

The Reward of the Believers

When Allah tells us about the state of the people of Hell -- we seek refuge with Allah from that state of punishment, vengeance, burning and chains -- and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise -- we ask Allah by His grace and kindness to admit us therein. He tells us:

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,) means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

(يُحَلَّوْنَ فِيهَا)

(wherein they will be adorned) -- with jewelry --

(مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(with bracelets of gold and pearls) means, on their arms, as the Prophet said in the agreed-upon Hadith:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The jewelry of the believer)in Paradise(will reach as far as his Wudu' reached.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk.) in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, Sundus and Istabraq fine green silk and gold embroidery, as Allah says:

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا
أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا -
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ مَشْكُورًا)

(Their garments will be of green Sundus, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."))76:21-22(. In the Sahih, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَابَجَ فِي الدُّنْيَا، فَإِنَّهُ
مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

(Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.) ` Abdullah bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says:

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk)"

(وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech.) This is like the Ayat:

(وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
تَحِيَّتُهُمْ فِيهَا سَلَامٌ)

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salam (peace!)"))14:23(

(جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ
كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ)

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!"))13:23-24(,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيلًا سَلَامًا
سَلَامًا)

(No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, "Peace! Peace! (Salaman! Salaman!)."))56:25-26(They will be guided to a place in which they will hear good speech.

(وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا)

(Therein they shall be met with greetings and the word of peace and respect.))25:75(, unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

(ذُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!")

(وَهُدُّوا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises.) to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the Sahih Hadith:

«إِنَّهُمْ يُلْهَمُونَ النَّسِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ
النَّفْسَ»

(They will be inspired with words of glorification and praise, just as they are inspired with breath.) Some scholars of Tafsir said that the Ayah,

(وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech) refers to the Qur'an; and it was said that it means La ilaha illallah or words of remembrance prescribed in Islam. And the Ayah:

(وَهُدُّوا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises.) means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allah knows best.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَكْفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ
نُّذِقْهُ مِن عَذَابِ أَلِيمٍ)

(25. Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

A Warning to Those Who hinder Others from the Path of Allah and from Al-Masjid Al-Haram and Who seek to do Evil Actions therein

Allah rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Haram and performing their rites and rituals there, claiming that they were its guardians,

وَمَا كَانُوا أَوْلِيَاءَهُ إِنِ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

(and they are not its guardians. None can be its guardians except those who have Taqwa) 8:34. In this Ayah there is proof that it was revealed in Al-Madinah, as Allah says in Surat Al-Baqarah:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ
فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram, and to drive out its inhabitants) 2:217(And Allah says here:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ)

(Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram) meaning, not only are they disbelievers, but they also hinder people from the path of Allah and from Al-Masjid Al-Haram. They prevent the believers who want to go there from reaching it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the Ayah:

(الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)

(Those who believed, and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest.) 13:28(Not only are they believers, but their hearts also find rest in the remembrance of Allah.

The Issue of renting Houses in Makkah

(الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there) meaning that they prevent people from reaching Al-Masjid Al-Haram, which Allah has made equally accessible to all in Shari`ah, with no differentiation between those who live there and those who live far away from it.

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Part of this equality is that everyone has equal access to all parts of the city and can live there, as `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah:

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) He)Ibn `Abbas(said: "Both the people of Makkah and others can stay in Al-Masjid Al-Haram."

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Mujahid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Salih, `Abdur-Rahman bin Sabit and `Abdur-Rahman bin Zayd bin Aslam. `Abdur-Razzaq narrated from Ma`mar, from Qatadah who said: "Its own people and others are equal therein." This is the issue about which Ash-Shafi`i and Ishaq bin Rahwayh differed in the Masjid of Al-Khayf, when Ahmad bin Hanbal was also present. Ash-Shafi`i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the Hadith of Usamah

bin Zayd who said, "I said, O Messenger of Allah, will you go and stay tomorrow in your house in Makkah" He said,

«وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رَبَاعٍ؟»

(Has `Aqil left us any property) Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

(A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.) This Hadith was recorded in the Two Sahihs. He also used as evidence the report that `Umar bin Al-Khattab bought a house in Makkah from Safwan bin Umayyah for four thousand Dinars, and made it into a prison. This was also the view of Tawus and `Amr bin Dinar. Ishaq bin Rahwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujahid and `Ata' said likewise. Ishaq bin Rahwayh used as evidence the report recorded by Ibn Majah from `Alqamah bin Nadlah who said, "The Messenger of Allah, Abu Bakr and `Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there." `Abdur-Razzaq recorded that `Abdullah bin `Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "'Ata' would not allow people to charge rent in the Haram, and he told me that `Umar bin Al-Khattab did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin `Amr. `Umar bin Al-Khattab sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.'" `Abdur-Razzaq recorded from Mujahid that `Umar bin Al-Khattab said, "O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want." He said: Ma' mar told us, narrating from someone who heard `Ata' say about the Ayah, x

(سَوَاءٌ الْعَكْفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) "They may stay wherever they want." Ad-Daraqutni recorded a saying reported from `Abdullah bin `Amr: "Whoever charges rent for the houses of Makkah, consumes fire." Imam Ahmad took a middle path, according to what his son Salih narrated from him, and he said, "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs." And Allah knows best.

A Warning to Those Who want to commit Evil Actions in the Haram

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

(بِظُلْمٍ)

(or to do wrong,) means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn `Abbas, "This means someone whose actions are intentional." `Ali bin Abi Talhah reported that Ibn `Abbas said, "The evil action of Shirk." Al-`Awfi reported that Ibn `Abbas said: "The evil action is allowing in the Haram what Allah has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."

(بِظُلْمٍ)

(or to do wrong,) Mujahid said, "To do some bad action therein. This is one of the unique features of Al-Haram, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hatim recorded in his Tafsir that `Abdullah (i.e., Ibn Mas`ud) commented about the Ayah,

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "If a man intends to do some evil action therein, Allah will make him taste a painful torment." This was also recorded by Ahmad. I say,)its(chain is Sahih according to the conditions of Al-Bukhari, and it is more likely Mawquf than Marfu`. And Allah knows best. Sa`id bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing." Habib bin Abi Thabit said:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "Hoarding (goods) in Makkah." This was also the view of others.

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) Ibn `Abbas said, "This was revealed about `Abdullah bin Unays. The Messenger of Allah sent him with two men, one of whom was a Muhajir and the other from among the Ansar. They began to boast about their lineages and `Abdullah bin Unays got angry and killed the Ansari. Then he reverted from Islam (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islam." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious. Hence when the owners of the Elephant planned to destroy the House (the Ka`bah), Allah sent against them birds in flocks,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ
مَّأْكُولٍ)

(Striking them with stones of Sjjil. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).) 105:4-5. means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Hadith that the Messenger of Allah said:

«يَعْزُرُوْهُ هَذَا الْبَيْتَ جَيْشٌ حَتَّىٰ إِذَا كَانُوا بِيَدَايَ
مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَأَخْرِهِمْ»

(This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.)

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي
شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ - وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ)

(26. And (remember) when We showed Ibrahim the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);") (27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.)

Building of the Ka` bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of Tawhid and the worship of Allah Alone, with no partner or associate. Allah tells us that He showed Ibrahim the site of the `Atiq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time. It was recorded in the Two Sahih's that Abu Dharr said, "I said, `O Messenger of Allah, which Masjid was the first to be built' He said,

«الْمَسْجِدُ الْحَرَامُ»

(Al-Masjid Al-Haram.) I said, `Then which' He said,

«بَيْتُ الْمَقْدِسِ»

(Bayt Al-Maqdis.) I said, `How long between them' He said,

«أَرْبَعُونَ سَنَةً»

(Forty years.)" And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing))3:96(until the end of following two Ayat. Allah says:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

(and We commanded Ibrahim and Isma`il that they should purify My House for those who are circumambulating it, or staying (l`tikaf), or bowing or prostrating themselves.))2:125(And Allah says here:

أَنْ لَا تُشْرِكُوا بِي شَيْئًا

(Associate not anything with Me,) meaning, `Build it in My Name Alone.'

وَطَهِّرْ بَيْتِيَ

(and sanctify My House) Qatadah and Mujahid said, "And purify it from Shirk.

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

(for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)) means, `and make it purely for those who worship Allah Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka`bah and not at any other spot on earth.

(وَالْقَائِمِينَ)

(and those who stand up) means, in prayer. Allah says:

(وَالرُّكَّعِ السُّجُودِ)

(and those who bow, and make prostration.) Tawaf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. Tawaf is done around the Ka`bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling. And Allah knows best.

(وَأُذِّنْ فِي النَّاسِ بِالْحَجِّ)

(And proclaim to mankind the Hajj) meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrahim said: "O Lord, how can I convey this to people when my voice will not reach them" It was said: "Call them and We will convey it." So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allah, at Your service." This is a summary of the narrations from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr and others among the Salaf. And Allah knows best. This was recorded by Ibn Jarir and by Ibn Abi Hatim at length.

(يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ)

(They will come to you on foot and on every lean camel,) This Ayah was used as evidence by those scholars whose view is that Hajj performed on foot by those who are able, is better than Hajj performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Waki` narrated from Abu Al-`Umayy from Abu Halhalah from Muhammad bin Ka`b that Ibn `Abbas said, "I do not regret anything except for the fact that I wish I had performed Hajj on foot, because Allah says,

(يَأْتُوكَ رِجَالًا)

(They will come to you on foot)." But the majority are of the view that performing Hajj while riding is better, following the example of the Messenger of Allah, because he performed Hajj riding, although his physical ability was sound.

(يَأْتِينَ مِنْ كُلِّ فَجٍّ)

(they will come from every Fajj) means every route, as Allah says:

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein Fijaj for them to pass) 21:31.

(عميق)

(`Amiq) means dis- tant. This was the view of Mujahid, `Ata', As-Suddi, Qatadah, Muqatil bin Hayan, Ath-Thawri and others. This Ayah is like the Ayah in which Allah tells us how Ibrahim prayed for his family,

(فَجَعَلَ أَفِيدَةً مِّنَ النَّاسِ تَهْوَى إِلَيْهِمْ)

(So fill some hearts among men with love towards them) 14:37. There is no one among the Muslims who does not long to see the Ka`bah and perform Tawaf, people come to this spot from every corner of the world.

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ - ثُمَّ لِيَقْضُوا
تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ)

(28. That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.) (29. Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.)

Hajj Brings benefits in this World and in the Hereafter

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ)

(That they may witness things that are of benefit to them,) Ibn `Abbas said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allah's pleasure. Material benefits in this world include sacrificial animals and trade." This was also the view of Mujahid and others, that the benefits come in this world and in the Hereafter. This is like the Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord))2:198(.

