr), then you should do so.) Then he recited this Ayah." Imam Ahmad recorded that ʿUmarah bin Ru'aybah that he heard the Messenger of Allah saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ
وَقَبْلَ غُرُوبِهَا»

(Anyone who prays before sunrise and before sunset will never enter the Hellfire.) This was also recorded by Muslim. Concerning Allah's statement,

(وَمِنْ عَآئَاءِ اللَّيْلِ فَسَبِّحْ)

(and during some hours of the night, glorify the praises.) This means during its hours offer the late night (Tahajjud) prayer. Some of the scholars said it also means the after sunset (Maghrib) and the night (ʿIsha') prayers.

(وَأَطْرَافَ النَّهَارِ)

(and at the ends of the day,) This is the opposite of the hours of the night.

(لَعَلَّكَ تَرْضَى)

(that you may become pleased) As Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى)

(And verily, your Lord will give you (all good) so that you shall be well-pleased.) 93:5(In the Sahih, it is recorded that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ
رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ:
رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ
أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ
ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟»

فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ
بَعْدَهُ أَبَدًا»

(Allah, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation" Allah will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that" Allah will say, "I have allowed for you My pleasure, so I will never be angry with you again after this.") In another Hadith, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ
يُنْجِزَكُمْوَهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ
وُجُوهَنَا وَيُثَقِّلْ مَوَازِينَنَا وَيُزَحِّزِحْنَا عَنِ النَّارِ
وَيُدْخِلَنَا الْجَنَّةَ، فَيُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ،
فَوَ اللَّهُ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ
الزِّيَادَةُ»

("O people of Paradise, verily you all have an appointed promise with Allah that He would like to fulfill for you." They will say, "And what is that Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise" Then, the veil will be lifted and they will gaze upon Him (Allah). By Allah, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).)

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ
وَأَبْقَى - وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا
نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَقِبَةُ لِلتَّقْوَى)

(131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the

provision of your Lord is better and more lasting.) (132. And enjoin Salah on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwa.)

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allah

Allah, the Exalted, says to His Prophet Muhammad , "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujahid said,

(أَزْوَاجًا مِنْهُمْ)

(various groups of them,) "This means the wealthy people." This means, "Verily, We have given you (O Muhammad) better than that which We have given them." This is just as Allah says in another Ayah,

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ
لَا تَمُدَّنَّ عَيْنَيْكَ

(And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'an. Look not with your eyes ambitiously.))15:87-88(Likewise, that which Allah has stored for His Messenger in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allah says,

(وَأَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى)

(And verily, your Lord will give you so that you shall be well-pleased.))93:5(For this reason, Allah says,

(وَرَزَقُ رَبُّكَ خَيْرٌ وَأَبْقَى)

(But the provision of your Lord is better and more lasting.) In the Sahih it is recorded that `Umar bin Al-Khattab entered upon the Messenger of Allah while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. `Umar's eyes filled with tears (upon seeing this), so the Messenger of Allah said to him,

«مَا يُبْكِيكَ يَا عُمَرُ؟»

(What makes you cry, O Umar) He replied, "O Messenger of Allah, verily Kisra and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allah amongst His creation" The Prophet said,

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ
عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

(Do you have doubt, O son of Al-Khattab Those people have had their good hastened for them in the life of this world.) Thus, the Prophet was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allah. He would never save anything for himself for the next day. Ibn Abi Hatim reported from Abu Sa`id that the Messenger of Allah said,

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ
زَهْرَةِ الدُّنْيَا»

(Verily, the thing I fear most for you all is what Allah will allow you to acquire of the splendor of this world.) They (the Companions) said, "What is the splendor of this world, O Messenger of Allah" He said,

«بَرَكَاتُ الْأَرْضِ»

(The blessings of the earth.) Qatadah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world." Qatadah said,

(لِنَقْتَنَهُمْ فِيهِ)

(that We may test them thereby.) "So that We may put them to trial." Concerning Allah's statement,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.) This means to save them from the punishment of Allah by the establishment of the prayer, and you also be patient in performing it. This is as Allah says,

(يَأْيُهَا الَّذِينَ ءَامَنُوا فَوَا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(O you who believe! Ward off yourselves and your families against a Fire (Hell).) 66:6(Ibn Abi Hatim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would

sometimes spend the night at `Umar bin Al-Khattab's. `Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.)" Allah said;

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allah says,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.) 65:2-3(Allah also says,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).) until,

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the All-Provider, Owner of Power, the Most Strong.) 51:56-58(Thus, Allah says,

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) Verily, At-Tirmidhi and Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدُّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah, the Exalted, says, "O son of Adam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs.") It is also reported from Zayd bin Thabit that he heard the Messenger of Allah saying,

«مَنْ كَانَتْ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

(Whoever makes the worldly life his major concern, then Allah will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).) Concerning Allah's statement,

(وَالْعَقِبَةُ لِلتَّقْوَى)

(And the good end is for those who have Taqwa.) This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allah. In the Sahih it is reported that the Messenger of Allah said,

The Request of the Polytheists for Proofs while the Qur'an is itself a Proof

Allah, the Exalted, informs about the disbelievers in their statement,

(لَوْلَا)

(Why does not) This means, `Why doesn't Muhammad bring us some proof from his Lord' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allah. Allah, the Exalted, said,

(أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى)

(Has there not come to them the proof of that which is in the former papers (Scriptures)) This means the Qur'an which Allah revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This Ayah is similar to Allah's statement in Surat Al-`Ankabut,

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - أَوَلَمْ يَكْفِهِمْ
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ
لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(And they say: "Why are not signs sent down to him from his Lord" Say: "The signs are only with Allah, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them Verily, herein is mercy and a reminder for a people who believe.) 29:50-51(In the Two Sahih, it is recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ
عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا
يَوْمَ الْقِيَامَةِ»

(There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allah has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.) In this Hadith, the Prophet only mentioned the greatest of the signs that he was given, which is the Qur'an. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them. Then Allah says,

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا

(And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..." This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

(Our Lord! If only You had sent us a Messenger,) meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allah said,

فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذَلَّ وَنَخْزَى

(we should certainly have followed Your Ayat, before we were humiliated and disgraced.) Allah, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

(Even if every sign should come them, until they see the painful torment.) 10:97(This is as Allah says,

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ
تُرْحَمُونَ

(And this is a blessed Book which We have sent down, so follow it and have Taqwa (of Allah), that you may receive mercy.) Until His statement,

بِمَا كَانُوا يَصْدِفُونَ

(because of their turning away.) 6:155-157(Allah also says,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِحْدَىٰ

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).))35:42(

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا)

(And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein.))6:109(to the completion of those Ayat. Then, Allah says,

(قُلْ)

(Say) "Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinance."

(كُلٌّ مُتَرَبِّصٌ)

(Each one is waiting,) among you and us;

(فَتَرَبَّصُوا)

(so wait you too;) This is a command to await (anticipate).

(فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ)

(and you shall know who are they that are on As-Srat As-Sawi.) This means the straight road.

(وَمَنْ اهْتَدَى)

(And who are they that have let themselves be guided.) meaning guidance to the truth and the path of right guidance. This is similar to Allah's statement,

(وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ
سَبِيلًا)

(And they will know, when they see the torment, who it is that is most astray from the path!))25:42(And Allah said,

(سَيَعْلَمُونَ غَدًا مَّنَ الْكَذَّابُ الْأَشِيرُ)

(Tomorrow they will come to know who is liar, the insolent one!))54:26(This is the end of the Tafsir of Surah Ta Ha, and all praise and gratitude is due to Allah. The Tafsir of Surat Al-Anbiya' will follow this, if Allah wills. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Anbiya

(Chapter - 21)

Which was revealed in Makkah

The Virtues of Surat Al-Anbiya'

and Al-Anbiya' - they are among the earliest and most beautiful Surahs and they are my treasure."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(اَقْتَرَبَ لِلنَّاسِ حِسْبُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
- مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا
اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ - لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ
النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلَكُم
أَفْتَأْتُونَ السَّحْرَ وَأَنْتُمْ بُبْصِرُونَ - قَالَ رَبِّي يَعْلَمُ
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ -
بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ
فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْآوْتُونَ - مَا ءَامَنْتُ
قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ)

(1. Draws near for mankind their reckoning, while they turn away in heedlessness.) (2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.) (3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you Will you submit to magic while you see it") (4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower.") (5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it!")

-- Nay, he is a poet! Let him then bring us an Ayah like the ones that were sent before!") (6. Not one of the towns of those which We destroyed, believed before them; will they then believe.)

The Hour is at hand but People are heedless

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasa'i recorded that Abu Sa' id reported from the Prophet :

(فِي غَفْلَةٍ مُّعْرِضُونَ)

(while they turn away in heedlessness), he said,

«فِي الدُّنْيَا»

(in this world.) Allah says:

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event ordained by Allah will come to pass, so seek not to hasten it)

(اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.))54:1,2(. Then Allah states that they do not listen to the revelation (Wahy) that He sends down to His Messenger , which is addressed to the Quraysh and all disbelievers like them.

(مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ)

(Comes not unto them an admonition from their Lord as a recent revelation) meaning, newly-revealed,

(إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ)

(but they listen to it while they play.) This is like what Ibn ` Abbas said, "Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allah, and you read it pure and unadulterated" Al-Bukhari recorded something similar to this.

(وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا)

(Those who do wrong, conceal their private counsels) meaning, what they say to one another in secret.

(هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ)

(Is this more than a human being like you) meaning, the Messenger of Allah . They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them They said:

(أَفَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ)

(Will you submit to magic while you see it) meaning, will you follow him and be like one who submits to magic when he knows that it is magic Allah said in response to their fabrications and lies:

(قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ)

(He said: "My Lord knows what is said in the heavens and on earth...") Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'an which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the All-Hearer, the All-Knower.) means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

The Disbelievers' Ideas about the Qur'an and the Messenger ; their demand for a Sign and the Refutation of that

(بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ)

(Nay, they say: "These are mixed up false dreams! Nay, he has invented it!...") Here Allah tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'an, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allah says:

اَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْاَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلاً)

(See what examples they have put forward for you. So they have gone astray, and never can they find a way) 17:48

(فَلْيَاْتِنَا بِآيَةٍ كَمَا اُرْسِلَ الْاَوَّلُونَ)

(Let him then bring us an Ayah like the ones that were sent before!) They were referring to the she-camel of Salih, and the signs of Musa and `Isa. And Allah says,

(وَمَا مَنَعَنَا اَنْ نُرْسِلَ بِالْآيَاتِ اِلَّا اَنْ كَذَّبَ بِهَا
الْاَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them.) 17:59. So Allah said here:

(مَا ءَامَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنَاهَا اَفْهَمْ يُؤْمِنُونَ
(

(Not one of the towns of those which We destroyed, believed before them; will they then believe) None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it Not at all! In fact,

(اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْاَلِيمَ)

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97. Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allah be upon them all.

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - وَمَا جَعَلْنَاهُمْ
جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ - ثُمَّ
صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا
الْمُسْرِفِينَ)

(7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.) (8. And We did not place them in bodies that did not eat food, nor were they immortals.) (9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.)

The Messengers are no more than Human Beings

Here Allah refutes those who denied that human Messengers could be sent:

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ)

(And We sent not before you but men to whom We revealed.) meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Ayat:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109

(قُلْ مَا كُنْتُ بِدْعًا مِنْ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") 46:9 Allah tells us that the previous nations denied that and said:

(أَبَشْرٌ يَهْدُونَنَا)

("Shall mere men guide us") 64:6. So Allah says here:

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

(So ask the people of the Reminder if you do not know.) meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: `were the Messengers who came to you human beings or angels' Indeed they were human beings. This is a part of the perfect blessing of Allah towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

(وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ)

(And We did not place them in bodies that did not eat food...) meaning, rather they had bodies that ate food, as Allah says:

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets))25:20(meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

(مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي
الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا أَوْ
يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا)

(And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat"))25:7-8(

(وَمَا كَانُوا خَالِدِينَ)

(nor were they immortals) meaning, in this world; on the contrary, they lived, then they died.

(وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ)

(And We granted not to any human being immortality before you))21:34(But what distinguished them from others was that they received revelation from Allah, and the angels brought down to them from Allah His rulings concerning His creation, what He commanded and what He prohibited.

(ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ)

Then We fulfilled to them the promise. the promise that their Lord made to destroy the evildoers. Alla0h fulfilled His promise and did that. He says:

(فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ)

(So We saved them and those whom We willed,) meaning, their followers among the believers,

(وَأَهْلَكْنَا الْمُسْرِفِينَ)

(but We destroyed Al-Musrifin.) meaning, those who disbelieved the Message brought by the Messengers.

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ -
وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً وَأَنْشَأْنَا بَعْدَهَا
قَوْمًا آخَرِينَ - فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا
يَرْكُضُونَ - لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا
أُتِرْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ - قَالُوا يَوَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ - فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى
جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ)

(10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand) (11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!) (12. Then, when they sensed Our torment, behold, they (tried to) flee from it.) (13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (14. They cried: "Woe to us! Certainly we have been wrongdoers.") (15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.)

The Virtue of the Qur'an Here

Allah points out the noble status of the Qur'an and urges them to recognize its worth:

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ)

(Indeed, We have sent down for you a Book in which there is Dhikrukum). Ibn `Abbas said: "Honor for you."

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) means, will you not understand this blessing, and accept it This is like the Ayah:

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ)

(And verily, this is indeed a Reminder for you and your people, and you will be questioned.)
)43:44(

How the Evildoers were destroyed

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

(How many a town given to wrongdoing, have We destroyed,) meaning, they were very many. This is like the Ayah:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!))17:17(

(فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins))22:45(.

(وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ءَاخِرِينَ)

(and raised up after them another people!) means, another nation which came after them.

(فَلَمَّا أَحَسُّوا بَأْسَنَا)

(Then, when they sensed Our torment,) when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

(إِذَا هُمْ مِنْهَا يَرْكُضُونَ)

(behold, they (tried to) flee from it.) they tried to run away.

(لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتْرَقْتُمْ فِيهِ
وَمَسَكِنِكُمْ)

(Flee not, but return to that wherein you lived a luxurious life, and to your homes.) This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatadah said, "Mocking them."

(لَعَلَّكُمْ تُسْأَلُونَ)

(in order that you may be questioned) about whether you gave thanks for what you had.

(قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ)

(They cried: "Woe to us! Certainly we have been wrong- doers.") They will confess their sins when it will be of no benefit to them.

(فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا
خَمِيدِينَ)

(And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.) meaning, "they will keep on saying that, admitting their wrong- doing, until We harvest them as it were, and their movements and voices come to a stop."

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ
- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا
فَاعِلِينَ - بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ - وَلَهُ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا

يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ -
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ)

(16. We created not the heavens and the earth and all that is between them for play.) (17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.) (20. They glorify His praises night and day, they never slacken.)

Creation was made with Justice and Wisdom

Allah tells us that He created the heavens and the earth in truth, i.e. with justice.

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.))53:31(. He did not create all that in vain or for (mere) play:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ
النَّارِ)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!))38:27(

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا
فَاعِلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) Ibn Abi Najih said, narrating from Mujahid:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا)

(Had We intended to take a pastime, We could surely have taken it from Us,) "Meaning, `From Ourselves,' He is saying, `We would not have created Paradise or Hell or death or the resurrection or the Reckoning."

(إِنْ كُنَّا فَعَلِينَ)

(if We were going to do (that).) Qatadah, As-Suddi, Ibrahim An-Nakha`i and Mughirah bin Miqsam said: "This means, `We will not do that.'" Mujahid said, every time the word

(أَنْ)

(if) is used in the Qur'an, it is a negation.

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ)

(Nay, We fling the truth against the falsehood,) means, `We explain the truth and thus defeat falsehood.' Allah says:

(فَيَذْمُوهُ فَإِذَا هُوَ زَاهِقٌ)

(so it destroys it, and behold, it disappears.) it is fading and vanishing.

(وَلَكُمْ الْوَيْلُ)

(And woe to you) O you who say that Allah has offspring.

(مِمَّا تَصِفُونَ)

(for that which you ascribe.) that which you say and fabricate. Then Allah informs of the servitude of the angels, and how they persevere in worship night and day:

Everything belongs to Allah and serves Him

(وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ)

(To Him belongs whosoever is in the heavens and on earth. And those who are near Him) i.e., the angels,

(لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ)

(are not too proud to worship Him,) they do not feel proud and do not refuse to worship Him.
This is like the Ayah:

لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا
الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنكِفْ عَنْ عِبَادَتِهِ
وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا)

(Al-Masih will never be proud to reject being a servant of Allah, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.))4:172(

(وَلَا يَسْتَحْسِرُونَ)

(nor are they weary.) means, they do not get tired or feel bored.

(يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ)

(They glorify His praises night and day, they never slacken.) They persist in their worship night and day, obeying Allah to the utmost, and they are able to do this, as Allah says:

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ)

(who do not disobey Allah in what He commands them, but do what they are commanded)
)66:6(

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ - لَوْ
كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ - لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْأَلُونَ)

(21. Or have they taken (for worship) gods from the earth who raise the dead) (22. Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they

associate with Him!) (23. He cannot be questioned as to what He does, while they will be questioned.)

Refutation of false gods

Allah denounces those who take other gods instead of Him:

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ)

(Or have they taken gods from the earth who raise the dead) meaning, can they bring the dead back to life and bring them forth from the earth They cannot do any of that, so how can they make them rivals to Allah and worship them alongside Him Then Allah tells us that if there were another god besides Him, the heavens and the earth would be ruined:

(لَوْ كَانَ فِيهِمَا آلِهَةٌ)

(Had there been therein gods) means, in the heavens and the earth,

(لَفَسَدَتَا)

(then verily, both would have been ruined.) This is like the Ayah:

(مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى
بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ)

(No son did Allah beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!))23:91(. And Allah says here:

(فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ)

(Glorified be Allah, the Lord of the Throne, above all that they associate with Him!) meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

(وَهُمْ يُسْأَلُونَ)

(while they will be questioned.) means, He is the One Who will ask His creation about what they did. This is like the Ayah:

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)
)15:92-93(

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector))23:88(

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ
هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ - وَمَا أَرْسَلْنَا مِنْ
قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ)

(24. Or have they taken for worship gods besides Him Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.) (25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me.")

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ)

(Or have they taken for worship gods besides Him Say:) -- O Muhammad --

(هَاتُوا بُرْهَانَكُمْ)

(Bring your proof.) your evidence for what you are saying.

(هَذَا ذِكْرٌ مَنْ مَعِيَ)

(This is the Reminder for those with me) means, the Qur'an.

(وَذِكْرٌ مِّن قَبْلِي)

(and the Reminder for those before me) means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allah, but you idolators do not recognize the truth, so you turn away from it. Allah says:

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I. . .") This is like the Ayat:

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا
مِن دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") 43:45

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities).") 16:36(Every Prophet who was sent by Allah called people to worship Allah Alone, with no partner or associate. The natural inclination of man (Al-Fitrah) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ
مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى وَهُمْ مِّن خَشْيَتِهِ

مُشْفِقُونَ - وَمَنْ يَقُلْ مِنْهُمْ إِيَّيَ إِلَهٌ مِّنْ دُونِهِ
فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.) (27. They speak not until He has spoken, and they act on His command.) (28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.) (29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.)

The Refutation of Those Who claim that the Angels are the Daughters of Allah; description of their Deeds and Status

Here Allah refutes those who claim that He has offspring among the angels -- exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allah, but Allah says:

(سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ)

(Glory to Him! They are but honored servants.) meaning, the angels are servants of Allah who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

(لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ)

(They speak not until He has spoken, and they act on His command.) meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what is before them, and what is behind them,)

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى)

(and they cannot intercede except for him with whom He is pleased.) This is like the Ayat:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission))2:255(

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits))34:23(. There are many Ayat which say similar things.

(وَهُمْ مِّنْ خَشْيَتِهِ)

(And they for fear of Him) means, because they fear Him.

(مُشْفِقُونَ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ)

(And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,") meaning, whoever claims to be a god instead of Allah, i.e., alongside Allah,

(فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(such We should recompense with Hell. Thus We recompense the wrongdoers.) meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Ayat:

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers."))43:81(

(لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ)

(If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.))39:65(

(أُولَئِكَ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ
حَيٍّ أَفْلا يُؤْمِنُونَ - وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ
أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ

يَهْتَدُونَ - وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ
ءَايَاتِهَا مُعْرِضُونَ - وَهُوَ الَّذِي خَلَقَ اللَّيْلَ
وَالنَّهَرَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them And We have made from water every living thing. Will they not then believe) (31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.) (32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs). (33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.)

The Signs of Allah in the Heavens and the Earth and in the Night and the Day

Here Allah tells of His perfect might and power in His creation and subjugation of all things.

(أُولَئِكَ الَّذِينَ كَفَرُوا)

(Have not those who disbelieve known) means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ)

(And We have made from water every living thing. Will they not then believe) meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyan Ath-Thawri narrated from his father from `Ikrimah that Ibn `Abbas was asked; "Did the night come first or the day" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness Thus you may know that the night came before the day. Ibn Abi Hatim recorded that Ibn `Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn `Abbas and asked him. Ibn `Abbas said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and

vegetation came forth from the earth." The man went back to Ibn `Umar and told him what had been said. Ibn `Umar said, "Now I know that Ibn `Abbas has been given knowledge of the Qur'an. He has spoken the truth, and this is how it was." Ibn `Umar said: "I did not like the daring attitude of Ibn `Abbas in his Tafsir of the Qur'an, but now I know that he has been given knowledge of the Qur'an." Sa`id bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allah in His Book." Al-Hasan and Qatadah said, "They were joined together, then they were separated by this air."

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا)

(And We have made from water every living thing.) meaning, the origin of every living thing is in water. Imam Ahmad recorded that Abu Hurayrah said, "I said: O Messenger of Allah, when I see you I feel happy and content, tell me about everything." He said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

(Everything was created from water.) "I said, tell me about something which, if I do it, I will enter Paradise." He said:

«أَفْشِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ،
وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَّلَامٍ»

(Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.) This chain of narration fulfills the conditions of the Two Sahih, apart from Abu Maymunah, who is one of the men of the Sunans, his first name was Salim; and At-Tirmidhi classed him as Sahih.

(وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا)

(And We have placed on the earth firm mountains,) means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it -- because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allah says,

(أَنْ تَمِيدَ بِهِمْ)

(lest it should shake with them,) meaning, so that it will not shake with them.

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein broad highways for them to pass through,) means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allah created gaps -- passes -- in the mountains so that people may travel from here to there. So He says:

(لَعَلَّهُمْ يَهْتَدُونَ)

(that they may be guided.)

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا)

(And We have made the heaven a roof, safe and well-guarded.) means, covering the earth like a dome above it. This is like the Ayah,

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

(With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.))51:47(

(وَالسَّمَاءِ وَمَا بَنَاهَا)

(By the heaven and Him Who built it.))91:5(

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ)

(Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it))50:6(. The building and making described here refers to the raising of the dome, as when the Messenger of Allah said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

(Islam is built on five.) i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

(مَّحْفُوظًا)

(safe and well-guarded.) means, high and protected from anything reaching it. Mujahid said, "Raised up."

(وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ)

(Yet they turn away from its signs.) This is like the Ayah:

(وَكَايِّنَ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ)

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom) 12:105. They do not think about how Allah has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allah, Who created it and subjugated it and directed its course. Then Allah says, drawing attention to some of His signs,

(وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَرَ)

(And He it is Who has created the night and the day,) meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

(وَالشَّمْسَ وَالْقَمَرَ)

(and the sun and the moon,) the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

(كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(each in an orbit floating.) means, revolving. Ibn `Abbas said, "They revolve like a spinning wheel, in a circle." This is like the Ayah:

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) 6:96

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مَتَّ فَهُمْ
الْخَالِدُونَ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ)

(34. And We granted not to any human being immortality before you; then if you die, would they live forever) (35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.)