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا
رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ

(and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice).) Shu`bah and Hushaym narrated from Abu Bishr from Sa`id from Ibn `Abbas, "The appointed days are the ten days (of Dhul-Hijjah). Al-Bukhari narrated this with a disconnected chain in a manner denoting his approval of it. Something similar was narrated from Abu Musa Al-Ash`ari, Mujahid, Qatadah, `Ata', Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, `Ata' Al-Khurasani and Ibrahim An-Nakha`i. Al-Bukhari recorded from Ibn `Abbas that the Prophet said:

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

(No deeds are more virtuous than deeds done on these days.) They said, "Not even Jihad for the sake of Allah" He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ يَخْرُجُ
يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

(Not even Jihad for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.) Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ
فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثَرُوا فِيهِنَّ مِنَ
التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

(There are no days that are greater before Allah or in which deeds are more beloved to Him than these ten days, so increase your Tahlil, Takbir, and Tahmid during these days.) Al-Bukhari said, "Ibn `Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say Takbir, and the people would say Takbir when they said Takbir." These ten days include the day of `Arafah. It was recorded in Sahih Muslim that Abu Qatadah said, "The Messenger of Allah was asked about fasting on the day of `Arafah, and he said, R

«أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ
وَالآتِيَةَ»

(I hope by Allah that it will be an expiation for the previous year and the coming year.) These ten days include the day of An-Nahr (Sacrifice), which is the greatest day of Hajj, and it was recorded in a Hadith that it is the most virtuous day to Allah.

(عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ)

(over the beast of cattle that He has provided for them.) means, camels, cattle and sheep, as Allah explained in Surat Al-An`am:

(ثَمَنِيَةَ أَزْوَاجٍ)

(eight pairs))6:143(

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ)

(Then eat thereof and feed therewith the poor having a hard time.) It was recorded that when the Messenger of Allah offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.

(فَكُلُوا مِنْهَا)

(Then eat thereof) Hushaym narrated from Husayn, from Mujahid, "This is like the Ayat:

(وَإِذَا حَلَلْتُمْ فَاصْطَادُوا)

(But when you finish the Ihram, you may hunt))5:2(

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ)

(Then when the (Jumu`ah) Salah (prayer) is ended, you may disperse through the land))62:10(. " This was the view favored by Ibn Jarir in his Tafsir.

(الْبَائِسَ الْفَقِيرَ)

(the poor having a hard time.) `Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help." Mujahid said, "The one who does not stretch forth his hand (to ask for help)."

(ثُمَّ لِيَقْضُوا تَفَثَهُمْ)

(Then let them complete their prescribed duties) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means ending Ihram by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on." This was also reported from him by `Ata' and Mujahid. This was also the view of `Ikrimah and Muhammad bin Ka`b Al-Qurazi.

(وَلْيُوفُوا نُذُورَهُمْ)

(and perform their vows,) `Ali bin Abi Talhah reported that Ibn `Abbas said, this means any vows made about sacrificing a camel.

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) Mujahid said, "This means the Tawaf which is obligatory on the day of Sacrifice." Ibn Abi Hatim recorded that Abu Hamzah said, "Ibn `Abbas said to me: `Have you read in Surat Al-Hajj where Allah says:

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) The end of rituals is the Tawaf around the `Atiq House." I say, this is what the Messenger of Allah did. When he came back from Mina on the day of Sacrifice, he began with stoning the Jamrah, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two Sahihs it was recorded that Ibn `Abbas said, "The people were commanded to end their visit to the Ka`bah by circumambulating the House, but menstruating women are exempt from this.

(بِالْبَيْتِ الْعَتِيقِ)

(the `Atiq House) the area from behind Al-Hijr, because this was originally part of the Ka`bah built by Ibrahim, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allah included it in his Tawaf and said that it is part of the House. He did not acknowledge the two Shami corners, because they were not built precisely upon the original foundations of Ibrahim. Qatadah narrated that Al-Hasan Al-Basri commented on the Ayah,

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) "Because it is the first House established for mankind." This was also the view of `Abdur-Rahman bin Zayd bin Aslam. It was recorded that `Ikrimah said, "It was called Al-Bayt Al-`Atiq because it survived (U`tiqa) from the flood at the time of Nuh." Khusayf said, "It was called Al-Bayt Al-`Atiq because it was never conquered by any tyrant."

(ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ - حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ)

(30. That and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the Rajs of the idols, and shun false speech.) (31. Hunafa' Lillah, not associating partners unto Him; and whoever assigns partners to Allah,

The Reward for avoiding Sin

Allah says: `This is what We have commanded you to do in the rituals (of Hajj), and this is the great reward that the person who does that will gain.'

(وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ)

(whoever honors the sacred things of Allah,) means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

(فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ)

(then that is better for him with his Lord.) means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

(وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ)

(The cattle are lawful to you, except those (that will be) mentioned to you.) means, `We have made permissible for you all the An`am (cattle etc.),' and Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham.

(إِلَّا مَا يُتْلَى عَلَيْكُمْ)

(except those mentioned to you.) the prohibition of Al-Maytah, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns -- and that which has been (partly) eaten by a wild animal -- unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub. This was the view of Ibn Jarir, who recorded it from Qatadah.

The Command to shun Shirk and Lying

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ)

(So shun the Rijis of the idols, and shun false speech.) From this it is clear what Ar-Rijs means, i.e., avoid the abomination, which means idols. Shirk is mentioned in conjunction with false speech, as in the Ayah:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ)

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge".))7:33(This includes bearing false witness. In the Two Sahihis it was reported from Abu Bakrah that the Messenger of Allah said:

«أَلَا أَنبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

(Shall I not tell you about the worst of major sins) We said, "Yes, O Messenger of Allah." He said:

«الِإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ

Associating others with Allah,)

He was (.disobeying one's parents

:reclining, then he sat up and said

وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

(and indeed giving false statements, and indeed bearing false witness...) and he kept on repeating it until we wished that he would stop." Imam Ahmad recorded that Khuraym bin Fatik Al-Asadi said, "The Messenger of Allah prayed As-Subh (Al-Fajr), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاكُ بِاللَّهِ عَزَّ وَجَلَّ»

(Bearing false witness is on a par with the association of others with Allah.) Then he recited this Ayah:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ)

(So shun the Rijs of the idols, and shun lying speech. Hunafa' Lillah, not associating partners unto Him;)

(حُنْفَاءَ اللَّهِ)

(Hunafa' Lillah) means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allah says:

(غَيْرَ مُشْرِكِينَ بِهِ)

(not associating partners unto Him;) Then Allah gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

(وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ)

(and whoever assigns partners to Allah, it is as if he had fallen from the sky,) meaning,

(فَتَخَطَفَهُ الطَّيْرُ)

(the birds caught him in midair,)

(أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ)

(or the wind had thrown him to a far off place.) means, remote and desolate, dangerous for anyone who lands there. Hence it says in the Hadith of Al-Bara':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّاهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا
بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُقْتَحُ لَهُ أَبْوَابُ السَّمَاءِ
بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاكَ»

(When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.) Then he recited this Ayah. The Hadith has already been quoted in our explanation of Surah Ibrahim. Allah gives another parable of the idolators in Surat Al-An`am, where He says:

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُتْرَدُ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ إِنَّهُمْ هَادُونَ
اللَّهُ هُوَ الْهُدَىٰ)

(Say: "Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us -- like one whom the Shayatin have made to go astray in the land in confusion, his companions calling him to guidance (saying): `Come to us.'" Say: "Verily, Allah's guidance is the only guidance.") 6:71)

ذَلِكَ وَمَنْ يُعَظِّمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ - لَكُمْ فِيهَا مَنَفَعٌ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ
مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ)

(32. Thus it is, and whosoever honors the Sha` a'ir of Allah, then it is truly from the Taqwa of the hearts.) (33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the `Atiq House.)

Explanation of the Udhiyyah and the Sha` a'ir of Allah

(وَمَنْ يُعَظِّمُ شَعَائِرَ اللَّهِ)

(and whosoever honors the Sha` a'ir of Allah,) means, His commands.

(فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ)

(then it is truly from the Taqwa of the hearts.) This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam said narrating from Mqdam, from Ibn `Abbas: "Honoring them means choosing fat, healthy animals (for sacrifice)." Abu Umamah bin Sahl said: "We used to fatten the Udhiyyah in Al-Madinah, and the Muslims used to fatten them." This was recorded by Al-Bukhari. In Sunan Ibn Majah, it was recorded from Abu Rafi` that the Messenger of Allah sacrificed two castrated, fat, horned rams. Abu Dawud and Ibn Majah recorded from Jabir: "The Messenger of Allah sacrificed two castrated, fat, horned rams." It was said, "The Messenger of Allah commanded us to examine their eyes and ears, and not to sacrifice the Muqabilah, the Mudabirah, the Sharqa, nor the Kharqa'." This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. As for the Muqabilah, it is the one whose ear is cut at the front, Mudabirah is the one whose ear is cut at the back, the Shurqa is the one whose ear is split, as Ash-Shafi`i said. The Kharqa' is the one whose ear is pierced with a hole. And Allah knows best. It was recorded that Al-Bara' said, "The Messenger of Allah said:

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ
عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ
الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَأُنْقِي»

(Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.) This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. a

The Benefits of the Sacrificial Camels

(لَكُمْ فِيهَا مَنَفِعُ)

(In them are benefits for you) meaning, in the Budn (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

(لَكُمْ فِيهَا مَنَفِعُ إِلَى أَجَلٍ مُّسَمًّى)

(In them are benefits for you for an appointed term,) Mqsam reported that Ibn ` Abbas said: "Until you decide to offer them as a sacrifice." It was recorded in the Two Sahihs from Anas that the Messenger of Allah saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

(Ride it.) The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

(Ride it, woe to you!) the second or third time. According to a report recorded by Muslim from Jabir, the Messenger of Allah said:

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَحْبَبْتَ إِلَيْهَا»

(Ride it gently according to your needs.)

(ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ)

(and afterwards they are brought for sacrifice to the `Atiq House.) meaning, they are eventually brought to the `Atiq House -- which is the Ka`bah -- as Allah says:

(هَدِيًّا بَلِغَ الْكَعْبَةِ)

(an offering, brought to the Ka`bah))5:95(

(وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(and detained the Hady, from reaching their place of sacrifice))48:25(

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى
 مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَحْدٌ فَلَهُ
 أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ - الَّذِينَ إِذَا ذُكِرَ اللَّهُ
 وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ
 وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.) (35. Whose hearts are filled with fear when Allah is mentioned, and the patient who bear whatever may befall them, and who perform the Salah, and who spend out of what We have provided for them.)

Rites of Sacrifice have been prescribed for every Nation in the World

Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all nations. `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) "Festivals." `Ikrimah said, "Sacrifices."

(وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) Zayd bin Aslam said, "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation."

(لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ
 الْأَنْعَامِ)

(that they may mention the Name of Allah over the beast of cattle that He has given them for food.) It was recorded in the Two Sahihs that Anas said, "The Messenger of Allah brought two fat, horned rams; he said Bismillah and Allahu Akbar, then he put his foot on their necks.

(فَالِهَكُمْ إِلَهٌ وَحْدٌ فَلَهُ اسْلِمُوا)

(And your God is One God, so you must submit to Him Alone.) Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allah Alone with no partner or associate.

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.) 21:25(Allah says:

(فَلَهُ اسْلِمُوا)

(so you must submit to Him Alone.) meaning, submit to His commands and obey Him in all sincerity.

(وَبَشِّرِ الْمُخْبِتِينَ)

(And give glad tidings to the Mukhbitin.) Mujahid said about Mukhbitin, "Those who find contentment in their faith." Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allah and submit to Him." It is better to interpret it by what comes next, which is:

(الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ)

(Whose hearts are filled with fear when Allah is mentioned,) meaning, their hearts fear Him.

(وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)

(and the patient who bear whatever may befall them) meaning, of afflictions.

(وَالْمُقِيمِي الصَّلَاةِ)

(and who perform the Salah,) they fulfill the duties which Allah has enjoined upon them, the duty of performing the obligatory prayers.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and who spend out of what We have provided for them.) the good provision which Allah has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allah. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the Tafsir of Surah Bara'ah; to Allah be praise and blessings.

(وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(36. And the Budn, We have made them for you as among the symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qani` and the Mu` tarr. Thus have We made them subject to you that you may be grateful.)

The Command to slaughter the Budn (Sacrificial Camel)

Here Allah reminds His servants of the blessing which He has bestowed on His servants, by creating the Budn for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allah, as He says:

(لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا أَمْمِينَ الْبَيْتِ الْحَرَامِ)

(Violate not the sanctity of the Sha`air of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House))5:2(

(وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ)

(And the Budn, We have made them for you as among the symbols of Allah,) Ibn Jurayj said: "Ata' commented on this Ayah, `Cattle and camels.'" A similar view was also reported from Ibn `Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri. Mujahid said: "Al-Budn means camels." According to Muslim, Jabir bin `Abdullah and others said, "The Messenger of Allah commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."

(لَكُمْ فِيهَا خَيْرٌ)

(wherein you have much good.) means, reward in the Hereafter.

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ﴾

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).) It was reported from Al-Muttalib bin `Abdullah bin Hantab that Jabir bin `Abdullah said, "I prayed with the Messenger of Allah on `Id Al-Adha. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي»

(Bismillah, and Allahu Akbar. O Allah, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn `Abbas that Jabir said, "The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَن مُحَمَّدٍ وَأُمَّتِهِ»

(I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.) Then he said, `Bismillah' and `Allahu Akbar' and slaughtered them." It was reported from `Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَن أُمَّتِي جَمِيعَهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

(O Allah, this is on behalf of all of my Ummah, whoever bears witness of Tawhid of You and bears witness that I have conveyed.) Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

(This is on behalf of Muhammad and the family of Muhammad.) He would give them to the poor and he and his family would eat from it as well. This was recorded by Ahmad and Ibn Majah. Al-A`mash narrated from Abu Zabiyan from Ibn `Abbas,

(فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ)

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).) "When they are standing on three legs, with the left foreleg tied up. He says Bismillah and Allahu Akbar, La ilaha illallah, Allahumma Minka wa Laka (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You)." In the Two Sahih's it was recorded that Ibn `Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, "Make it stand up fettered, (this is) the Sunnah of Abu Al-Qasim (i.e. the Prophet Muhammad)." "

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) Ibn Abi Najih reported that Mujahid said, "This means, when it has fallen to the ground." This was narrated from Ibn `Abbas, and a similar view was narrated from Muqatil bin Hayyan. `Abdur-Rahman bin Zayd bin Aslam said,

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) "Meaning, when they have died." This is what was meant by the comment of Ibn `Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a Marfu` Hadith:

«لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَقَ»

(Do not rush until you are sure that the animal is dead.) Ath-Thawri narrated in his Jami` that `Umar bin Al-Khattab said that, and he supported it with the Hadith of Shaddad bin `Aws in Sahih Muslim:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ
فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،
وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَيْبِحَتَهُ»

(Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.) It was recorded that Abu Waqid Al-Laythi said, "The Messenger of Allah said:

«مَا قَطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

(Whatever is cut from an animal while it is still alive is Maytah (dead flesh).) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it Sahih.

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed Qani` and the Mu` tarr...) This is a command which implies that this is permissible. Al-` Awfi reported that Ibn ` Abbas said, "Qani` is the one who is content with what he is given and he stays in his house, and the Mu` tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it. " This was also the view of Mujahid and Muhammad bin Ka` b Al-Qurazi. `Ali bin Abi Talhah reported that Ibn ` Abbas said, "Qani` is the one who is too proud to ask, and Mu` tarr is the one who does ask." This was also the view of Qatadah, Ibrahim An-Nakha` i and Mujahid, according to one report narrated from him. And the opposite was also suggested. This Ayah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allah says:

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed the poor who does not ask, and the beggar who asks.) But there is no evidence in this Ayah for this view. According to a Sahih Hadith, the Messenger of Allah said to the people: c

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ادِّخَارِ لَحُومِ الْأَضَاحِيِّ
فَوْقَ ثَلَاثٍ، فَكُلُوا وَادِّخَرُوا مَا بَدَأَ لَكُمْ»

(I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.) According to another report:

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

(Eat some, keep some and give some in charity.) According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

(Eat some, feed others, and give some in charity.) As for the animal skins, it was recorded in Musnad Ahmad from Qatadah bin An-Nu`man in the Hadith about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

(Eat and give in charity, and make use of the skins, but do not sell them.) (Note) It was recorded that Al-Bara' bin `Azib said, "The Messenger of Allah said:

«إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التُّسُكِ فِي شَيْءٍ»

(The first thing that we should do on this day of ours (`Id) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.) This was recorded by (Al-Bukhari and Muslim). And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the Imam (leader) has offered his. It is prescribed to offer the sacrifice on the day of Nahr and the following three days of Tashriq, because of the Hadith of Jubayr bin Mut`im who said that the Messenger of Allah said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

(The days of Tashriq are all (for) sacrifice.) This was recorded by Ahmad and Ibn Hibban.

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(Thus have We made them subject to you that you may be grateful.) means, for this reason.

(سَخَّرْنَاهَا لَكُمْ)

(Thus have We made them subject to you) means, `We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says:

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا
فَهُمْ لَهَا مَلَكَونَ)

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.))36:71(until He said:

(أَفَلَا يَشْكُرُونَ)

(Will they not then be grateful))36:73(And Allah says in this Ayah:

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(Thus have We made them subject to you that you may be grateful.)

(لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى
مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ)

(37. It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him. Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.)

The Goal of the Udhiyyah (Sacrifice) according to Allah is the Sincerity and Taqwa of His Servant

Allah says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself. During the time of Jahiliyyah, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allah says:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا)

(It is neither their meat nor their blood that reaches Allah,) Ibn Abi Hatim recorded that Ibn Jurayj said, "The people of the Jahiliyyah used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that." Then Allah revealed the words:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
التَّقْوَى مِنْكُمْ)

(It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.) That is what He will accept and reward for, as mentioned in the Sahih,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ،
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.) And in the Hadith; (Indeed charity falls in the Hand of Ar-Rahman before it falls in the hand of the one asking.)

(كَذَلِكَ سَخَّرَهَا لَكُمْ)

(Thus have We made them subject to you) meaning, `for this purpose We have subjugated the Budn for you,'

(لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ)

(that you may proclaim Allah's greatness for His guidance to you.) means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

(وَبَشِّرِ الْمُحْسِنِينَ)

(And give glad tidings to the doers of good.) means, `give good news, O Muhammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allah, who follow that which has been prescribed for them, who believe in the Messenger and follow that which he has conveyed from his Lord.

(Note) The Udhiyyah is Sunnah Mustahabbah One animal is sufficient on behalf of all the members of one household. Ibn `Umar said, "The Messenger of Allah continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi. Abu Ayyub said: "At the time of the

Messenger of Allah , a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting)by sacrificing more than one(and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it Sahih, and by Ibn Majah. `Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari. Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

«لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ
فَتَذْبَحُوا جَذْعَةً مِنَ الضَّأْنِ»

(Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ)

(38. Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate.)

Good News of Allah's Defence for the Believers

Here Allah tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

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

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ
أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things))65:3(.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ)

(Verily, Allah likes not any treacherous ingrate) means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ - الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوْمِعُ وَيَعُ وَصَلَوَاتُ
وَمَسَجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.) (40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.)

Permission to fight; this is the first Ayah of Jihad

Al-`Awfi reported that Ibn `Abbas said, "This was revealed about Muhammad and his Companions, when they were expelled from Makkah." Mujahid, Ad-Dahhak and others among the Salaf, such as Ibn `Abbas, `Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said, "This is the first Ayah which was revealed about Jihad." Ibn Jarir recorded that Ibn `Abbas said, "When the Prophet was driven out of Makkah, Abu Bakr said, `They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'" Ibn `Abbas said, "Then Allah revealed the words:

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ)

(Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allah is able to give them victory.)" Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting." Imam Ahmad added: "Ibn `Abbas said, `This was the first Ayah to be revealed concerning fighting.'" This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of Tafsir of their Sunans. At-Tirmidhi said: "It is a Hasan Hadith."

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)

(and surely, Allah is able to give them victory.) means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

(فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا
أُخِّنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ
لَأَنْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ -
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَها
لَهُمْ)

(So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.))47:4-6(

(قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ - وَيُدْهِبُ
غَيْظَ قُلُوبِهِمْ وَيُتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ
عَلِيمٌ حَكِيمٌ)

(Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.))9:14-15(

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) 47:31. And there are many similar Ayat. Ibn `Abbas commented on the Ayah,

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)

(and surely, Allah is able to give them (believers) victory.) "And this is what He did." Allah prescribed Jihad at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolators went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed Jihad against the enemy, and this was the first Ayah to be revealed for it. Allah said:

(أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِن دِيَرِهِمْ بِغَيْرِ
حَقٍّ)

(Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly) Al-`Awfi reported that Ibn `Abbas said; "They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions."

(إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ)

(only because they said: "Our Lord is Allah.") means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allah and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allah says:

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ
رَبِّكُمْ)

(and have driven out the Messenger and yourselves because you believe in Allah, your Lord!)
)60:1(. Then Allah says:

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ)

(For had it not been that Allah checks one set of people by means of another,) meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

(أَلْهَدَّمَتْ صَوْمِعُ)

(Sawami` surely have been pulled down) means the small temples used by monks. This was the view of Ibn `Abbas, Mujahid, Abu Al-`Aliyah, `Ikrimah, Ad-Dahhak and others. Qatadah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The Sawami` of the Zoroastrians." Muqatil bin Hayyan said, "These are houses along the roads."

(وَيَعُ)

(Biyā` .) These are larger than the Sawami` and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others. Ibn Jubayr reported from Mujahid and others that this referred to the synagogues of the Jews which are known to them as Salut. And Allah knows best.

(وَصَلَوَاتٍ)

(Salawat) Al-`Awfi reported that Ibn `Abbas said, "Salawat means churches." `Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews. Abu Al-`Aliyah and others said, "Salawat refers to the places of worship of the Sabians." Ibn Abi Najih reported that Mujahid said, "Salawat refers to places of worship of the People of the Book and of the people of Islam along the roads." Masjids belong to the Muslims.

(يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا)

(wherein the Name of Allah is mentioned much,) It was said that the pronoun refers to Masjids, because this is the closest of the words mentioned. Ad-Dahhak said, "In all of them the Name of Allah is often mentioned." Ibn Jarir said, "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the Masjids of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic." Some of the scholars said, "This is a sequence listing the smallest to the greatest, because the Masjids are more frequented by more worshippers who have the correct intention and way."

(وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ)

(Verily, Allah will help those who help His (cause).) This is like the Ayah:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ
وَأَضَلَّ أَعْمَلَهُمْ)

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allah) will make their deeds vain.))47:7-8(

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

(Truly, Allah is All-Strong, All-Mighty.) Allah describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allah says:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ)

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.))37:171-173(

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ)

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.))58:21(

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَاتَوُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ)

(41. Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil. And with Allah rests the end of (all) matters.)

The Duties of the Muslims when They attain Power

Ibn Abi Hatim recorded that `Uthman bin `Affan said, "The Ayah:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ)

(Those who, if We give them power in the land, (they) establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.) was revealed concerning us, for we had been expelled from our homes unjustly only because we said: `Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the Zakah, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I." Abu Al-`Aliyah said, "They were the Companions of Muhammad ." As-Sabah bin Suwadah Al-Kindi said, "I heard `Umar bin `Abdul-`Aziz give a speech and say:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ)

(Those who, if We give them power in the land....) Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." `Atiyah Al-`Awfi said, "This Ayah is like the Ayah:

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ)

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land))24:55(.

(وَلِلَّهِ عَاقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) This is like the Ayah:

(وَالْعَقِبَةُ لِلْمُتَّقِينَ)

(And the good end is for those who have Taqwa) 28:83(. Zayd bin Aslam said:

(وَلِلَّهِ عَقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) "And with Allah will be the reward for what they did."

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَتَمُودُ - وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ - وَأَصْحَابُ
مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ
فَكَيْفَ كَانَ نَكِيرِ - فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مُعْطَلَةٌ
وَقَصْرٍ مَشِيدٍ - أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ)

(42. And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.) (43. And the people of Ibrahim and the people of Lut,) (44. And the dwellers of Madyan; and denied was Musa. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!) (45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!) (46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.)

The Consequences for the Disbelievers

Here Allah consoles His Prophet Muhammad for the disbelief of those among his people who opposed him.

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)

(And if they deny you, so did deny before them the people of Nuh) until His saying,

(وَكُذِّبَ مُوسَى)

(and denied was Musa.) means, despite all the clear signs and evidence that they brought.

(فَأَمَلَيْتُ لِلْكَافِرِينَ)

(But I granted respite to the disbelievers for a while,) means, 'I delayed and postponed.'

(ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ)

(then I seized them, and how (terrible) was My punishment!) means, 'how great was My vengeance against them and My punishment of them!' In the Two Sahihs it is reported from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.) Then he recited:

(وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ
أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) 11:102(Then Allah says:

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا)

(And many a township did We destroy)

(وَهِيَ ظَلِمَةٌ)

(while they were given wrongdoing,) meaning, they were rejecting their Messengers.

(فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(so that it lie in ruins,) Ad-Dahhak said, "Leveled to (their roofs," i.e., their houses and cities were destroyed.

(وَبِئْرٍ مُّعَطَّلَةٍ)

(and (many) a deserted well) means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

(وَقَصْرٍ مَشِيدٍ)

(and a castle Mashid!) `Ikrimah said, "This means whitened with plaster." Something similar was narrated from `Ali bin Abi Talib, Mujahid, `Ata', Sa`id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak. Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

(أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ)

("Wheresoever you may be, death will overtake you even if you are in Buruj Mushayyadah!")
)4:78(

(أَقْلَمَ يَسِيرُوا فِي الْأَرْضِ)

(Have they not traveled through the land,) means, have they not traveled in the physical sense and also used their minds to ponder That is sufficient, as Ibn Abi Ad-Dunya said in his book At-Tafakkur wal-l`tibar, "Some of the wise people said, `Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before." Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

(فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ
بِهَا)

(and have they hearts wherewith to understand and ears wherewith to hear) meaning, let them learn a lesson from that.

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ -
وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(47. And they ask you to hasten on the torment! And Allah fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.) (48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).)

The Disbelievers Demand for the Punishment

Allah tells His Prophet :

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!) meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day. This is like the Ayat:

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ
أَلِيمٍ)

(And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."))8:32(H

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ)

(They say: "Our Lord! Hasten to us Qittana (our punishment) before the Day of Reckoning!")
)38:16(.

(وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And Allah fails not His promise.) means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

(وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ)

(And verily a day with your Lord is as a thousand years of what you reckon.) means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

(وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).) Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

«يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ
بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ»

(The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.) This was recorded by At-Tirmidhi and An-Nasa'i from the Hadith of Ath-Thawri from Muhammad bin `Amr. At-Tirmidhi said, "Hasan Sahih." Abu Dawud recorded at the end of Book of Al-Malahim in his Sunan from Sa`d bin Abi Waqqas that the Prophet said:

«إِنِّي لَأَرْجُو أَنْ لَا تَعْجَزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ
يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ»

(I hope that it will not be too much for my Ummah if Allah delays them for half a day.) It was said to Sa`d, "What does half a day mean" He said, "Five hundred years."

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ - فَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ - وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ
أَصْحَابُ الْجَحِيمِ)

(49. Say: "O mankind! I am (sent) to you only as a plain Warner.") (50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.) (51. But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.)

The Recompense of the Righteous and the Unrighteous

Allah said to His Prophet , when the disbelievers asked him to hasten on the punishment for them:

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ)

(Say: "O mankind! I am (sent) to you only as a plain Warner.") meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

(لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ)

(There is none to put back His judgement and He is swift at reckoning.))13:41(

(إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ فَالَّذِينَ
ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ)

(I am (sent) to you only as a plain Warner. So those who believe and do righteous good deeds,) means, whose hearts believe and whose actions confirm their faith.

(لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(for them is forgiveness and Rizq Karim.) means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muhammad bin Ka` b Al-Qurazi said, "When you hear Allah's saying:

(وَرَزَقٌ كَرِيمٌ)

(Rizq Karim) this means Paradise."

(وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ)

(But those who strive against Our Ayat to frustrate them,) Mujahid said, "To discourage people from following the Prophet ." This was also the view of `Abdullah bin Az-Zubayr, "to discourage." Ibn ` Abbas said, "To frustrate them means to resist the believers stubbornly."

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they will be dwellers of the Hellfire.) This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it. Allah says:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption))16:88(

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ

الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ
اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

(52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation). But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:) (53. That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).) (54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the straight path.)

How the Shaytan threw some Falsehood into the Words of the Messengers, and how Allah abolished that

At this point many of the scholars of Tafsir mentioned the story of the Gharaniq and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through Mursal chains of narration and I do not think that any of them may be regarded as Sahih. And Allah knows best. Al-Bukhari said, "Ibn ` Abbas said,

(فِي أُمْنِيَّتِهِ)

(in his recitation (of the revelation).) "When he spoke, the Shaytan threw (some falsehood) into his speech, but Allah abolished that which the Shaytan threw in."

(ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ)

(Then Allah establishes His revelations.) ` Ali bin Abi Talhah reported that Ibn ` Abbas said,

(إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ)

(when he did recite (the revelation), Shaytan threw (some falsehood) in it) "When he spoke, the Shaytan threw (some falsehood) into his speech." Mujahid said:

(إِذَا تَمَنَّى)

(when he did recite) "When he spoke." It was said that it refers to his recitation, whereas,

(إِلَّا أَمَانِيَّ)

(but they trust upon Amani) means they speak but they do not write. Al-Baghawi and the majority of the scholars of Tafsir said:

(تَمَنَّى)

(he did recite) "Reciting the Book of Allah."

(أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ)

(Shaytan threw (some falsehood) in it) "In his recitation." Ad-Dahhak said:

(إِذَا تُمْنَى)

(when he did recite) "When he recited." Ibn Jarir said, "This comment is more akin to interpretation."

(فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ)

(But Yansakh Allah that which Shaytan throws in.) The meaning of the word Naskh in Arabic is to remove or lift away. `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means, Allah cancels out that which the Shaytan throws in."

(وَاللَّهُ عَلِيمٌ)

(And Allah is All-Knower,) means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

(حَكِيمٌ)

(All-Wise.) means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease) meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

(الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(those in whose hearts is a disease) "The hypocrites, and

(وَالْقَاسِيَةِ قُلُوبُهُمْ)

(and whose hearts are hardened.) means the idolators."

(وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ)

(And certainly, the wrongdoers are in an opposition far-off.) means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

(وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فِيَوْمٍئِيَّاهُ)

(And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,) means, `so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allah and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah).) 41:42(

(فِيَوْمٍئِيَّاهُ)

(so that they may believe therein,) means, that they may believe that it is true and act upon it.

(فَتُخْبِتَ لَهُ قُلُوبُهُمْ)

(and their hearts may submit to it with humility.) means, that their hearts may humble themselves and accept it.

(وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ -
الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ - وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا قُلُوبُهُمْ لَهُمْ عَذَابٌ مُّهِينٌ)

(55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.) (56. The sovereignty on that Day will be that of Allah. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.) (57. And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).)

The Disbelievers will remain in Doubt and Confusion

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an. This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

(حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً)

(until the Hour comes suddenly upon them,) Mujahid said: "By surprise." Qatadah said:

(بَغْتَةً)

(suddenly) means, the command of Allah will catch the people unaware. Allah never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allah does not punish anyone except the evildoers.

(أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ)

(or there comes to them the torment of Yawm `Aqim.) Mujahid said, "Ubay bin Ka`b said: `Yawm `Aqim means the day of Badr.'" `Ikrimah and Mujahid said: "Yawm `Aqim means the Day of Resurrection, following which there will be no night." This was also the view of Ad-Dahhak and Al-Hasan Al-Basri. Allah says:

(الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ)

(The sovereignty on that Day will be that of Allah. He will judge between them.) This is like the Ayat:

(مَلِكِ يَوْمِ الدِّينِ)

(The Only Owner of the Day of Recompense))1:4(

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا)

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers.))25:26(

(فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(So those who believed and did righteous good deeds) means, their hearts believed in Allah and His Messenger , and they acted in accordance with what they knew; their words and deeds were in harmony.

(فِي جَنَّاتِ النَّعِيمِ)

(in Gardens of Delight.) means, they will enjoy eternal bliss which will never end or fade away.

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(And those who disbelieved and denied Our Ayat,) means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them. e

(فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(for them will be a humiliating torment.) means, in recompense for arrogantly turning away from the truth.

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship they will surely enter Hell in humiliation!))40:60(

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّزَاقِينَ - لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ - ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ
ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ)

(58. Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.) (59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.) (60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

The Great Reward for Those Who migrate in the Cause of Allah

Allah tells us that those who migrate for the sake of Allah, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allah and His Messenger to support His religion, then they are killed, i.e., in Jihad, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allah says:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ)

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah))4:100(

(لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا)

(surely, Allah will provide a good provision for them.) means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

(وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزَاقِينَ)

(لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ)

(And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,) This means Paradise, as Allah says elsewhere:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ
وَجَنَّةٌ نَعِيمٌ﴾

(Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights.))56:88-89(. Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

(surely, Allah will provide a good provision for them.) Then He says:

﴿لَيُدْخِلَنَّهُمُ مَدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ﴾

(Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,) meaning, He is All-Knowing about those who migrate and strive in Jihad for His sake and who deserve that (reward).