No One has been granted Immortality in this World

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ)

(And We granted not to any human being immortality before you;) means, O Muhammad.

(الْخُلْدَ)

(immortality) means, in this world. On the contrary,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.))55:26-27(.

(أَفَإِنَّ مَتَّ)

(then if you die) means, O Muhammad,

(فَهُمُ الْخَالِدُونَ)

(would they live forever) means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allah says:

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)

(Everyone is going to taste death,)

(وَنَبَلُوكُمْ بِالْأَسْرِّ وَالْأَيْسَرِ فَتْنَةً)

(and We shall test you with evil and with good by way of trial.) Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." ` Ali bin Abi Talhah reported from Ibn ` Abbas:

(وَنَبَلُوكُمْ)

(and We shall test you) means, We will test you,

(بِالْأَسْرِّ وَالْأَيْسَرِ فَتْنَةً)

(with evil and with good by way of trial.) means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

(وَإِلَيْنَا تُرْجَعُونَ)

(And to Us you will be returned.) means, and We will requite you according to your deeds.

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذُكُرُ الرَّحْمَنَ هُمْ
كَفَرُونَ - خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونَ)

(36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods" While they disbelieve at the mention of the Most Gracious.) (37. Man is created of haste. I will show you My Ayat. So ask Me not to hasten (them).)

How the Idolators mocked the Prophet Allah tells His Prophet :

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا)

(And when those who disbelieved see you,) meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

(إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا)

(they take you not except for mockery) means, they make fun of you and insult you, saying,

(أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ)

("Is this the one who talks about your gods") meaning, is this the one who insults your gods and ridicules your intelligence Allah says:

(وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ)

(While they disbelieve at the mention of the Most Gracious.) meaning, they disbelieve in Allah and yet they mock the Messenger of Allah . As Allah says:

(وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي
بَعَثَ اللَّهُ رَسُولًا - إِنْ كَادَ لِيُضِلَّنَا عَنْ آلِهَتِنَا
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا)

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) 25:41-42(

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) This is like the Ayah:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(and man is ever hasty) 17:11(, in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger , (the believers) will want to avenge them swiftly, and that so should happen sooner. Allah says,

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

(سَأُورِيكُمْ آيَاتِي)

(I will show you My Ayat) meaning, My vengeance, ruling and power over those who disobey Me.

(فَلَا تَسْتَعْجِلُونِ)

(So ask Me not to hasten (them).)

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ لَوْ
يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمْ
النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ بَلْ
تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنظَرُونَ)

(38. And they say: "When will this promise (come to pass), if you are truthful.") (39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.) (40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.)

The Idolators seek to hasten on the Punishment

Allah also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will this promise (come to pass), if you are truthful".) And Allah says:

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,) meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلٌّ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلٌّ)

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them))39:16(

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)))7:41(. And in this Ayah Allah says:

(حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(when they will not be able to ward off the Fire from their faces, nor from their backs,) And Allah says:

(سَرَايِلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ)

(Their garments will be of tar, and fire will cover their faces))14:50(. The torment will surround them on all sides,

(وَلَا هُمْ يُنصَرُونَ)

(and they will not be helped.) means, and they will have no helper. This is like the Ayah:

(وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

(And they have no guardian against Allah))13:34(.

(بَلْ تَأْتِيهِمْ بَعْتَةٌ)

(Nay, it will come upon them all of a sudden) means, the Fire will come upon them suddenly, i.e., it will take them by surprise.

(فَتَبَهُنَّ)

(and will perplex them,) means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

(فَلَا يَسْتَطِيعُونَ رَدَّهَا)

(and they will have no power to avert it) means, they will have no means of doing so.

(وَلَا هُمْ يُنْظَرُونَ)

(nor will they get respite.) means, it will not be delayed for them even for an instant.

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ قُلْ مَن
يَكْلُوكُم بِالْأَيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَن
ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن
دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِّنَّا
يُصْحَبُونَ)

(41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) (42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious" Nay, but they turn away from the remembrance of their Lord.) (43. Or have they gods who can guard them from Us They have no power to help themselves, nor can they be protected from Us.)

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allah says consoling His Messenger for the pain and insult caused by the mockery and disbelief of the idolators,

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) meaning, the punishment which they thought would never come to pass. This is like the Ayah:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ)

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information (news) about the Messengers (before you)) 6:34(. Then Allah mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

(قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ)

(Say: "Who can guard and protect you in the night or in the day from the Most Gracious") means, other than the Most Gracious Himself

(بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ)

(Nay, but they turn away from the remembrance of their Lord.) means, they do not recognize the blessings and favor of Allah towards them; they turn away from His signs and blessings.

(أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا)

(Or have they gods who can guard them from Us) This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us It is not as they imagine or as they claim. Allah says:

(لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ)

(They have no power to help themselves,) these gods on whom they rely instead of Allah cannot even help themselves.

(وَلَا هُمْ مِّنَّا يُصْحَبُونَ)

(nor can they be protected from Us.) Al-`Awfi reported from Ibn `Abbas, "Nor can they be guarded from Us."

(بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
 الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
 أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ - قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ
 وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ - وَلَئِن
 مَسَّهْمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا
 ظَالِمِينَ - وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
 فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
 خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ)

(44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders Is it then they who will overcome) (45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.) (46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers.") (47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allah explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allah warns them:

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
 أَطْرَافِهَا)

(See they not that We gradually reduce the land (in their control) from its outlying borders) This is like the Ayah:

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And indeed We have destroyed towns round about you, and We have shown the Ayat in various ways that they might return.) 46:27(Al-Hasan Al-Basri said: "This means the victory of Islam over disbelief." The meaning is: Do they not learn a lesson from the fact that Allah supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants So Allah says:

(أَفَهُمُ الْغَالِبُونَ)

(Is it then they who will overcome) meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

(قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ)

(Say: "I warn you only by the revelation.") meaning, 'I only convey to you the warning of Allah's punishment and vengeance, and this is no more than that which Allah reveals to me.' But this is of no benefit to the one whom Allah has made blind and has put a seal over his hearing and his heart. He says:

(وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ)

(But the deaf will not hear the call, (even) when they are warned.)

(وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ)

(And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!") If these disbelievers were affected by the slightest touch of Allah's punishment, they would confess their sins and admit that they had wronged themselves in this world.

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) meaning, "We shall set up the Balances of justice on the Day of

Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

(فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ)

(then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.) This is like the Ayat:

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice))18:49(

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.))4:40(

(يَبْنِيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware."))31:16(In the Two Sahihs it was recorded that Abu Hurayrah said that the Messenger of Allah said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

(Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Rahman: "Subhan Allahi wa bi hamdihi, Subhan Allahil `Azim (Glory and praise be to Allah, Glory be to Allah the Almighty).") Imam Ahmad also recorded that `A'ishah said that one of the Companions

of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them" The Messenger of Allah said:

«يُحْسَبُ مَا خَانُوكَ وَعَصَوْتَ وَكَذَّبُوكَ وَعِقَابُكَ
إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ دُنُوبِهِمْ، كَانَ
كَفَافًا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ
دُونَ دُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ
إِيَّاهُمْ فَوْقَ دُنُوبِهِمْ، اقْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي
بَقِيَ قَبْلَكَ»

(The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you.) Then the man started to weep before the Messenger of Allah , and the Messenger of Allah asked,

«مَالَهُ لَا يَقْرَأُ كِتَابَ اللَّهِ

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَى بِنَا حَسِيبِينَ)»

(What is the matter with him Has he not read the words of Allah, (And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)) The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free."

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
وَذِكْرًا لِّلْمُتَّقِينَ - الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ - وَهَذَا ذِكْرٌ مُّبَارَكٌ
أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ)

(48. And indeed We granted to Musa and Harun the criterion, and a shining light and a Reminder for those who have Taqwa.) (49. Those who fear their Lord in the unseen, and they are afraid of the Hour.) (50. And this is a blessed Reminder which We have sent down; will you then deny it)

The Revelation of the Tawrah and the Qur'an

We have already noted that Allah often mentions Musa and Muhammad together -- may the peace and blessings of Allah be upon them both -- and He often mentions their Books together as well. He says:

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ)

(And indeed We granted to Musa and Harun the criterion) Mujahid said, "This means the Scripture." Abu Salih said: "The Tawrah." Qatadah said: "The Tawrah, what it permits and it forbids, and how Allah differentiated between truth and falsehood." In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allah and repentance. So Allah says:

(الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ)

(the criterion, and a shining light and a Reminder for those who have Taqwa.) meaning, a reminder and exhortation for them. Then He describes them as:

(الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ)

(Those who fear their Lord in the unseen.) This is like the Ayah:

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ)

(Who feared the Most Gracious in the unseen and came with a repenting heart.) 50:33

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)
)67:12(t

(وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ)

(and they are afraid of the Hour.) means, they fear it. Then Allah says:

(وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ)

(And this is a blessed Reminder which We have sent down;) means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

(أَفَأَنْتُمْ لَهُ مُنْكَرُونَ)

(will you then deny it) means, will you deny it when it is the utmost in clarity and truth

(وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ
عَلَمِينَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ - قَالُوا وَجَدْنَا آبَاءَنَا لَهَا
عِبَادِينَ - قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ
مُّبِينٍ - قَالُوا أَحِثِّتْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ -
قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي
فَطَّرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ)

(51. And indeed We bestowed aforetime on Ibrahim his guidance, and We were Well-Acquainted with him.) (52. When he said to his father and his people: "What are these images to which you are devoted") (53. They said: "We found our fathers worshipping them.") (54. He said: "Indeed you and your fathers have been in manifest error.") (55. They said: "Have you brought us the Truth, or are you one of those who play about") (56. He said: "Nay, your Lord is

the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.")

The Story of Ibrahim and his People

Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allah says elsewhere:

(وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people))6:83(. The point here is that Allah is telling us that He gave guidance to Ibrahim aforetime, i.e., He had already guided him at an early age.

(وَكُنَّا بِهِ عَلَمِينَ)

(and We were Well-Acquainted with him.) means, and he was worthy of that. Then Allah says:

(إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ)

(When he said to his father and his people: "What are these images, to which you are devoted") This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allah. Ibrahim said:

(مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ)

("What are these images, to which you are devoted") meaning, which you worship with such devotion.

(قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ)

(They said: "We found our fathers worshipping them.") means, they had no other evidence apart from the misguided actions of their forefathers. Ibrahim said:

(لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ)

(Indeed you and your fathers have been in manifest error.) meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

(قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِ)

(They said: "Have you brought us the Truth, or are you one of those who play about") They said: 'These words that you are saying, are you speaking in jest or are you telling the truth For we have never heard such a thing before.'

(قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ)

(He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them...") meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

(وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ)

(and to that I am one of the witnesses.) means, and I bear witness that there is no God other than Him and no Lord except Him.

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ -
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
- قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ -
قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ - قَالُوا
فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ - قَالُوا
ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ - قَالَ بَلْ فَعَلَهُ
كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ)

(57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.") (58. So he broke them to pieces, except the biggest of them, that they might turn to it.) (59. They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") (60. They said: "We heard a young man talking against them, who is called Ibrahim.") (61. They said: "Then bring him before the eyes of the people, that they may testify.") (62. They said: "Are you the one who has done this to our gods, O Ibrahim") (63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!")

How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishaq reported from Abu Al-Ahwas from `Abdullah Ibn Mas`ud(, "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, `O Ibrahim, are you not coming out with us' He said, `I am sick.'" It was only the day before that he had said,

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ)

(And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.) and some of the people had heard him.

(فَجَعَلَهُمْ جُذَاذًا)

(So he broke them to pieces,) means, he smashed them all, except for the biggest idol. This is like the Ayah,

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand))37:93(.

(لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ)

(that they might turn to it.) It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") When they came back and saw what Ibrahim had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ)

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") because of this action of his.

(قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ)

(They said: "We heard a young man talking against them, who is called Ibrahim.") Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrahim.

(قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ)

(They said: "Then bring him before the eyes of the people...") meaning, in front of a large audience so that all the people could be present. This was Ibrahim's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help

(قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِالِهَتِنَا يَا إِبْرَاهِيمُ قَالَ بَلْ
فَعَلَهُ كَبِيرُهُمْ هَذَا)

(They said: "Are you the one who has done this to our gods, O Ibrahim" He said: "Nay, this one, the biggest of them did it...") referring to the one he had left alone and had not broken.

(فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ)

(Ask them, if they can speak!) He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two Sahihs it was recorded from Abu Hurayrah that the Messenger of Allah said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ:
ثِنْتَيْنِ فِي ذَاتِ اللَّهِ قَوْلُهُ:

(Ibrahim, upon him be peace, did not tell lies except on three occasions, two for the sake of Allah -- when he said:

(بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا)

(Nay, this one, the biggest of them did it.) and when he said:

(إِنِّي سَقِيمٌ)

(Verily, I am sick))37:89(.

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ
الْجَبَابِرَةِ وَمَعَهُ سَارَّةٌ، إِذْ نَزَلَ مَنْزِلًا فَأَتَى الْجَبَّارَ
رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ
امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا
هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَادْهَبْ
فَأَرْسِلْ بِهَا إِلَيَّ، فَاَنْطَلِقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا
الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي، فَلَا
تُكْذِبْنِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ
لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكَ، فَاَنْطَلِقَ
بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ
فَرَأَاهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخَذَ أَخْذًا شَدِيدًا،
فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أُضْرِكِ، فَدَعَتْ لَهُ،
فَأَرْسَلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخَذَ بِمِثْلِهَا أَوْ
أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّلَاثَةَ، فَأَخَذَ فَذَكَرَ مِثْلَ الْمَرَّتَيْنِ
الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللَّهَ فَلَا أُضْرِكِ، فَدَعَتْ لَهُ
فَأَرْسَلَ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي
بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرَجَهَا
وَأَعْطَاهَا هَاجِرًا. فَأَخْرَجَتْ وَأَعْطَيْتَ هَاجِرًا،

فَأَقْبَلَتْ، فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْقَلَبَ مِنْ
 صَلَاتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى اللَّهُ كَيْدَ الْكَافِرِ
 الْفَاجِرِ، وَأَخْدَمَنِي هَاجِرٌ»

. (and when he was traveling in the land of one of the tyrants, and Sarah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrahim, and asked him, "What is the relationship of this woman to you" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrahim went to Sarah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allah, and there are no Muslims on the earth apart from you and I." So Ibrahim brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allah for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hajar. So she was taken out and given Hajar, and she went back. When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened" She said, "Allah took care of the evil disbeliever's plot, and he gave me Hajar as a servant.") Muhammad bin Srin said, "When Abu Hurayrah narrated this Hadith, he said, `This is your mother, O sons of the water of the heaven.'"

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ -
 ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ
 يَنْطِقُونَ - قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
 يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ - أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ
 مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ)

(64. So they turned to themselves and said: "Verily, you are the wrongdoers.") (65. Then they turned to themselves: "Indeed you know well that these speak not!") (66. He said: "Do you then worship besides Allah, things that can neither profit you nor harm you") (67. "Fie upon you, and upon that which you worship besides Allah! Have you then no sense")

The People's admission of their gods' incapability, and Ibrahim's preaching

Allah tells us that when Ibrahim said what he said, his people

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ)

(turned to themselves) meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

(إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ)

(Verily, you are the wrongdoers) i.e., because you neglected them and did not guard them.

(ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ)

(Then they turned to themselves) means, they looked at the ground, and said:

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

(Indeed you (Ibrahim) know well that these speak not!) Qatadah said: "The people admitted their guilt and confusion, and said,

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

("Indeed you know well that these speak not!") ` So how can you tell us to ask them, if they cannot speak and you know that they cannot speak' At this point, when they admitted that, Ibrahim said to them:

(أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ)

(Do you then worship besides Allah, things that can neither profit you nor harm you) meaning, if they can- not speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah

(أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ
(

(Fie upon you, and upon that which you worship besides Allah! Have you then no sense) ` Do you not realize the extent of the mis- guidance and extreme disbelief which you are following, which no one could accept but one who is an igno- rant and evil wrong- doer' He defeated them in argument and left them with no way out. Allah said:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ

(And that was Our proof which We gave Ibrahim against his people) 6:83

قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَعَلِينَ
- قُلْنَا بِنَارٍ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ -
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ)

(68. They said: "Burn him and help your gods, if you will be doing.") (69. We said: "O fire! Be you cool and safety for Ibrahim!") (70. And they wanted to harm him, but We made them the worst losers.)

How Ibrahim was thrown into the Fire and how Allah controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

(حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَعَلِينَ)

("Burn him and help your gods, if you will be doing.") So they gathered together a huge amount of wood. As-Suddi said, "I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrahim. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia." Shu`ayb Al-Jaba'i said, "His name was Hayzan, and Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, `Sufficient for me is Allah, and He is the best disposer of affairs.' " This is similar to what Al-Bukhari recorded from Ibn `Abbas that Ibrahim said, "Sufficient for me is Allah, and He is the best disposer of affairs," when he was thrown into the fire, and Muhammad said it when they said:

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

(Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allah is sufficient for us, and He is the best disposer of affairs.") 3:173. Sa`id bin Jubayr reported that Ibn `Abbas said: "When Ibrahim was thrown into the fire, the keeper (angel) of the rain said: `When will I be commanded to send rain' But the command of Allah was more swift. Allah said:

(يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ)

(O fire! Be you cool and safety for Ibrahim!), and there was no fire left on earth that was not extinguished." Ibn ` Abbas and Abu Al-` Aliyah said: "Were it not for the fact that Allah said,

(وَسَلَامًا)

(and safety), Ibrahim would have been harmed by its coldness." Qatadah said: "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko." Az-Zuhri said: "The Prophet commanded that it should be killed, and called it a harmful vermin."

(وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ)

(And they wanted to harm him, but We made them the worst losers.) they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

(وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا
جَعَلْنَا صَالِحِينَ - وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا
وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ
الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ - وَلُوطًا آتَيْنَاهُ حُكْمًا
وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ - وَأَدْخَلْنَاهُ
فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ)

(71. And We rescued him and Lut to the land which We have blessed for the nations.) (72. And We bestowed upon him Ishaq, and Ya`qub Nafilatan. Each one We made righteous.) (73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah, and of Us (Alone) they were the worshippers.) (74. And (remember) Lut, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious.) (75. And We admitted him to Our mercy; truly, he was of the righteous.)

The Migration of Ibrahim to Ash-Sham (Greater Syria), accompanied by Lut

Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Sham, to the sacred regions thereof.

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub Nafilatan.) `Ata' and Mujahid said, "Nafilatan means as a gift." Ibn `Abbas, Qatadah and Al-Hakam bin `Uyaynah said, "The gift of a son who has a son," meaning that Ya`qub was the son of Ishaq, as Allah says:

(فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub) 11:71. `Abdur-Rahman bin Zayd bin Aslam said, "He asked for one)son(, and said,

(رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ)

("My Lord! Grant me from the righteous.") So Allah gave him Ishaq, and gave him Ya`qub in addition.

(وَكُلًّا جَعَلْنَا صَالِحِينَ)

(Each one We made righteous.) means, both of them were good and righteous people.

(وَجَعَلْنَاهُمْ أَئِمَّةً)

(And We made them leaders,) means, examples to be followed.

(يَهْدُونَ بِأَمْرِنَا)

(guiding by Our command,) inviting to Him by His leave. Allah says:

(وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ)

(and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah,) Here the general is followed by the specific.

(وَكَاثُوا لَنَا عِبْدِينَ)

(and of Us (Alone) they were the worshippers.) means, they did what they enjoined others to do.

The Prophet Lut

Then Allah mentions Lut, whose full name was Lut bin Haran bin Azar. He believed in Ibrahim and followed him, and migrated with him, as Allah says:

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(So Lut believed in him. He (Ibrahim) said: "I will emigrate for the sake of my Lord"))29:26(. Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum (Sodom) and its vicinity, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book. Allah says;

(وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ
الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَاسِقِينَ - وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ
(

(and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.)

(وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ - وَنَصَرْنَاهُ مِنَ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(76. And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.) (77. We helped him against the people who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)

Nuh and His People

Allah tells us how He responded to His servant and Messenger Nuh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!"))54:10(

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

(And Nuh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers)
)71:26-27(. So Allah says here,

(إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ)

(And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family) meaning, those who believed with him, as Allah says elsewhere:

(وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا
ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(...and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few))11: 40(.

(مِنَ الْكُرْبِ الْعَظِيمِ)

(from the great dis- tress.) meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less fifty, calling them to Allah, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

(وَنَصَرْنَاهُ مِنَ الْقَوْمِ)

(We helped him against the people) means, 'We saved him and helped him against the people,'

(الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)
meaning, Allah drowned them all, and not one of them was left on the face of the earth, as
their Prophet had prayed would happen to them.

(وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ)

(فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا
وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا
فَاعِلِينَ - وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ
مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ - وَلِسُلَيْمَانَ الرِّيحَ
عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا
فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ - وَمِنَ الشَّيَاطِينِ
مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا
لَهُمْ حَافِظِينَ)

(78. And (remember) Dawud and Sulayman, when they gave judgement in the case of the field
in which the sheep of certain people had Nafashat; and We were witness to their judgement.)

(79. And We made Sulayman to understand (the case); and to each of them We gave wisdom
(Hukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises
along with Dawud. And it was We Who were the doer (of all these things).) (80. And We taught
him the making of metal coats of mail (for battles), to protect you in your fighting. Are you
then grateful) (81. And to Sulayman (We subjected) the wind strongly raging, running by his
command towards the land which We had blessed. And of everything We are the All-Knower.)
(82. And of the Shayatin were some who dived for him, and did other work besides that; and it
was We Who guarded them.)

Dawud and Sulayman and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

)Abu(Ishaq narrated from Murrah from Ibn Mas`ud: "That crop was grapes, bunches of which were dangling." This was also the view of Shurayh. Ibn `Abbas said: "Nafash means grazing." Shurayh, Az-Zuhri and Qatadah said: "Nafash only happens at night." Qatadah added, ")and(Al-Haml is grazing during the day."

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;) Ibn Jarir recorded that Ibn Mas`ud said: "Grapes which had grown and their bunches were spoiled by the sheep. Dawud (David) ruled that the owner of the grapes should keep the sheep. Sulayman (Solomon) said, `Not like this, O Prophet of Allah!')Dawud(said, `How then')Sulayman(said: `Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allah said:

فَفَهَّمْنَاهَا سُلَيْمَانَ

(And We made Sulayman to understand (the case).)" This was also reported by Al-`Awfi from Ibn `Abbas.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا

(And We made Sulayman to understand (the case); and to each of them We gave wisdom and knowledge.) Ibn Abi Hatim recorded that when Iyas bin Mu`awiyah was appointed as a judge, Al-Hasan came to him and found Iyas weeping.)Al-Hasan(said, "Why are you weeping")Iyas(said, "O Abu Sa`id, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge is he who studies a case and gives the right judgement, so he will go to Paradise." Al-Hasan Al-Basari said: "But what Allah tells us about Dawud and Sulayman (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allah says:

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.) Allah praised Sulayman but He did not condemn Dawud." Then he -- Al-Hasan --

said, "Allah enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements. " Then he recited:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire -- for it will mislead you from the path of Allah.))38:26(

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ)

(Therefore fear not men but fear Me))5:44(

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا)

(and sell not My Ayat for a miserable price.))5:44(I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allah. With regard to others, it is recorded in Sahih Al-Bukhari from `Amir bin Al-`As that the Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

(If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.) This Hadith refutes the idea of Iyas, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allah knows best. Similar to story in the Qur'an is the report recorded by Imam Ahmad in his Musnad from Abu Hurayrah, who said that the Messenger of Allah said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الدُّبُّ فَأَخَذَ أَحَدَ الْبَيْنَيْنِ فَتَحَاكَمْتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجْنَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا

السَّكِّينَ أَشُقَّهُ بَيْنَكُمَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ
اللَّهُ هُوَ ابْنُهَا لَا تَشُقَّهُ، فَقَضَى بِهِ لِلصُّغْرَى»

(There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dawud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulayman called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allah have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman). This was also recorded by Al-Bukhari and Muslim in their Sahihs. An-Nasa'i also devoted a chapter to this in the Book of Judgements.

(وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ)

(And We subjected the mountains and the birds to glorify Our praises along with Dawud.) This refers to the beauty of his voice when he recited his Book, Az-Zabur. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet passed by Abu Musa Al-Ash'ari while he was reciting Qur'an at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(This man has been given one of the wind instruments (nice voices) of the family of Dawud.) He said: "O Messenger of Allah, if I had known that you were listening, I would have done my best for you."

(وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ
بَأْسِكُمْ)

(And We taught him the making of metal coats of mail, to protect you in your fighting.) meaning, the manufacture of chain-armor. Qatadah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor. This is like the Ayah:

(وَأَلْنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي
السَّرْدِ)

(And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."))34:10-11(, meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allah says:

(لِيُحَصِّنَكُمْ مِّنْ بِأَسِيكُمْ)

(to protect you in your fighting.) meaning, in your battles.

(فَهَلْ أَنْتُمْ شَاكِرُونَ)

(Are you then grateful) means, `Allah blessed you when He inspired His servant Dawud and taught him that for your sake.'

The Power of Sulayman is unparalleled

(وَأَسْلَمْنَا الرِّيحَ عَاصِفَةً)

(And to Sulayman (We subjected) the wind strongly raging,) means, `We subjugated the strong wind to Sulayman.'

(تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا)

(running by his command towards the land which We had blessed.) meaning, the land of Ash-Sham (Greater Syria).

(وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ)

(And of everything We are the All-Knower.) He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order whithersoever he willed.)
)38:36(

(عُدُّوْهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ)

(its morning was a month's (journey), and its afternoon was a month's))34:12(

(وَمِنَ الشَّيْطَانِ مَنْ يَغْوُونَ لَهُ)

(And of the Shayatin were some who dived for him,) means, they dived into the water to retrieve pearls, jewels, etc., for him.

(وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ)

(and did other work besides that;) This is like the Ayah:

(وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَّاصٍ - وَءَاخِرِينَ
مُقَرَّنِينَ فِي الْأَصْفَادِ)

(And also the Shayatin, every kind of builder and diver. And also others bound in fetters.)
)38:37-38(.

(وَكُنَّا لَهُمْ حَافِظِينَ)

(and it was We Who guarded them.) means, Allah protected him lest any of these Shayatin did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allah says:

(وَأَخْرَجْنَا مَقْرَّنِينَ فِي الْأَصْفَادِ)

(And also others bound in fetters.))38:38(

(وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ - فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٍّ وَعَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ
عِنْدِنَا وَذَكَرَى لِلْعَبِيدِينَ)

(83. And (remember) Ayyub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.") (84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.)

The Prophet Ayyub Allah tells us about Ayyub (Job), and the trials that struck him, affecting his wealth, children and physical health.

He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَأَلْأَمْثَلُ»

(The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best). According to another Hadith:

«يُبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ»

(A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.) The Prophet of Allah, Ayyub, upon him be peace, had the utmost patience, and he is the best example of that. Yazid bin Maysarah said: "When Allah tested Ayyub, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allah, and he said: ' I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me. ' When Iblis heard of this, he became upset. And Ayyub, upon him be peace, said: ' O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'" This was recorded by Ibn Abi Hatim. Ibn Abi Hatim recorded from Abu Hurayrah that the Prophet said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي تَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

(When Allah healed Ayyub, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyub, have you not had enough" He said, "O Lord, who can ever have enough of Your mercy) The basis of this Hadith is recorded in the Two Sahihs, as we shall see below.

(وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ)

(and We restored his family to him (that he had lost) and the like thereof along with them) It was reported that Ibn `Abbas said: "They themselves were restored to him." This was also narrated by Al-`Awfi from Ibn `Abbas. Something similar was also narrated from Ibn Mas`ud and Mujahid, and this was the view of Al-Hasan and Qatadah. Mujahid said: "It was said to him, `O Ayyub, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, `No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

(رَحْمَةً مِّنْ عِنْدِنَا)

(as a mercy from Ourselves) means, `We did that to him as a mercy from Allah towards him.'

(وَذَكَرَى لِلْعَبِيدِينَ)

(and a Reminder for all those who worship Us.) means, `We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allah and bearing the trials with which He tests His servants as He wills.' And Allah has the utmost wisdom with regard to that.

(وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصَّابِرِينَ - وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ)

(85. And (remember) Isma`il, Idris and Dhul-Kifl: All were from among the patient.) (86. And We admitted them to Our mercy. Verily, they were of the righteous.) Isma`il, Idris and Dhul-Kifl Isma`il was the son of Ibrahim Al-Khalil, peace be upon them both. He has already been mentioned in Surah Maryam, where mention was also made of Idris. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarir refrained from making any decisive comment. And Allah knows best.

(وَدَا النُّونَ إِذْ ذَهَبَ مُغَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - فَاسْتَجَبْنَا لَهُ
وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ)

(87. And (remember) Dhun-Nun, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumat) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zalimin wrongdoers.") (88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.)

Yunus

This story is mentioned here, and in Surat As-Saffat and Surah Nun. Yunus bin Matta, upon him be peace, was sent by Allah to the people of Nineveh, which was a town in the area of Mawsil (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allah spared them from the punishment. Allah says:

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

(Was there any town that believed (after seeing the punishment), and its faith saved it Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while))10:98(. Yunus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard. This happened a second and a third time. Allah says:

(فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ)

(Then he (agreed to) cast lots, and he was among the losers.))37:141(meaning, the draw went against him, so Yunus stood up, removed his garment and cast himself into the sea. Then Allah sent from the Green Sea -- according to what Ibn Mas'ud said -- a large fish which cleaved the oceans until it came and swallowed Yunus when he threw himself into the sea. Allah inspired

that large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

(وَدَا التُّون)

(And (remember) Dhun-Nun,) Here Nun refers to the fish; it is correct for it to be attributed to him here.

(إِذْ ذَهَبَ مُغَضِبًا)

(when he went off in anger,) Ad-Dahhak said: "Anger towards his people."

(فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)

(and imagined that We shall not punish him!) meaning, constrict him in the belly of the fish. Something similar to this was reported from Ibn `Abbas, Mujahid, Ad-Dahhak and others. This was the view favored by Ibn Jarir, and he quoted as evidence for that the Ayah:

(وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease))65:7(.

(فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.") Ibn Mas`ud said regarding the `depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." This was also narrated from Ibn `Abbas, `Amr bin Maymun, Sa`id bin Jubayr, Muhammad bin Ka`b, Ad-Dahhak, Al-Hasan and Qatadah. Salim bin Abu Al-Ja`d said: "The darkness of the fish in the belly of another fish in the darkness of the sea." Ibn Mas`ud, Ibn `Abbas and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yunus heard the rocks at the bottom of the sea uttering glorification of Allah, at which point he said:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers)" `Awf Al-A`rabi said: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached."

(فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ)

(So `We answered his call, and delivered him from the distress.) means, `We brought him forth from the belly of the fish and from that darkness.'

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.) means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress. The leader of the Prophets encouraged us to call upon Allah with these words. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said: "I passed by `Uthman bin `Affan, may Allah be pleased with him, in the Masjid, and greeted him. He stared at me but did not return my Salam. I went to `Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam' I said that twice. He said, `No, why do you ask' I said, `I passed by `Uthman a short while ago in the Masjid and greeted him, and he stared at me but he did not return my Salam.' `Umar sent for `Uthman and asked him, `Why did you not return your brother's Salam' He said, `That is not true.' Sa`d said, `Yes it is.' It reached the point where they both swore oaths. Then `Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah , which I never think of but a veil comes down over my eyes and my heart.' Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah , who said,

«مَنْ هَذَا، أَبُو إِسْحَاقَ؟»

(Who is this Abu Ishaq) I said, "Yes, O Messenger of Allah." He said,

«فَمَهْ»

(What is the matter) I said, "Nothing, by Allah, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعْوَةُ ذِي النَّوْنِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ

(Yes, the supplication of Dhun-Nun when he was in the belly of the fish:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.)

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا
اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.)" It was also recorded by At-Tirmidhi, and by An-Nasa'i in Al-Yawm wal-Laylah. Ibn Abi Hatim recorded that Sa`d said that the Messenger of Allah said:

«مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتُجِيبَ لَهُ»

(Whoever offers supplication in the words of the supplication of Yunus, will be answered.) Abu Sa`id said: "He was referring to:

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.)"

(وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ
خَيْرُ الْوَارِثِينَ - فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا
خَشِعِينَ)

(89. And (remember) Zakariyya, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.") (90. So We answered his call, and We bestowed upon him Yahya, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khashi` in before Us.)

Zakariyya and Yahya

Allah tells us of His servant Zakariyya, who asked Allah to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Surah Maryam and also in Surah `Imran. Here an abbreviated version is given.

(إِذْ نَادَى رَبَّهُ)

(when he cried to his Lord) means, in secret, hiding it from his people.

(رَبِّ لَا تَذَرْنِي فَرْدًا)

(O My Lord! Leave me not single,) means, with no child and no heir to stand among the people after me.

(وَأَنْتَ خَيْرُ الْوَارِثِينَ)

(though You are the Best of the inheritors.) This is a supplication and form of praise befitting the topic. Allah says:

(فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ
زَوْجَهُ)

(So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.) Ibn `Abbas, Mujahid and Sa`id bin Jubayr said: "She was barren and never had a child, then she gave birth."

(إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ)

(Verily, they used to hasten on to do good deeds,) means, acts of worship and acts of obedience towards Allah.

(وَيَدْعُونَنَا رَغَبًا وَرَهَبًا)

(and they used to call on Us with hope and fear,) Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."

(وَكَانُوا لَنَا خَاشِعِينَ)

(and they were Khashi`in before Us.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means, sincerely believing in that which was revealed by Allah. Mujahid said: "Truly believing." Abu Al-`Aliyah said: "Fearing." Abu Snan said: "Khushu` means the fear which should never leave our hearts." It was also reported from Mujahid that the Khashi`in are those who are

humble." Al-Hasan, Qatadah and Ad-Dahhak said, "The Khashi`in are those who humble themselves before Allah." All of these suggestions are close in meaning.

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ)

(91. And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.)

` Isa and Maryam the True Believer

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all. He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in Surah Al `Imran and in Surah Maryam. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا)

(And she who guarded her chastity,) means, Maryam (peace be upon her). This is like the Ayah in Surah At-Tahrim:

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا)

(And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it)her garment(through Our Ruh))66:12(.

(وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ)

(and We made her and her son a sign for the nations.) means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" -- and it is! This is like the Ayah:

(وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind))19:21(

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون -
وَتَقَطُّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ - فَمَنْ
يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ)

(92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.) (93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.) (94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).)

Mankind is One Ummah

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and `Abdur-Rahman bin Zayd bin Aslam said, "Your religion is one religion." Al-Hasan Al-Basri said: "In this Ayah, Allah explains to them what they should avoid and what they should do." Then He said:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one religion.) "Meaning, your path is one path. Certainly this is your Shari`ah (Divine Law) which I have clearly explained you." So Allah says:

(وَأَنَا رَبُّكُمْ فَاعْبُدُون)

(and I am your Lord, therefore worship Me.) This is like the Ayah:

(يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا
صَالِحًا)

(O (you) Messengers! Eat of the Tayyibat (good things) and do righteous deeds.) Until His saying,

(وَأَنَا رَبُّكُمْ فَاتَّقُون)

(And I am your Lord, so have Taqwa of Me.))23:51-52(The Messenger of Allah said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ دِينُنَا وَاحِدٌ»

(We Prophets are brothers from different mothers and our religion is one.) What is meant here is that they all worshipped Allah Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allah says:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a Law and a clear way))5:48(

(وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ)

(But they have broken up and differed in their religion among themselves.) meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allah says:

(كُلُّ الْيُنَا رَجِعُونَ)

((And) they all shall return to Us.) meaning, `on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allah says:

(فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ)

(So whoever does righteous good deeds while he is a believer,) meaning, his heart believes and his deeds are righteous.

(فَلَا كُفْرَانَ لِسَعْيِهِ)

(his efforts will not be rejected.) This is like the Ayah:

(إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا)

(certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.))18:30(which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allah says:

(وَإِنَّا لَهُ كَاتِبُونَ)

(Verily, We record it for him.) means, all his deeds are recorded and nothing of them at all is lost.

(وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ -
حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ
حَدَبٍ يَنْسِلُونَ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ
شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُواِ يَوِيلْنَا قَدْ كُنَّا فِي
غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ)

(95. And a ban is laid on every town which We have destroyed that they shall not return.) (96. Until, when Ya'juj and Ma'juj (Gog and Magog people) are let loose, and they swoop down from every Hadab.) (97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this -- nay, but we were wrongdoers.")

Those who have been destroyed, will never return to this World.

(وَحَرَامٌ عَلَى قَرْيَةٍ)

(And a ban is laid on every town) Ibn `Abbas said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly)through other narrations(from Ibn `Abbas, Abu Ja`far Al-Baqir, Qatadah and others.

Ya'juj and Ma'juj

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ)

(Until, when Ya`juj and Ma`juj are let loose,) We have already mentioned that they are from the progeny of Adam, upon him be peace; they are also descents of Nuh through his son Yafith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allah says:

(هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ
دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجٌ فِي بَعْضٍ)

(This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...)18:98-99(. And in this Ayah, Allah says:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ
حَدَبٍ يَنْسِلُونَ)

(Until, when Ya`juj and Ma`juj are let loose, and they swoop down from every Hadab.) meaning, they will come forth quickly to spread corruption. A Hadab is a raised portion of land. This was the view of Ibn `Abbas, `Ikrimah, Abu Salih, Ath-Thawri and others. This is how their emergence is described, as if the listener can see it.

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.))35:14(. This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him. Ibn Jarir narrated that `Ubaydullah bin Abi Yazid said, "Ibn `Abbas saw some young boys playing and pouncing on one another, and said, this is how Ya'juj and Ma'juj will emerge." Their emergence has been described in numerous Hadiths of the Prophet . The First Hadith Imam Ahmad recorded that Abu Sa`id Al-Khudri said: "I heard the Messenger of Allah say:

«تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ،
كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:

(وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ)

فَيَعْشَوْنَ النَّاسَ وَيَحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ،

وَيَشْرَبُونَ مِيَاهَ الْأَرْضِ، حَتَّىٰ إِنَّا بَعْضَهُم لَيَمُرُّ
بِالنَّهْرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّىٰ يَبْرُكُوهُ يَا بَسِئًا،
حَتَّىٰ إِنَّا مَنْ بَعْدَهُمْ لَيَمُرُّ بِذَلِكَ النَّهْرِ فَيَقُولُ: قَدْ
كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّىٰ إِذَا لَمْ يَبْقَ مِنَ النَّاسِ
أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ:
هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَقِيَّ أَهْلِ
السَّمَاءِ، قَالَ: ثُمَّ يَهْزُ أَحَدُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي
بِهَا إِلَى السَّمَاءِ فَيَرْجِعُ إِلَيْهِ مُخْضَبَةً دَمًا لِلْبَلَاءِ
وَالْفِتْنَةِ، فَبَيْنَمَا هُمْ عَلَىٰ ذَلِكَ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ
دُودًا فِي أَعْنَاقِهِمْ كَنَغْفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي
أَعْنَاقِهِ، فَيُصْنِحُونَ مَوْتِي لَأَ يُسْمَعُ لَهُمْ حِسٌّ،
فَيَقُولُ الْمُسْلِمُونَ: أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ
فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ
مِنْهُمْ مُحْتَسِبًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَىٰ أَنَّهُ مَقْتُولٌ،
فَيَنْزِلُ فَيَجِدُهُمْ مَوْتِي، بَعْضُهُمْ عَلَىٰ بَعْضٍ،
فَيُنَادِي: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوَا إِنَّا اللَّهُ
عَزَّ وَجَلَّ قَدْ كَفَّأَكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَسْرَحُونَ مَوَاشِيَهُمْ، فَمَا

يَكُونُ لَهُمْ رَعِيٌّ إِلَّا لِحَوْمِهِمْ، فَتَشْكُرُ عَنْهُمْ
كَأَحْسَنَ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ
قَطُّ»

(Ya'juj and Ma'juj will be let loose and will emerge upon mankind, as Allah says: (and they swoop down from every Hadab.) They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They)Ya'juj and Ma'juj(will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allah will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allah has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'juj and Ma'juj), but it will fill them better than any vegetation they have ever eaten before.) It was also recorded by Ibn Majah. The Second Hadith Imam Ahmad also recorded from An-Nawwas bin Sam`an Al-Kilabi that the Messenger of Allah mentioned the Dajjal one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees. He said:

«غَيْرُ الدَّجَالِ أَخْوَفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجُ وَأَنَا
فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ
فِيكُمْ، فَكُلُّ أَمْرٍ حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي
عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ
طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ
فَعَاتَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ اثْبُتُوا»

(There are other things that I fear for you more than the Dajjal. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allah will take care of each Muslim on my behalf. He (the Dajjal) will be a young man with short, curly hair and a floating eye. He will

emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allah, be steadfast!) We said, `O Messenger of Allah, how long will he remain on earth' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

(Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.) We said, `O Messenger of Allah, on that day which will be like a year, will the prayers of one day and one night be sufficient' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

(No, but you will have to compute it according to its due proportion (and pray accordingly).) We said, `O Messenger of Allah, how fast will he move across the land' He said,

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ»

(Like a cloud driven by the wind.) He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، وَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ دُرَى، وَأَمَدَهُ خَوَاصِرَ، وَأَسْبَغَهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتَّبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ مُمَحِّلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرَجِي كُنُوزَكَ، فَتَتَّبَعُهُ كُنُوزُهَا كَيَعَاسِبِ النَّحْلُ قَالَ: وَيَأْمُرُ بِرَجُلٍ فَيُقْتَلُ، فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَّةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبَلُ إِلَيْهِ، يَتَهَلَّلُ

وَجَهْهُ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ
 وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ
 الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ،
 وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتَّبَعُهُ فَيُدْرِكُهُ
 فَيَقْتُلُهُ عِنْدَ بَابِ لُدِّ الشَّرْقِيِّ قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ،
 إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنَ مَرْيَمَ
 عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَأَ
 يَدَانَ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ،
 فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ
 تَعَالَى:

(وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ)

(He will come to a people and call them)to his way(and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them)to his way(and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allah will send the Messiah `Isa bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjal) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allah will reveal to `Isa ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tur)." Then Allah will send Ya'juj and Ma'juj, as Allah says: (and they swoop down from every Hadab.))

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ،
 فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَعَقًا فِي رِقَابِهِمْ فَيُصْبِحُونَ
 فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى
 وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ
 زَهْمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى
 اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ
 الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ»

(`Isa and his companions will beseech Allah, and Allah will send against them insects which will attack their necks, and in the morning they will all perish as one. Then `Isa and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then `Isa and his companions will again beseech Allah, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allah wills.) Ibn Jabir said: "Ata' bin Yazid As-Saksaki told me, from Ka'b or someone else: `They will throw them into Al-Mahbal.' Ibn Jabir said: "I said, `O Abu Yazid, and where is Al-Mahbal" He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطْرًا لَا يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ وَلَا
 وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَعْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا
 كَالزَّلْفَةِ، وَيُقَالُ لِلْأَرْضِ: أَنْبِي تَمْرَكٍ وَرُدِّي
 بَرَكَتَكَ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّقْرُ مِنَ الرُّمَانَةِ
 فَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ
 اللَّقْحَةَ مِنَ الْإِيلِ لَتَكْفِي الْفَيْئَامَ مِنَ النَّاسِ، وَاللَّقْحَةَ
 مِنَ الْبَقْرِ تَكْفِي الْفَخْدَ، وَالشَّاةَ مِنَ الْغَنَمِ تَكْفِي
 أَهْلَ الْبَيْتِ، قَالَ: فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ

اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبَاطِهِمْ
فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ أَوْ قَالَ: كُلِّ مُؤْمِنٍ وَيَبْقَى
شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ
تَقَوْمُ السَّاعَةِ»

(Then Allah will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allah will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim -- or every believer -- and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.)" This was also recorded by Muslim but not by Al-Bukhari. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Hasan Sahih." The Third Hadith Imam Ahmad recorded from Ibn Harmalah, from his maternal aunt who said: "The Messenger of Allah gave a Khutbah, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ
نُقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ يَأْجُوجُ وَمَأْجُوجُ:
عِرَاضَ الْوُجُوهِ، صِغَارَ الْعُيُونِ، صُهَبَ
الشَّعَافِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ كَأَنَّ وُجُوهُهُمْ
الْمَجَانُّ الْمَطْرَقَةُ»

(You say that you have no enemy, but you will keep fighting your enemies until Ya'juj and Ma'juj come, with their wide faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.)" Ibn Abi Hatim recorded a Hadith of Muhammad bin `Amr from Khalid bin `Abdullah bin Harmalah Al-Mudlaji, from his paternal aunt, from the Prophet , and he mentioned something similar. It was confirmed by Hadiths that `Isa bin Maryam will perform Hajj to the Al-Bayt Al-`Atiq (i.e., the Ka`bah). Imam Ahmad recorded that Abu Sa`id said: "The Messenger of Allah said:

«لِيُحَجِّنَ هَذَا الْبَيْتَ وَلِيُعْتَمِرَنَّ بَعْدَ خُرُوجِ
يَأْجُوجَ وَمَأْجُوجَ»

(He will certainly come to this House and perform Hajj and `Umrah, after the emergence of Ya'juj and Ma'juj.) This was recorded by Al-Bukhari.

(وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(And the true promise (Day of Resurrection) shall draw near.) the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allah says:

(فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا)

(Then, you shall see the eyes of the disbelievers fixedly staring in horror.) because of the horror of the tremendous events that they are witnessing.

(يَوَيْلَنَا)

(Woe to us!) means, they will say, `Woe to us!'

(قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا)

(We were indeed heedless of this) means, in the world.

(بَلْ كُنَّا ظَالِمِينَ)

(nay, but we were wrongdoers.) they will admit their wrong- doing at the time when that will not help them at all.

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُّوهَا وَكُلُّ فِيهَا
خَالِدُونَ - لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ -

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ - لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهِمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(98. Certainly you and that which you are worshipping now besides Allah, are (but) fuel (Hasab) for Hell! (Surely) you will enter it.) (99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.) (100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.) (101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).) (102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) (103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.")

The Idolators and their gods are Fuel for Hell

Allah says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!). Ibn `Abbas said: "Kindling." This is like the Ayah:

(وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ)

(whose fuel is men and stones))66:6(. According to another report, Ibn `Abbas said:

(حَصَبُ جَهَنَّمَ)

(Hasab for Hell) means firewood in (the dialect of the people of) Zanjiyyah. Mujahid, `Ikrimah and Qatadah said: "Its fuel." Ad-Dahhak said: "The fuel of Hell means that which is thrown into it." This was also the view of others.

(أَنْتُمْ لَهَا وَارِدُونَ)

((Surely) you will enter it.) means, you will go into it.

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُواهَا)

(Had these been gods, they would not have entered there,) means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

(وَكُلٌّ فِيهَا خَالِدُونَ)

(and all of them will abide therein forever.) means, the worshippers and the objects of their worship will all abide therein forever.

(لَهُمْ فِيهَا زَفِيرٌ)

(Therein they will be breathing out with deep sighs and roaring) This is like the Ayah:

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(they will have (in the Fire), Zafir and Shahiq) 11:106(. Zafir refers to their exhalation, and Shahiq refers to their inhalation.

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.)

The State of the Blessed

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us,) `Ikrimah said, "Mercy." Others said it means being blessed.

(أُولَٰئِكَ عَنْهَا مُبْعَدُونَ)

(they will be removed far therefrom.) When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:

(لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best reward and even more))10:26(

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good))55:60(Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا)

(they will be removed far therefrom. They shall not hear the slightest sound of it,) means, they will not feel its heat in their bodies.

(وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(while they abide in that which their own selves desire.) means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allah, and to exclude `Uzayr and the Messiah from their number. Hajjaj bin Muhammad Al-A`war reported from Ibn Jurayj, and `Uthman bin `Ata' reported from Ibn `Abbas:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell! (Surely) you will enter it.) Then He made an exception and said:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us.) It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah. This was the view of `Ikrimah, Al-Hasan and Ibn Jurayj. Muhammad bin Ishaq bin Yasar said in his book of Srah: "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the Masjid. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!
(Surely) you will enter it.) Until His Statement,

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari As-Sahmi. Al-Walid bin Al-Mughirah said to `Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell." `Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam." Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah , who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ
مَنْ عِبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ
أَمَرَهُمْ بِعِبَادَتِهِ»

(Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the Shaytan and whoever told them to worship him.)
Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا
مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ
مُّكْرَمُونَ)

(And they say: "The Most Gracious has begotten children. " Glory to Him! They are but honored slaves). Until His saying,

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ
جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.))21:26-29(. Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument)of `Abdullah bin Az-Zab'ari(, the following words were revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ - وَقَالُوا ءَأَللَّهُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنْ هُوَ إِلَّا
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ -
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.))43:57-61(meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

(فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path))43:63(. " What Ibn Az-Zab`ari said was a serious mistake, because the Ayah was addressed to

the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell!) How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them,) It was said that this means death, as was narrated by `Abdur-Razzaq from Yahya bin Rabi`ah from `Ata.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn `Abbas and Abu Snan, Sa`id bin Snan Ash-Shaybani. This was the view favored by Ibn Jarir in his Tafsir.

(وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(and the angels will meet them, (with the greeting:) "This is your Day which you were promised".) meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

(هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

("This is your Day which you were promised".) meaning, hope for the best.

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَلِينَ)

(104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.)

The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ)

(And (remember) the Day when We shall roll up the heaven like a Sjill for books.) This is like the Ayah:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!))39:67(Al-Bukhari recorded that Nafi` reported from Ibn `Umar that the Messenger of Allah said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضِينَ وَتَكُونُ
السَّمَوَاتُ يَمِينِهِ»

(On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.) This was recorded by Al-Bukhari, may Allah have mercy on him.

(كَطَى السَّجِّلِ لِلْكِتَابِ)

(like a Sjill rolled up for books.) What is meant by Sjill is book. As-Suddi said concerning this Ayah: "As-Sjill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sjill, and he rolls it up and puts it away until the Day of Resurrection." But the correct view as narrated from Ibn `Abbas is that As-Sjill refers to the record (of deeds). This was also reported from him by `Ali bin Abi Talhah and Al-`Awfi. This was also stated by Mujahid, Qatadah and others. This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Ayah:

(فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ)

(Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead.))37:103(There are many more linguistic examples in this respect. Allah knows best.

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْْنَا إِنَّا كُنَّا
فَاعِلِينَ)

(As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says:

(إِنَّا كُنَّا فَعَلِينَ)

(Truly, We shall do it.) Imam Ahmad recorded that Ibn `Abbas said: "The Messenger of Allah stood among us exhorting us, and said:

«إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاةَ عُرَاةٍ
عُرُلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا، إِنَّا
كُنَّا فَاعِلِينَ»

(You will be gathered before Allah barefoot, naked and uncircumcised. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) And he mentioned the entire Hadith. It was also recorded in the Two Sahihs, and Al-Bukhari mentioned it in his Tafsir of this Ayah.

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ - إِنَّ فِي هَذَا
لَبَلَاغًا لِقَوْمٍ عَابِدِينَ - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعَالَمِينَ)

(105. And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (106. Verily, in this there is a plain Message for people who worship Allah.) (107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.)

The Earth will be inherited by the Righteous

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allah says:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa.) 7:128

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them) 24:55. Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr) Al-A`mash said: "I asked Sa`id bin Jubayr about the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr). He said: "Az-Zabur means the Tawrah, the Injil and the Qur'an." Mujahid said, "Az-Zabur means the Book." Ibn `Abbas, Ash-Sha`bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah." This was also the view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is Al-Lawh Al-Mahfuz."

(أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(that My righteous servants shall inherit the land.) Mujahid said, narrating from Ibn `Abbas, "This means, the land of Paradise." This was also the view of Abu `Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

(إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ)

(Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.) means, `in this Qur'an which We have revealed to Our servant Muhammad, there is a plain Message which is beneficial and is sufficient for a people who worship Allah.' This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the Shaytan or their own desires.

Muhammad is a Mercy to the Worlds

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) Here Allah tells us that He has made Muhammad a mercy to the `Alamin, i.e., He sent him as a mercy for all of them)peoples(, so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسُ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in!))14:28-29(And Allah says, describing the Qur'an:

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44(Muslim reports in his Sahih: Ibn Abi `Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that it was said, "O Messenger of Allah, pray against the idolators." He said:

«إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

(I was not sent as a curse, rather I was sent as a mercy.) This was recorded by Muslim. Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Mada'in and he was mentioning things that the Messenger of Allah had said. Hudhayfah came to Salman and Salman said: `O Hudhayfah, the Messenger of Allah)would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah (addressed us and said:

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ (سَبَّةً) فِي غَضَبِي
أَوْ لَعْنَتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَدِّ آدَمَ
أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً
لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

(Any man of my Ummah whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that)my anger(into blessings for him on the Day of Resurrection.") This was also recorded by Abu Dawud from Ahmad bin Yunus from Za'idah. It may be asked: what kind of mercy do those who disbelieve in him get The answer is what Abu Ja`far bin Jarir recorded from Ibn `Abbas concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) He said, "Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."

(قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَهَلْ
أَنْتُمْ مُسْلِمُونَ - فَإِنْ تَوَلَّوْا فَقُلْ ءَادَنْتُكُمْ عَلَىٰ
سَوَاءٍ وَإِنْ أُدْرَىٰ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ -

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ -
وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ - قَالَ
رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى
مَا تَصِفُونَ)

(108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims") (109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far.") (110. "Verily, He knows that which is spoken aloud and He knows that which you conceal.") (111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while.") (112. He said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!")

The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger to say to the idoators:

إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِدٌ فَهَلْ أَنْتُمْ
مُسْلِمُونَ)

("It is revealed to me that your God is only one God. Will you then be Muslims") meaning, will you then follow that and submit to it

(فَإِنْ تَوَلَّوْا)

(But if they turn away) means, if they ignore that to which you call them.

(فَقُلْ ءَاذَنُكُمْ عَلَىٰ سَوَاءٍ)

(say: "I give you a notice to be known to us all alike...") meaning, `I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ)

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"))10:41(

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

(If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)) 8:58 (which means: so that both you and they will know that the treaty is null and void. Similarly, Allah says here:

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى سَوَاءٍ

(But if they turn away say: "I give you a notice to be known to us all alike..." meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

No one knows when the Hour will come

وَإِنْ أَدْرَى أَقْرَبٌ أَمْ بَعِيدٌ مَّا تُوعَدُونَ

(And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.) meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

(Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.) Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ

(And I know not, perhaps it may be a trial for you, and an enjoyment for a while.) meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarir said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.' This was narrated by `Awn from Ibn `Abbas. And Allah knows best.

قَالَ رَبِّ احْكُم بِالْحَقِّ

(He said: "My Lord! Judge You in truth!) means, judge between us and our people who disbelieve in the truth. Qatadah said: "The Prophets (peace be upon them) used to say:

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ)

("Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.") 7:89, and the Messenger of Allah was commanded to say this too." It was reported from Malik from Zayd bin Aslam that when the Messenger of Allah witnessed any fighting, he would say:

(رَبِّ احْكُم بِالْحَقِّ)

("My Lord! Judge You in truth!")

(وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!) means, `against the various lies and fabrications that you utter, some of which are worse than others; Allah is the One Whose Help we seek against that.' This is the end of the Tafsir of Surat Al-Anbiya'. To Allah be praise and blessings.

The Tafsir of Surat Al-Hajj

(Chapter - 22)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ - يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَّرَى وَمَا هُمْ بِسُكَّرَى وَلَكِنَّ عَذَابَ
اللَّهِ شَدِيدٌ)

(1. O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.) (2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.)

The Hour

Allah commands His servants to have Taqwa of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأَخْرَجَتِ
الْأَرْضُ أَنْقَالَهَا)

(When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.) 99:1-2

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً -
فِيَوْمٍ مِّنْذِ وَقَعَتِ الْوَاقِعَةُ)

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.) 69:14-15(And;

إِذَا رُجَّتِ الْأَرْضُ رَجًا - وَبُسَّتِ الْجِبَالُ بَسًّا)

(When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.) 56:4-5(It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour. Ibn Jarir recorded that `Alqamah commented on Allah's saying,

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour (of Judgement) is a terrible thing.) "Before the Hour." Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarir, who took the following Hadiths as evidence: Imam Ahmad recorded that `Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Ayat:

يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ - يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا

أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ
اللَّهِ شَدِيدٌ (

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.) When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمٌ يُنَادَى آدَمُ عَلَيْهِ
السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ
ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ
النَّارَ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ
وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

(Do you know what Day that is That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ
لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثُرَتَاهُ
يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي
إِبْلِيسَ»

(Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, Ya'juj and Ma'juj, and those who have already died of the progeny of Adam and the progeny of Iblis.) Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا
أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ
الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ»

(Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.) This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

Another Version of this Hadith

At-Tirmidhi recorded from `Imran bin Husayn that when the words,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ)

(O mankind! Have Taqwa of your Lord.) Until His saying,

(وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(but Allah's torment is severe.) were revealed, the Prophet was on a journey, and he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ،
قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ: تِسْعُمِائَةٍ
وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

(Do you know what Day that is) They said, "Allah and His Messenger know best." (He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") The Muslims started to weep, then the Messenger of Allah said:

«قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

(Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.) Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a quarter of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise.) They said, "Allahu Akbar!" Then he (the narrator) said, "I do not know if he said two-thirds or not." This was also recorded by Imam Ahmad. Then At-Tirmidhi also said, "This is a Hasan Sahih Hadith." In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said, "The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرَجَ مِنْ دُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ

أَرَاهُ قَالَ تِسْعُمِائَةٍ وَتِسْعَةَ وَتِسْعُونَ، فَحِينِيذٍ تَضَعُ
الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ

(وَتَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ
عَذَابَ اللَّهِ شَدِيدٌ)

(On the Day of Resurrection, Allah will say: "O Adam." He will say, "At Your service, O Lord." Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire" He will say, "From every thousand" -- I think he said -- "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. (and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.)) That will be so difficult for mankind to bear that their faces will change. The Prophet said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةَ
وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةَ
السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةَ
الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو
أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثَ
أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،
فَكَبَّرْنَا»

(Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you. Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.) We said "Allahu Akbar!" Then he said, (A third of the people of Paradise.) We said, "Allahu Akbar!" Then he said, (One half of the people of Paradise.) We said: `Allahu Akbar!" Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim, and An-Nasai in his Tafsir. The Hadiths and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

(إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour is a terrible thing.) means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا)

(There, the believers were tried and shaken with a mighty shaking.))33:11(. Then Allah says:

(يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ)

(The Day you shall see it, every nursing mother will forget her nursing,) means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allah says,

(كُلُّ مُرْضِعَةٍ)

(every nursing mother), and He did not say a mother who has an infant of breastfeeding age.

(عَمَّا أَرْضَعَتْ)

(her nursing) means, her nursing infant that has not yet been weaned.

(وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا)

(and every pregnant one will drop her load,) means, before the pregnancy has reached full term, because of the intensity of the horror.

(وَتَرَى النَّاسَ سُكَرَى)

(and you shall see mankind as in a drunken state,) means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

(وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(yet they will not be drunken, but Allah's torment is severe.)

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ
كُلَّ شَيْطَانٍ مَّرِيدٍ - كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّه
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(3. And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) (4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.)

Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious Shaytan among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allah says concerning them and their like,

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ)

(And among mankind is he who disputes about Allah, without knowledge,) meaning, without sound knowledge.

(وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ كُتِبَ عَلَيْهِ)

(and follows every rebellious Shaytan. For him it is decreed.) Mujahid said, "This refers to that Shaytan." meaning that is a matter written in the decree.

(أَنَّهُ مَنْ تَوَلَّاهُ)

(that whosoever follows him,) and imitates him,

(فَأَنَّه يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(he will mislead him, and will drive him to the torment of the Fire.) means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Malik said, "This Ayah was revealed about An-Nadr bin Al-Harith. This was also the view of Ibn Jurayj.

(يَأْيُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ
مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن
يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُرْدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا
يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ
زَوْجٍ بَهِيجٍ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَنَّ السَّاعَةَ
ءَاتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ
(

(5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) (6. That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.) v(7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.)

Evidence of the Resurrection in the creation of Man and of Plants

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allah says:

(يَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ)

(O mankind! If you are in doubt about the Resurrection,) which means the time when souls and bodies will be raised up on the Day of Resurrection,

(فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ)

(then verily, We have created you from dust,) meaning, 'you were originally created from dust', which is what Adam, peace be upon him, was created from.

(ثُمَّ مِّن نُّطْفَةٍ)

(then from a Nutfah,))32:8(meaning, then He made his offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

(ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ)

(then from a clot then from a little lump of flesh) if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

(ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)

(then from a little lump of flesh -- some formed and some unformed) meaning, as you see.

(الَّذِينَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى)

(that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,) meaning that sometimes the fetus remains in the womb and is not miscarried.

(مُخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)

(some formed and some unformed,) Mujahid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched." It was recorded in the Two Sahihs that Ibn Mas'ud said, "The Messenger of Allah , who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفِخُ فِيهِ الرُّوحَ»

(Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.)"

Man's Development from Infancy to Old Age His saying;

(ثُمَّ نُخْرِجُكُمْ طِفْلًا)

(then We bring you out as infants,) means, weak in his body, hearing, sight, senses, stamina and mind. Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allah says:

(ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ)

(then (give you growth) that you may reach your age of full strength.) meaning, his strength increases until he reaches the vitality and handsomeness of youth.

(وَمِنْكُمْ مَنْ يُتَوَقَّى)

(And among you there is he who dies,) means, when he is young and strong.

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ)

(and among you there is he who is brought back to the miserable old age,) meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allah says:

(لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا)

(so that he knows nothing after having known.)

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.))30:54(

Another Parable of the Resurrection from Plants

(وَتَرَى الْأَرْضَ هَامِدَةً)

(And you see the earth Hamidatan,) This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatadah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allah says:

(وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and puts forth every lovely kind (of growth).) meaning, beautiful in appearance and with delightful fragrances.

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah: He is the Truth,) means, the Creator, the Controller, the One Who does as He wills.

(وَأَنَّهُ يُحْيِي الْمَوْتَى)

(and it is He Who gives life to the dead,) means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.) 41:39

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) 36:82

(وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا)

(And surely, the Hour is coming, there is no doubt about it;) meaning, it will inevitably come to pass.

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ - الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً
فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there- with.))36:78-80(. And there are many similar Ayat.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُنِيرٍ)

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا
خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ- ذَلِكَ
بِمَا قَدَّمْتُمْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ-

(8. And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.) (10. That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.)

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allah has already told us about the ignorant imitators who are led astray:

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَبِيعُ
كُلَّ شَيْطَانٍ مَّرِيدٍ)

(And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ)

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims. Allah's saying,

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) Ibn ` Abbas and others said, "Too proud to follow the truth when he is called to it." Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam:

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Ayat:

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ مُّبِينٍ فَتَوَلَّىٰ وَرَكَعَتْهُ)

(And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts))51:38-39(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا)

(And when it is said to them: "Come to what Allah has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.))4:61(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.))63:5(, And Luqman said to his son:

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride))31:18(meaning, do not turn away from them in an arrogant manner. And Allah says:

(وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا)

(And when Our verses are recited to him, he turns away in pride))31:7(.

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(and leading (others) too (far) astray from the path of Allah.) This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah. Then Allah says:

(لَهُ فِي الدُّنْيَا خِزْيٌ)

(For him there is disgrace in this worldly life,) meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

(وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ
يَدَاكَ)

(and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,) means, this will be said to him by way of rebuke.

(وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ)

(and verily, Allah is not unjust to the servants.) This is like the Ayah:

(خُدُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا
فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ)

((It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"))44:47-50(

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ
عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ - يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا
يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ -
يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى
وَلَيْسَ الْعَشِيرُ)

(11. And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.) (12. He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.) (13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!)

The meaning of worshipping Allah as it were upon the edge

Mujahid, Qatadah and others said:

(عَلَى حَرْفٍ)

(upon the edge) means, in doubt. Others said that it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhari recorded that Ibn `Abbas said:

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ)

(And among mankind is he who worships Allah as it were upon the edge.) "People would come to Al-Madinah)to declare their Islam(and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'" Al-`Awfi reported that Ibn `Abbas said, "One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion."

(وَإِنْ أَصَابَتْهُ فِتْنَةٌ)

(but if a Fitnah strikes him), Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shaytan comes to him and says: `By Allah, since you started to follow this religion of yours, you have experienced nothing but 'bad things,' and this is the Fitnah." This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the Salaf when explaining this Ayah. Mujahid said, concerning the Ayah:

(انْقَلَبَ عَلَى وَجْهِهِ)

(he turns back on his face.) "(This means), he becomes an apostate and a disbeliever."

(خَسِرَ الدُّنْيَا وَالْآخِرَةَ)

(He loses both this world and the Hereafter.) means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated. So Allah says:

(ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(That is the evident loss.), i.e., the greatest loss and the losing deal.

(يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نِنْفَعُهُ)

(He calls besides Allah unto that which can neither harm him nor profit him.) means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is a straying far away.)

(يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ)

(He calls unto him whose harm is nearer than his profit;) means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

(لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ)

(certainly an evil Mawla and certainly an evil `Ashir!) Mujahid said, "This means the idols." The meaning is: "How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter."

(وَلَيْسَ الْعَشِيرُ)

(and certainly an evil `Ashir!) means the one with whom one mixes and spends one's time.

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ)

(14. Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allah does what He wills.)

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allah tells us that He sends those astray and guides these, and says:

(إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ)

(Verily, Allah does what He wills.)

(مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ

فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ - وَكَذَلِكَ
أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنْ يُرِيدُ)

(15. Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!) (16. Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.)

Allah will definitely help His Messenger

Ibn `Abbas said, "Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope

(إِلَى السَّمَاءِ)

(to the ceiling) to the ceiling in his house,

(ثُمَّ لِيَقْطَعُ)

(and let him strangle himself.) let him hang himself with it." This was also the view of Mujahid, `Ikrimah, `Ata', Abu Al-Jawza', Qatadah and others. The meaning is: whoever thinks that Allah will not support Muhammad and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allah will most certainly help and support him. Allah says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51(. Allah says here:

(فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ)

(Then let him see whether his plan will remove that whereat he rages!) As-Suddi said, "Meaning, in the case of Muhammad " `Ata' Al-Khurasani said, "Let him see whether that will cure the rage he feels in his heart."

(وَكَذَلِكَ أَنْزَلْنَاهُ)

(Thus have We sent it down) the Qur'an.

(ءَايَاتٍ بَيِّنَاتٍ)

(as clear Ayat,) clear in its wording and its meaning, evidence from Allah to mankind.

(وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)

(and surely, Allah guides whom He wills.) He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23. Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ
وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ)

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness.)

Allah will judge between the Sects on the Day of Resurrection

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Surat Al-Baqarah and have noted how people differ over who they are. There are also the Christians, Majus and others who worship others alongside Allah. Allah will

(يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ)

(judge between them on the Day of Resurrection) with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنَ اللَّهُ فَمَا لَهُ مِن مُّكْرَمٍ إِنَّ اللَّهَ يَقَعْلُ مَا يَشَاءُ)

(18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.)

Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

(أَوْ لَمِيرَوْا إِلَىٰ خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلُّهُ عَنِ الِئْمِينِ وَالشَّمَائِلِ سُجْدًا لِلَّهِ وَهَمْ)

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly))16:48(. And Allah says here:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ)

(See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him) means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

(وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise))17:44(.

(وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ)

(and the sun, and the moon, and the stars,) These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them) 41:37(. In the Two Sahihis it was recorded that Abu Dharr said, "The Messenger of Allah said to me,

«أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(Do you know where this sun goes) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ
فِيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came.")" Ibn `Abbas said, "A man came and said, `O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'" Ibn `Abbas said, "The Messenger of Allah recited an Ayah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his Sahih.

(وَالدَّوَابَّ)

(Ad-Dawabb) means all the animals. It was reported in a Hadith recorded by Imam Ahmad that the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

(وَكَثِيرٌ مِّنَ النَّاسِ)

(and many of mankind) means, they prostrate willingly, submitting themselves to Allah of their own free will.

(وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ)

(But there are many (men) on whom the punishment is justified.) means, those who refuse prostration, are stubborn and arrogant.

(وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ)

(And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.) It was recorded that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ بَيْكِي، يَقُولُ: يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ»

(When the son of Adam recites the Ayat containing the prostration, the Shaytan withdraws weeping and says, "Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.") This was recorded by Muslim. In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma` dan, may Allah have mercy upon him, reported that Allah's Messenger said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

(Surat Al-Hajj has been favored over the rest of the Qur'an with two prostrations.) Al-Hafiz Abu Bakr Al-Isma` ili recorded from Abu Al-Jahm that ` Umar did the two prostrations of)Surat(Al-Hajj when he was in Al-Jabiyah, and he said, "This Surah has been favored with two prostrations."

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَدُقُوا
عَذَابَ الْحَرِيقِ)

(19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.) (20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) (21. And for them are hooked rods of iron.) (22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!")

The Reason for Revelation

It was recorded in the Two Sahihis that Abu Dharr swore that this Ayah --

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) was revealed concerning Hamzah and his two companions, and `Utbah and his two companions, on the day of Badr when they came forward to engage in single combat. This is the wording of Al-Bukhari in his Tafsir of this Ayah. Then Al-Bukhari recorded that `Ali bin Abi Talib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the Ayah was revealed:

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: `Ali, Hamzah and `Ubaydah vs., Shaybah bin Rabi`ah, `Utbah bin Rabi`ah and Al-Walid bin `Utbah." This was reported only by Al-Bukhari. Ibn Abi Najih reported that Mujahid commented on this Ayah, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujahid and `Ata' commented on this Ayah, "This refers to the believers and the disbelievers." The view of Mujahid and `Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarir, and it is good.

The Punishment of the Disbelievers

(فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ)

(then as for those who disbelieved, garments of fire will be cut out for them,) meaning, pieces of fire will be prepared for them. Sa`id bin Jubayr said: "Of copper, for it is the hottest of things when it is heated." n

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَأَلْذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
وَالْجُلُودُ)

(boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads. Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

«إِنَّ الْحَمِيمَ لِيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ
الْجُمُجْمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي
جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ
كَمَا كَانَ»

(The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.) It was also recorded by At-Tirmidhi, who said it is Hasan Sahih. This was also recorded by Ibn Abi Hatim, who then recorded that `Abdullah bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the Ayah:

(يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ)

(With it will melt what is within their bellies, as well as (their) skins.)"

(وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ)

(And for them are hooked rods of iron.) Ibn `Abbas said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,) Al-A` mash reported from Abu Zibyan that Salman said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,)

(وَدُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!") This is like the Ayah:

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny."))32:20(. The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ -
وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوْا إِلَى صِرَاطِ
الْحَمِيدِ)

(23. Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.)