﴿حَلِيمٌ﴾

(Most Forbearing,) means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (Hijrah) and their putting their trust in Him. Concerning those who are killed for the sake of Allah, whether they are Muhajirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allah says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision))3:169(. There are many Hadiths on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not. This Ayah and the Sahih Hadiths guarantee that they will be well provided for and that Allah will show them kindness. Ibn Abi Hatim recorded that Shurahbil bin As-Smt said: "We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, `I heard the Messenger of Allah say:

«مَنْ مَاتَ مُرَابِطًا أُجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ
الْأَجْرِ، وَأُجْرَى عَلَيْهِ الرَّزْقَ، وَأَمِنَ مِنَ الْفِتَانِينَ،
وَاقْرَأُوا إِنَّ شِئْنُمْ:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّازِقِينَ - لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ)»

(Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: (Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing))" He also recorded that `Abdur-Rahman bin Jahdam Al-Khawlani was with Fadal bin `Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Fadal bin `Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave" He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا)

(Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.)" And he recited these two Ayat, then said, "What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from."

(ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ)

(That is so. And whoever has retaliated with the like of that which he was made to suffer....) Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during

the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

(إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ)

(Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

(ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(61. That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.) (62. That is because Allah -- He is the Truth, and what they invoke besides Him, it is false. And verily, Allah -- He is the Most High, the Most Great.)

The Creator and Controller of this World is Allah

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

(قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُهْزِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ)

(Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.))3:26-27(The meaning of "merging" the night into the day and

the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

(وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(And verily, Allah is All-Hearer, All-Seer.) He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah -- He is the Truth,) meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

(وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ)

(and what they invoke besides Him, it is false.) meaning, the idols and false gods. Everything that is worshipped instead of Him -- may He be exalted -- is false, because it can neither bring benefit nor cause harm.

(وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(And verily, Allah -- He is the Most High, the Most Great.) This is like the Ayat:

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great))42:4(

(الْكَبِيرُ الْمُتَعَالِ)

(the Most Great, the Most High))13:9(. Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ
الْغَنِيُّ الْحَمِيدُ - أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي
الْأَرْضِ وَالْفُلْكَ تَجْرَى فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ - وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(63. See you not that Allah sends down water from the sky, and then the earth becomes green Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) (64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah -- He is Rich, Worthy of all praise.) (65. See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command He withholds the heaven from falling on the earth except by His leave. Verily, Allah is for mankind, full of kindness, Most Merciful.) (66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.)

Signs of the Power of Allah

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ)

(but when We send down water on it, it is stirred (to life), and it swells))22:5(.

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) This indicates the sequence of events and how everything follows on according to its nature. This is like the Ayah:

(ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(Then We made the Nutfah into a clot , then We made the clot into a little lump of flesh)
)23:14(. It was recorded in the Two Sahihs that between each stage there are forty days. Allah's saying,

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijaz that the land turns green after rainfall. And Allah knows best.

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

(Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqman said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.)
)31:16(And Allah says:

(أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي
السَّمَوَاتِ وَالْأَرْضِ)

(...so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth.))27:25(

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي
كِتَابٍ مُّبِينٍ)

(not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.))6:59(

(وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا
أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.) 10:61

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth.) He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

(أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ)

(See you not that Allah has subjected to you all that is on the earth,) animals, inanimate things, crops and fruits. This is like the Ayah:

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
جَمِيعاً مِّنْهُ)

(And has subjected to you all that is in the heavens and all that is in the earth) 45:13, meaning that all of this is a blessing and out of His kindness.

(وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ)

(and the ships that sail through the sea by His command) That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

(وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His leave.) If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

(إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ)

(Verily, Allah is for mankind, full of kindness, Most Merciful.) meaning, even though they do wrong. As Allah says elsewhere:

(وَإِنَّ رَبَّكَ لَذُو مَعْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment))13:6(.

(وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.) This is like the Ayat:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.))2:28(.

(قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Say: "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."))45:26(.

(قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"))40:11(So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence

(وَهُوَ الَّذِي أَحْيَاكُمْ)

(It is He, Who gave you life,) means, He gave you life after you were nothing, and brought you into existence.

(ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)

(and then will cause you to die, and will again give you life.) means, on the Day of Resurrection.

(إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(Verily, man is indeed Kafurun.) meaning, denying.

(لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ - وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ - اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord. Verily, you indeed are on the straight guidance.) (68. And if they argue with you, say: "Allah knows best of what you do.") (69. "Allah will judge between you on the Day of Resurrection about that wherein you used to differ.")

Every Nation has its Religious Ceremonies

Allah tells us that He has made Mansak for every nation. Ibn Jarir said, "This means that there are Mansak for every Prophet's nation." He said, "The origin of the word Mansik in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the Manasik (rites) of Hajj are so called because the people return to them and adhere to them." If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of Qadar (divine decree), as in the Ayah,

(وَلِكُلِّ وُجْهَةً هُوَ مُوَلِّيَهَا)

(For each nation there is a direction to which they face))2:148(Allah says here:

(هُم نَاسِكُوهُ)

(which they Nasikuh) meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allah, so do not let their dispute with you over that divert you from following the truth. Allah says:

(وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ)

(but invite them to your Lord. Verily, you indeed are on the straight guidance.) i.e., a clear and straight path which will lead you to the desired end. This is like the Ayah:

(وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بِعَدَاةٍ إِذْ أَنْزَلَتْ إِلَيْكَ
وَادْعُ إِلَىٰ رَبِّكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you: and invite to your Lord))28:87(

(وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ)

(And if they argue with you, say: "Allah knows best what you do.") This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ)

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"))10:41(

(اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ)

(Allah knows best of what you do.) This is a stern warning and definite threat, as in the Ayah:

(هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ)

(He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!))46: 8(. Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ)

(Allah will judge between you on the Day of Resurrection about that wherein you used to differ.) This is like the Ayah:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ)

(So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book.") 42:15(

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ
ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(70. Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.)

**Allah tells us how perfect is His knowledge of His creation, and that
He encompasses all that is in the heavens and on earth.**

Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, Al-Lawh Al-Mahfuz, as was reported in Sahih Muslim from `Abdullah bin `Amr, who said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى
الْمَاءِ»

(Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) In the Sunan, it was reported from a group of the Companions that the Messenger of Allah said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ
مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ
بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

(The first thing that Allah created was the Pen. He said to it, "Write!" It said, "What should I write" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.) Allah says:

(إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, it is (all) in the Book. Verily, that is easy for Allah.)

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ -
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْبِيئِكُمْ بِشَرٍّ مِّنْ ذَلِكُمْ
النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ)

(71. And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.) (72. And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them. Say: "Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!")

The Idolators' worship of others besides Allah and Their vehement rejection of the Ayat of Allah

Allah tells us that the idolators, in their ignorance and disbelief, worship besides Allah others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Ayah:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ
فَاتِّمَّا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ)

(And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.))23:117(So Allah says here:

(مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ)

(for which He has sent down no authority, and of which they have no knowledge;) meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the Shaytan beautified for them and made attractive to them. Allah warned them:

(وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(and for the wrongdoers there is no helper.) meaning, no one to help them against Allah when He sends His punishment and torment upon them. Then Allah says:

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ)

(And when Our clear Ayat are recited to them,) means, when the Ayat of the Qur'an and clear evidence and proof for Tawhid of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

(يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا)

(They are nearly ready to attack with violence those who recite Our Ayat to them.) then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

(قُلْ)

(Say) O Muhammad to these people,

(أَفَأَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ
كَفَرُوا)

(Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved,) The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

(وَيْسَ الْمَصِيرُ)

(and worst indeed is that destination!) how terrible is the Fire as a final destination and abode!

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it is as an abode and as a place to rest in.) 25:66

يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ
اجْتَمَعُوا لَهُ وَإِنْ يَسئُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ
مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ - مَا قَدَرُوا اللَّهَ
حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.) (74. They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.)

The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ)

(O mankind! A parable has been made,) meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

(فَاَسْتَمِعُوا لَهُ)

(so listen to it) pay attention and understand.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا
وَلَوْ اجْتَمَعُوا لَهُ

(Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.) Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imam Ahmad recorded that Abu Hurayrah recorded the Marfu` report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا
مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

("Who does more wrong than one who tries to create something like My creation Let them create an ant or a fly or a seed like My creation!") This was also recorded by the authors of the Two Sahihs via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said: a

«قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ
كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

(Allah says: "Who does more wrong than one who tries to create (something) like My creation Let them create an ant, let them create a grain of barley.") Then Allah says:

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

(And if the fly snatches away a thing from them, they will have no power to release it from the fly.) They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures. Allah says:

(ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ)

(So weak are the seeker and the sought.) Ibn `Abbas said, "The seeker is the idol and the sought is the fly." This was the view favored by Ibn Jarir, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol." Then Allah says:

(مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They have not regarded Allah with His rightful esteem.) meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

(إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(Verily, Allah is All-Strong, All-Mighty.) means, He is the All-Strong Who, by His might and power, created all things.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.))85:12-13(

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the Provider, Owner of power, the Most Strong.))51:58(.

(عَزِيزٌ)

(All-Mighty) means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(75. Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.)

(76. He knows what is before them, and what is behind them. And to Allah return all matters.)

Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message))6:124(

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ)

(He knows what is before them, and what is behind them. And to Allah return all matters.) He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا)

("The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.")72:26(until His saying;

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(and He keeps count of all things.))72:28(So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind))5:67(.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ)

(77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.) (78. And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla, what an Excellent Mawla and what an Excellent Helper!)

The Command to worship Allah and engage in Jihad

It was reported from `Uqbah bin `Amir that the Prophet said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأَهُمَا»

(Surat Al-Hajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.)

(وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ)

(And strive hard in Allah's cause as you ought to strive.) means, with your wealth and your tongues and your bodies. This is like the Ayah:

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

(Have Taqwa of Allah as is His due.))3:102(

(هُوَ اجْتَبَاكُمْ)

(He has chosen you,) means, `O Ummah)of Islam(, Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the Salah, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four Rak`ahs when one is settled, which are shortened to two Rak`ah when one is traveling. According to some Imams, only one Rak`ahs is obligatory at times of fear, as was recorded in the Hadith. A person may pray while walking or riding, facing the Qiblah or otherwise. When praying optional prayers while traveling, one may face the Qiblah or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I have been sent with the easy Hanifi way.) And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

«بَشِّرَا وَلَا تُنْفِرَا وَيَسِّرَا وَلَا تُعَسِّرَا»

(Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.) And there are many similar Hadiths. Ibn `Abbas said concerning the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship), "This means difficulty."

(مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ)

(It is the religion of your father Ibrahim.) Ibn Jarir said, "This refers back to the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said, "It may be that it means: adhere to the religion of your father Ibrahim." I say: This interpretation of the Ayah is like the Ayah:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a Hanif) 6:161(

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا)

(He has named you Muslims both before and in this (Qur'an),) Imam `Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from `Ata', from Ibn `Abbas: concerning Allah's saying,

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims before) "This refers to Allah, may He be glorified." This was also the view of Mujahid, `Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah. Mujahid said, "Allah named you Muslims before, in the previous Books and in Adh-Dhikr,

(وَفِي هَذَا)

(and in this) means, the Qur'an." This was also the view of others, because Allah says:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(He has chosen you, and has not laid upon you in religion any hardship) Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim. Then He mentioned His blessings to this Ummah, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says:

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims both before) meaning, before the Qur'an,

(وَفِي هَذَا)

(and in this.) Under the explanation of this Ayah, An-Nasa'i recorded from Al-Harith Al-Ash`ari from the Messenger of Allah , who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيَّ جَهَنَّمَ»

(Whoever adopts the call of Jahiliyyah, will be one of those who will crawl on their knees in Hell.) A man said, "O Messenger of Allah, even if he fasts and performs Salah" He said,

«نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي
سَمَّأَكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

(Yes, even if he fasts and performs Salah. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.)

(لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ)

(that the Messenger may be a witness over you and you be witnesses over mankind!) means, thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

(شُهَدَاءَ عَلَى النَّاسِ)

(witnesses over mankind), because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

(فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ)

(So perform the Salah, give Zakah) means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakah. Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak

and needy. We have already mentioned its explanation in the Ayah of Zakah in Surat At-Tawbah (9:5).

(وَاعْتَصِمُوا بِاللَّهِ)

(and hold fast to Allah.) means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

(هُوَ مَوْلَاكُمْ)

(He is your Mawla,) meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

(فَإِنِّمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)

(what an Excellent Mawla and what an Excellent Helper!) He is the best Mawla and the best Helper against your enemies. This is the end of the Tafsir of Surat Al-Hajj. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

The Tafsir of Surat Al-Mu'minun

(Chapter - 23)

Which was Revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ -
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ
لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ

وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ
لَأَمَنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَفِظُونَ- أَوْلِيكَ هُمُ
الْوَرِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا
خَالِدُونَ-

(1. Successful indeed are the believers.) (2. Those who with their Salah are Khashi`un.) (3. And those who turn away from Al-Laghw.) (4. And those who pay the Zakah.) (5. And those who guard their private parts.) (6. Except from their wives or their right hand possessions, for then, they are free from blame.) (7. But whoever seeks beyond that, then those are the transgressors.) (8. Those who are faithfully true to their Amanat and to their covenants are Ra`un.) (9. And those who strictly guard their Salawat.) (10. These are indeed the heirs.) (11. Who shall inherit Firdaws. They shall dwell therein forever.)

The Success is for the believers whose qualities are described here

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ)

(Successful indeed are the believers) means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ)

(Those who with their Salah are Khashi`un.) `Ali bin Abi Talhah reported that Ibn `Abbas said:

(خَاشِعُونَ)

"(Khashi`un) means those with fear and with tranquillity." This was also narrated from Mujahid, Al-Hasan, Qatadah and Az-Zuhri. It was reported from `Ali bin Abi Talib, may Allah be pleased with him, that Khushu` means the Khushu` of the heart. This was also the view of Ibrahim An-Nakha`i. Al-Hasan Al-Basri said, "Their Khushu` was in their hearts." So they lowered their gaze and were humble towards others. Khushu` in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the Hadith recorded by Imam Ahmad and An-Nasa'i from Anas, who said that the Messenger of Allah said:

«حُبِّبَ إِلَيَّ الطَّيِّبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي
فِي الصَّلَاةِ»

(Fragrance and women have been made dear to me, and Salah was made the joy of my eye.)

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ)

(And those who turn away from Al-Laghw.) refers to falsehood, which includes Shirk and sin, and any words or deeds that are of no benefit. As Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(And if they pass by Al-Laghw, they pass by it with dignity))25:72(. Qatadah said: "By Allah, there came to them from Allah that which kept them away from that (evil)."

(وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ)

(And those who pay the Zakah.) Most commentators say that the meaning here is the Zakah that is paid on wealth, even though this Ayah was revealed in Makkah, and Zakah was ordained in Al-Madinah in the year 2 H. The apparent meaning is that the Zakah that was instituted in Al-Madinah is the one based upon the Nusub and the specific amounts, apart from which it seems that the basic principle of Zakah was enjoined in Makkah. As Allah says in Surat Al-An`am, which was also revealed in Makkah:

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest,) 6:141(It could be that what is meant here by Zakah is purification of the soul from Shirk and filth, as in the Ayah:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا)

(Indeed he succeeds who purifies himself (Zakkaha). And indeed he fails who corrupts himself.) 91:9-10(It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allah knows best.

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ)

(And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.) means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks what Allah has made permissible for him is not to be blamed and there is no sin on him. Allah says:

(فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ)

(they are free from blame. But whoever seeks beyond that) meaning, other than a wife or slave girl,

(فَأُولَئِكَ هُمُ الْعَادُونَ)

(then those are the transgressors.) meaning , aggressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ)

(Those who are faithfully true to their Amanat and to their covenants) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allah said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(And those who strictly guard their Salawat.) means, they persistently offer their prayers at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of Allah , `O Messenger of Allah, which deed is most beloved to Allah' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

(Prayer at the appointed time.) I said, ` Then what' He said,

«بِرُّ الْوَالِدَيْنِ»

(Kindness to one's parents.) I said, ` Then what' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in the way of Allah.) It was recorded in the Two Sahihs. Qatadah said: "At the fixed times, with the proper bowing and prostration." Allah begins and ends this list of praiseworthy qualities with Salah, which is indicative of its virtue, as the Prophet said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ
أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا
مُؤْمِنٌ»

(Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Salah. None will preserve his Wuddu' except the believer.) Having described them with these praiseworthy characteristics and righteous deeds, Allah then says:

(أَوْلِيَاكَ هُمُ الْوَرَثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ
هُمُ فِيهَا خَالِدُونَ)

(These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.) It was recorded in the Two Sahihs that the Messenger of Allah said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(If you ask Allah for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty)

Throne of the Most Merciful.) Ibn Abi Hatim recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرَثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

«

(There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: (These are indeed the heirs.) Ibn Jurayj narrated from Layth from Mujahid:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

(These are indeed the heirs.) "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Sahih Muslim from Abu Burdah, from his father, from the Prophet who said:

«يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَعْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى»

(Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.) According to another version: the Messenger of Allah said:

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ دَفَعَ اللَّهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ: هَذَا فِكَائِكَ مِنَ النَّارِ»

(When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire.") `Umar bin `Abd Al-`Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet , and he swore that oath. I say: this Ayah is like Allah's saying:

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا)
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwa.))19:63(

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ)

(This is the Paradise which you have been made to inherit because of your deeds which you used to do.))43:72(

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ - ثُمَّ
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ - ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
لَمَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ)

(12. And indeed We created man out of an extract of Tin.) (13. Thereafter We made him a Nutfah in a safe lodging.) (14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.) (15. After that, surely you will die.) (16. Then (again), surely you will be resurrected on the Day of Resurrection.)

The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter

Allah tells us how He initially created man from an extract of Tin. This was Adam, peace be upon him, whom Allah created from sounding clay of altered black smooth mud. Ibn Jarir said, "Adam was called Tin because he was created from it." Qatadah said, "Adam was created from

Tin." This is the more apparent meaning and is closer to the context, for Adam, upon him be peace, was created from a sticky Tin, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allah says:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ)

(And among His signs is this that He created you (Adam) from dust, and then -- behold you are human beings scattered!))30:20(Imam Ahmad recorded from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ
مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،
وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between.) Abu Dawud and At-Tirmidhi recorded something similar. At-Tirmidhi said, "It is Sahih Hasan. "

(ثُمَّ جَعَلْنَاهُ نُطْفَةً)

(Thereafter We made him a Nutfah.) Here the pronoun refers back to humankind, as in another Ayah:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ
مَّهِينٍ)

(and He began the creation of man from clay. Then He made his offspring from semen of despised water.))32:7,8(meaning, weak, as He says:

(أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ
مَّكِينٍ)

(Did We not create you from a despised water Then We placed it in a place of safety.))77:20-21(meaning the womb, which is prepared and readily equipped for that,

(إِلَى قَدَرٍ مَّعْلُومٍ - فَقَدَرْنَا فَنِعْمَ الْقَدِرُونَ)

(For a known period. So We did measure; and We are the Best to measure))77:22-23(meaning, for a known period of time, until it is established and moves from one stage to the next. Allah says here,

(ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً)

(Then We made the Nutfah into a clot,) meaning, `then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' `Ikrimah said, "This is blood."

(فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(then We made the clot into a little lump of flesh,) which is like a piece of flesh with no shape or features.

(فَخَلَقْنَا الْمُضْغَةَ عِظْمًا)

(then We made out of that little lump of flesh bones,) meaning, `We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

(فَكَسَوْنَا الْعِظْمَ لَحْمًا)

(then We clothed the bones with flesh,) meaning, `We gave it something to cover it and strengthen it.'

(ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation.) means, `then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

(ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation.) Al-`Awfi reported that Ibn `Abbas said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man." Imam Ahmad recorded in his Musnad that `Abdullah -- Ibn Mas`ud -- said, "The Messenger of Allah , the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لِيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ
مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ
الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ،
وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ
غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ
لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا
إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ
أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

(The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally

the deeds of the people of Paradise and thus enter Paradise.) This was recorded by Al-Bukhari and Muslim.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.) means, when Allah mentions His ability and subtlety in creating this Nutfah and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

(ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ)

(After that, surely you will die.) means, after first being created from nothing, you will eventually die.

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ)

(Then (again), surely you will be resurrected on the Day of Resurrection.) means, you will be created anew.

(ثُمَّ اللَّهُ يُنْشِئُ النُّشْأَةَ الْآخِرَةَ)

(and then Allah will bring forth the creation of the Hereafter))29:20(means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds -- if they are good then he will be rewarded, and if they are bad then he will be punished.

(وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ
الْخَلْقِ غَافِلِينَ)

(17. And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.)

His Sign in the creation of the Heavens

After mentioning the creation of man, Allah then mentions the creation of the seven heavens. Allah often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ
النَّاسِ

(The creation of the heavens and the earth is indeed greater than the creation of mankind) 40:57. A similar Ayah appears at the beginning of Surat As-Sajdah, which the Messenger of Allah used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

(سَبْعَ طَرَائِقَ)

(seven Tara'iq.) Mujahid said, "This means the seven heavens." This is like the Ayat:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

(The seven heavens and the earth and all that is therein, glorify Him) 17:44

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا)

(See you not how Allah has created the seven heavens one above another) 71:15

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
(

(It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) knowledge) 65:12(Similarly, Allah says here:

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ
الْخَلْقِ غَافِلِينَ)

(And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.) meaning, Allah knows what goes into the earth and what comes out of it, what

comes down from heaven and what goes up into it. He is with you wherever you are, and Allah sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.))6:59(

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ)

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٌ لِلْأَكْلِينَ - وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَى الْفُلْكِ تُحْمَلُونَ)

(18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.) (19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.) (20. And a tree that springs forth from Tur Snai, that grows oil, and relish for the eaters.) (21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.) (22. And on them, and on ships you are carried.)

Allah's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allah mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allah sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allah sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

(فَأَسْكَنَاهُ فِي الْأَرْضِ)

(and We gave it lodging in the earth,) means, `when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

(وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ)

(and verily, We are able to take it away.) means, `if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(Then We brought forth for you therewith gardens of date palms and grapes,) means, `from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

(مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(of date palms and grapes,) These were the kinds of gardens that were known to the people of the Hijaz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allah given to them, and for which they cannot properly thank Allah enough.

(لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ)

(wherein is much fruit for you,) means, of all fruits. As Allah says elsewhere:

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it)the rain(He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit)16:11(.

(وَمِنْهَا تَأْكُلُونَ)

(and whereof you eat.) This implies that you look at its beauty, wait for it to ripen, then eat from it.

(وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ)

(And a tree that springs forth from Tur Snai,) means the olive tree. Tur means a mountain. Some of the scholars said, "It is called Tur if there are trees on it, and if it is bare it is called Jabal, not Tur. And Allah knows best. Mount Snai is the same as Tur Snin, and it is the mountain on which Allah spoke to Musa bin `Imran, peace be upon him, and in the surrounding mountains there are olive trees.

(تَنْبِتُ بِالدُّهْنِ)

(that grows oil,) Some scholars think it)linguistically(means that it brings forth oil. Others say it)linguistically(means "comes forth with oil." Allah said,

(وَصَبِغٍ)

(and relish) meaning a condiment. according to Qatadah.

(لِلْأَكْلِينَ)

(for the eaters.) means, it contains a beneficial oil and condiment. ` Abd bin Humayd recorded in his Musnad and Tafsir from ` Umar that the Messenger of Allah said:

«اتْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ
شَجَرَةٍ مُبَارَكَةٍ»

(Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.) It was recorded by At-Tirmidhi and Ibn Majah. Allah's saying;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي
بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ -
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ)

(And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried), Here Allah mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allah says:

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بِشِقِّ
الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوْوْفٌ رَّحِيمٌ)

(And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.))16:7(

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا
فَهُمْ لَهَا مَلَكَونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنفَعٌ وَمَشْرَبٌ أَفَلَا
يَشْكُرُونَ)

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful))36:71-73(

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُونَ عِبَادُوا
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ - فَقَالَ
الْمَلُؤُا الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ
مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ

لَأَنْزَلَ مَلِيكَةً مَّا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأَوَّلِينَ
- إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّى
حِينَ)

(23. And indeed We sent Nuh to his people, and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") (24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.") (25. "He is only a man in whom is madness, so wait for him a while.")

The Story of Nuh, Peace be upon Him; and his people

Allah tells us about Nuh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allah and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

(فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا
تَتَّقُونَ)

(and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") Meaning, "Do you not fear Allah when you associate others in worship with Him" The chiefs or leaders of his people said:

(مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ)

(He is no more than a human being like you, he seeks to make himself superior to you.) meaning, `he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not'

(وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلِيكَةً)

(Had Allah willed, He surely could have sent down angels.) meaning, `if Allah had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing -- i.e., sending a man to our forefathers' -- their predecessors in times past.

(إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ)

(He is only a man in whom is madness,) means, ` he is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation.'

(فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ)

(so wait for him a while.) means, ` wait until he dies, put up with him until you are rid of him.'

(قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(26. He said: "O my Lord! Help me because they deny me.") (27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned.") (28. "And when you have embarked on the ship, you and whoever is with you, then say: ` All the praise be to Allah, Who has saved us from the people who are wrongdoers.") (29. "And say: ` My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.") (30. Verily, in this, there are indeed Ayat, for sure We are ever putting (men) to the test.)

Allah tells us that Nuh, peace be upon him, invoked his Lord to help him against his people,

as Allah mentions in another Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!"))54:10(. Here he says:

(رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(O my Lord! Help me because they deny me.) At that point, Allah commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

(إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(except those thereof against whom the Word has already gone forth.) meaning, those whom Allah had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allah knows best.

(وَلَا تُخَطِّبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ)

(And address Me not in favor of those who have done wrong. Verily, they are to be drowned.) means, ` when you witness the heavy rain falling, do not let yourself be overcome with

compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Surah Hud, and there is no need to repeat it here.

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلْ
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ)

(And when you have embarked on the ship, you and whoever is with you, then say: `All the praise be to Allah, Who has saved us from the people who are wrongdoers.´) This is like the Ayah:

(وَالَّذِي خَلَقَ الأزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ
وَالْأَنْعَامِ مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ -
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ)

(and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!") 43:12-14(So, certainly, Nuh adhered to what he was commanded, as Allah says elsewhere:

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا)

(And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage...")11:41(So Nuh mentioned Allah at the beginning of his journey and at the end, and Allah said:

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزِلِينَ)

(And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.´)

(إِنَّ فِي ذَلِكَ لَآيَاتٍ)

(Verily in this, there are indeed Ayat,) means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allah, may He be exalted, and that Allah does what He wills, and He is able to do all things and knows all things.

(وَإِن كُنَّا لَمُبْتَلِينَ)

(for sure We are ever putting (men) to the test.) means, 'We try Our servants by means of sending the Messengers.'

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءآخَرِينَ - فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الأَخِرَةِ وَأُثِرْفَنَّهُمْ فِي الْحَيَوةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ - وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ - أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِئْتُمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ مُخْرَجُونَ - هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ - إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ قَالَ عَمَّا

قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ
فَجَعَلْنَاهُمْ غُتَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ)

(31. Then, after them, We created another generation.) (32. And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him. Will you not then have Taqwa") (33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.") (34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive") (36. "Far, very far is that which you are promised!") (37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!") (38. "He is only a man who has invented a lie against Allah, and we are not going to believe in him.") (39. He said: "O my Lord! Help me because they deny me.") (40. (Allah) said: "In a little while, they are sure to be regretful.") (41. So, the Sayhah overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.)

The Story of `Ad or Thamud

Allah tells us that after the people of Nuh, He created another nation. It was said that this was `Ad, because they were the successors of the people of Nuh. Or it was said that they were Thamud, because Allah says:

(فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ)

(So, the Sayhah overtook them in truth.) Allah sent to them a Messenger from among themselves, and he called them to worship Allah Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allah on the Day of Resurrection and they denied the idea of physical resurrection. They said:

(أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ
مُخْرَجُونَ - هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ)

(Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected) Far, very far is that which you are promised!) meaning, very unlikely.

(إِنَّهُ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(He is only a man who has invented a lie against Allah,) meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

(وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(and we are not going to believe in him. He said: "O my Lord! Help me because they deny me.") meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

(قَالَ عَمَّا قَلِيلٍ لِيُصِيحُنَّ نَدِيمِينَ)

((Allah) said: "In a little while, they are sure to be regretful.") meaning, `for their opposition towards you and their stubborn rejection of the Message you brought to them.'

(فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ)

(So, The Sayhah overtook them in truth,) meaning, they deserved that from Allah because of their disbelief and wrongdoing. The apparent meaning is that the Sayhah was combined with the furious cold wind,

(تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ)

(Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!))46:25(

(فَجَعَلْنَاهُمْ عَتَاءً)

(and We made them as rubbish of dead plants.) means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

(فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ)

(So, away with the people who are wrongdoers.) As Allah's statement:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ)

(We wronged them not, but they were the wrongdoers.))43:76(means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allah, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءآخِرِينَ مَا تَسْبِقُ
مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾ ثُمَّ أَرْسَلْنَا رَسُولَنَا
تَتْرَى كُلِّ مَا جَاءَ أُمَّةٌ رَّسُولَهَا كَذَّبُوهُ فَأَتْبَعْنَا
بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَّا
يُؤْمِنُونَ ﴿

(42. Then, after them, We created other generations.) (43. No nation can advance their term, nor can they delay it.) (44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahadith. So, away with a people who believe not!)

Mention of Other Nations Allah says:

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءآخِرِينَ﴾

(Then, after them, We created other generations.) meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾

(No nation can advance their term, nor can they delay it.) means, they are taken at the appropriate time, as decreed by Allah in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رَسُولَنَا تَتْرَى﴾

(Then We sent Our Messengers in succession.) Ibn `Abbas said, "(This means) following one another in succession." This is like the Ayah:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ
مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified))16:36(

(كُلِّ مَا جَاءَ أُمَّةٍ رَّسُولَهَا كَذَّبُوهُ)

(Every time there came to a nation their Messenger, they denied him;) meaning the greater majority of them. This is like the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا
كَانُوا بِهِ يَسْتَهْزِءُونَ)

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)
)36:30(

(فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا)

(so We made them follow one another,) means, 'We destroyed them,' as Allah says:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!))17:17(

(وَجَعَلْنَاهُمْ أَحَادِيثَ)

(and We made them as Ahadith) meaning, stories and lessons for mankind, as Allah says elsewhere:

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so, We made them as tales (in the land), and We dispersed them all totally))34:19(

(ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ
مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا عَلِيّٰنَ - فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا

وَقَوْمُهُمَا لَنَا عَابِدُونَ - فَكَذَّبُوهُمَا فَكَانُوا مِنْ
الْمُهْلَكِينَ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ
يَهْتَدُونَ)

=(45. Then We sent Musa and his brother Harun, with Our Ayat and manifest authority,) (46. To Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).) (47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!") (48. So, they denied them both and became of those who were destroyed.) (49. And indeed We gave Musa the Scripture, that they may be guided.)

The Story of Musa, Peace be upon Him; and Fir`awn

Allah tells us that He sent Musa, peace be upon him, and his brother Harun to Fir`awn and his chiefs with decisive evidence and definitive proof, but Fir`awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allah destroyed Fir`awn and his chiefs, drowning them all in one day. He revealed the Book to Musa, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir`awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allah revealed the Tawrah, Allah did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

(وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى بِصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً
لَعَلَّهُمْ يَتَذَكَّرُونَ)

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)
)28:43(

(وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَءَاوَيْنَهُمَا إِلَى
رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhat Qarar, and Ma`in.)

Isa and Maryam

Allah tells us about His servant and Messenger `Isa bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Adam without a father or a mother, He created Hawwa' from a male without a female, and He created `Isa from a female without a male, but He created the rest of mankind from both male and female.

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on high ground, a place of rest, security and flowing streams.) Ad-Dahhak reported that Ibn `Abbas said: "Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Ibn `Abbas said,

(ذَاتِ قَرَارٍ)

(Dhat Qarar)"A fertile place.

(وَمَعِينٍ)

(and Ma`in) means water running on the surface." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Mujahid said: "A level hill." Sa`id bin Jubayr said that

(ذَاتِ قَرَارٍ وَمَعِينٍ)

(Dhat Qarar and Ma`in) means that water was flowing gently through it. Mujahid and Qatadah said:

(وَمَعِينٍ)

(and Ma`in) "Running water." Ibn Abi Hatim recorded from Sa`id bin Al-Musayyib:

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "It is Damascus." He said; "Something similar was also narrated from `Abdullah bin Salam, Al-Hasan, Zayd bin Aslam and Khalid bin Ma`dan." Ibn Abi Hatim recorded from `Ikrimah from Ibn `Abbas that this Ayah referred to the rivers of Damascus. Layth bin Abi Sulaym narrated from Mujahid that the words;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ)

(and We gave them refuge on a Rabwah,) referred to `Isa bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it. `Abdur-Razzaq recorded that Abu Hurayrah said:

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a Rabwah, Dhat Qarar and Ma`in.), "It is Ramlah in Palestine." The most correct opinion on this matter is that which was reported by Al-`Awfi from Ibn `Abbas, who said;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "Ma`in refers to running water, and is the river of which Allah mentioned:

(قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا)

(your Lord has provided a water stream under you.)"19:24(Ad-Dahhak and Qatadah said;

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a high ground, a place of rest, security and flowing streams.) refers to Jerusalem. This -- and Allah knows best -- is the most apparent meaning, because it is mentioned in the other Ayah, and parts of the Qur'an explain other parts, so it is more appropriate to interpret it by another Ayah, then the Sahih Hadiths, then other reports.

(يَأْيُهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ - وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ - فَتَقَطُّعُوا أَمْرَهُمْ بَيْنَهُمْ
زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ - فَذَرَهُمْ فِي
غَمْرَتِهِمْ حَتَّى حِينٍ - أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ
مِنْ مَالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَّا
يَشْعُرُونَ)

(51. O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) (52. And verily, this your religion is one religion, and I am your Lord, so have Taqwa.) (53. But they have broken their religion among them into sects, each group rejoicing in what is with it.) (54. So, leave them in their error for a time.) (55. Do they think that in wealth and children with which We prolong them) (56. We hasten unto them with good things. Nay, but they perceive not.)

The Command to eat Lawful Food and to do Righteous Deeds

Allah commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allah reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

(Eat of the Tayyibat) Sa`id bin Jubayr and Ad-Dahhak said, "This means lawful. In the Sahih it says:

﴿وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ﴾

(There is no Prophet who was not a shepherd.) They asked, "And you, O Messenger of Allah" He said,

﴿نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ﴾

(Yes, I used to tend the sheep of the people of Makkah for a few Qirats.) In the Sahih, it says:

﴿إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ﴾

(Dawud, upon him be peace, used to eat from the earnings of his own hand.) It was recorded in Sahih Muslim, Jami` At-Tirmidhi and Musnad Al-Imam Ahmad -- from whom this version comes - - that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

﴿يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا،
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ﴾

(O people, Allah is Tayyib and only accepts that which is Tayyib, and Allah commands the believers as He had commanded the Messengers by saying:

﴿يَأْيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) 23:51(and

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ)

(O you who believe! Eat of the Tayyibat that We have provided you with))2:172(.) Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ
حَرَامٌ، وَغُدِّي بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا
رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

(and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, `O Lord, O Lord!' -- how can his prayer be answered.) At-Tirmidhi said that it is "Hasan Gharib."

The Religion of all the Prophets is Tawhid; and the Warning against splitting into different Groups

(وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ)

(And verily, this your religion is one religion,) means, `your religion, O Prophets, is one religion and one group, which is the call to worship Allah Alone with no partner or associate.' Allah said:

(وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

(and I am your Lord, so have Taqwa.) We have already discussed this in Surat Al-Anbiya'. The phrase

(أُمَّةٌ وَاحِدَةٌ)

(one nation) is descriptive.

(فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا)

(But they have broken their religion among them into sects,) the nations to whom Prophets were sent.

(كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(each group rejoicing in what is with it.) means, they rejoice in their misguidance because they think that they are rightly-guided. Allah says, threatening and warning:

(فَذَرَّهُمْ فِي غَمَرَتِهِمْ)

(So, leave them in their error) meaning their misguidance,

(حَتَّىٰ حِينٍ)

(for a time.) means, until the appointed time of their destruction comes. This is like the Ayah:

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا)

(So give a respite to the disbelievers; deal gently with them for a while.))86:17(And Allah says:

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ)

(Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!))15:3(

(أَيَحْسَبُونَ أَنَّمَا نُؤَمِّدُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.) means, `do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight No, the matter is not as they claim when they say,

(نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ)

(We are more in wealth and in children, and we are not going to be punished.))34:35(But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allah says:

(بَلْ لَا يَشْعُرُونَ)

(but they perceive not.) as He says elsewhere:

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world...))9:55(

(إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness))3:178(.

(فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ وَأَمْلَى لَهُمْ)

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. And I will grant them a respite.))68:44-45(

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا)

(Leave Me Alone (to deal) with whom I created lonely.) until His saying:

(عَنِيدًا)

(opposing))74: 11-16(

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...))34:37((And there are many other Ayat which say similar things. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ
أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا
يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ
أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا
يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى
يَأْمَنَ جَارُهُ بَوَائِقِهِ»

(Allah has distributed your behavior to you just as He has distributed your provision. Allah gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allah is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.) They said, `What is his harm, O Messenger of Allah' He said,

«غَشْمُهُ وَظَلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ
فَيُفِيقَ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ
مِنْهُ، وَلَا يَتْرِكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى
النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ
يَمْحُو السَّيِّئَةَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو
الْخَبِيثَ»

(His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allah does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.)

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ - وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ)

(وَالَّذِينَ هُمْ يُرَبُّهُمْ لَا يُشْرِكُونَ - وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ - أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ)

(57. Verily, those who live in awe for fear of their Lord;) (58. And those who believe in the Ayat of their Lord;) (59. And those who join not anyone as partners with their Lord;) (60. And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) (61. It is these who hasten in the good deeds, and they are foremost in them.)

Description of the People of Good Deeds

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ)

(Verily, those who live in awe for fear of their Lord;) means, even though they have reached the level of Ihsan and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri said, "The believer combines Ihsan with awe, while the disbelievers combine evil deeds with a sense of security."

(وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ)

(And those who believe in the Ayat of their Lord;) means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

(وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ)

(and she testified to the truth of the Words of her Lord, and His Scriptures) 66:12(, meaning that she believed that whatever existed was by the will and decree of Allah, and that whatever Allah decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Ayah:

(وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ)

(And those who join not anyone (in worship) as partners with their Lord;) meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allah Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ)

(And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imam Ahmad recorded from `A'ishah: I said: "O Messenger of Allah,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ)

(And those who give that which they give with their hearts full of fear...) Are these the ones who steal and commit Zina and drink alcohol while fearing Allah" The Messenger of Allah replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصَّديقِ، وَلَكِنَّهُ
الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ
عَزَّ وَجَلَّ»

(No, O daughter of Abu Bakr. O daughter of As-Sddiq, the one who prays, fast and gives in charity, fearing Allah.) This was recorded by At-Tirmidhi, and Ibn Abi Hatim recorded something similar in which the Prophet said:

«لَا يَا بِنْتَ الصَّديقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ
وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَا يُقْبَلُ
مِنْهُمْ:

(أَوْلَيْكَ يُسْرِعُونَ فِي الْخَيْرَاتِ)»

(No, O daughter of As-Sddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, (It is these who hasten in the good deeds.)) This is also how Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri interpreted this Ayah.

(وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ
مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا
عَامِلُونَ - حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا
هُمْ يَجْرُونَ - لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا
تُنصَرُونَ - قَدْ كَانَتْ ءَايَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ
عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا
تَهْجُرُونَ)

(62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.) (63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.) (64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.) (65. Invoke not loudly this day! Certainly you shall not be helped by Us.) (66. Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) (67. In pride, talking evil about it by night.)

The Justice of Allah and the Frivolity of the Idolators

Allah tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

(وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ)

(and with Us is a Record which speaks the truth,) meaning, the Book of deeds

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants. Then Allah says, denouncing the disbelievers and idolators of the Quraysh:

(بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ)

(Nay, but their hearts are covered), meaning because of negligence and misguidance,

(مَنْ هَذَا)

(from this.) means, the Qur'an which Allah revealed to His Messenger .

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(and they have other deeds, besides which they are doing.) Al-Hakam bin Aban narrated from `Ikrimah, from Ibn `Abbas that

(وَلَهُمْ أَعْمَلٌ)

(and they have other deeds,) means, evil deeds apart from that, i.e., Shirk,

(هُمْ لَهَا عَامِلُونَ)

(which they are doing.) means, which they will inevitably do. This was also narrated from Mujahid, Al-Hasan and others. Others said that this phrase means:

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(And they have other deeds, besides which they are doing.) It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them. A similar view was narrated from Muqatil bin Hayyan, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam. This is a clear and appropriate meaning. We have already quoted from the Hadith of Ibn Mas`ud:

«قَوَّ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ
أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ،

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ
فَيَدْخُلُهَا»

(By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...)

(حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ
يَجْرُونَ)

(Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.) means, when the punishment and vengeance of Allah comes to those who are living a happy life of luxury in this world and overtakes them,

(إِذَا هُمْ يَجْرُونَ)

(behold, they make humble invocation with a loud voice.) means, they scream their calls for help. This is like the Ayat:

(وَدَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا -
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا)

(And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.)
)73:11-12(

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَّوَلَّاتَ حِينًا
مَنَاصٍ)

(How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.))38:3(

(لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا نُنصِرُوكَ)

(Invoke not loudly this day! Certainly you shall not be helped by Us.) means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is

no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allah mentions the greatest of their sins:

(قَدْ كَانَتْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰٰٓ أَعْقَابِكُمْ
تَنكِبُونَ)

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) meaning, when you were called, you refused and resisted.

(ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ
يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ)

("This is because, when Allah Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!"))40:12(

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ)

(In pride, talking evil about it by night.) refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka`bah, when in fact this was not the case. As An-Nasa'i said in his Tafsir of this Ayah in his Sunan: Ahmad bin Sulayman told us that `Ubaydullah told us from Isra`il, from `Abdul-A`la that he heard Sa`id bin Jubayr narrating that Ibn `Abbas said, "Talking by late night became disapproved of when this Ayah was revealed:

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ)

(In pride, talking evil about it by night.) He said, "They boasted about the Ka`bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka`bah. They did not use it for the proper purpose, and so in effect they had abandoned it."

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ
الْأُولَئِينَ)

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ- أَمْ
يَقُولُونَ بِهِ حِيَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ

كَرِهُونَ- وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
 السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ
 بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ- أَمْ تَسْأَلُهُمْ
 خَرْجًا فَخَرَجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ-
 وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ- وَإِنَّ الَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَكِبُونَ- وَلَوْ
 رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَّجُوا فِي
 طُغْيَانِهِمْ يَعْمَهُونَ-

(68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old) (69. Or is it that they did not recognize their Messenger so they deny him) (70. Or they say: There is madness in him Nay, but he brought them the truth, but most of them are averse to the truth.) (71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (72. Or is it that you ask them for some Kharj But the recompense of your Lord is better, and He is the Best of those who give sustenance.) (73. And certainly, you call them to the straight path.) (74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) (75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.)

Refutation and Condemnation of the Idolators

Allah denounces the idolators for not understanding the Qur'an or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allah did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the Jahiliyyah. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger , may Allah be pleased with them.

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ)

(Have they not pondered over the Word,) Qatadah said, "Because, by Allah, if the people had pondered the meaning and understood it properly, they would have found in the Qur'an a deterrent to disobeying Allah. But they only paid attention to the Ayat which are not entirely

clear, and so they were destroyed because of that." Then Allah says, denouncing the disbelievers of the Quraysh:

(أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ)

(Or is it that they did not recognize their Messenger so they deny him) means, `do they not recognize Muhammad and the honesty, trustworthiness and good character with which he grew up among them Can they deny that or argue against it' Ja`far bin Abi Talib said to An-Najashi, the king of Ethiopia: "O King, Allah has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us." Al-Mughirah bin Shu`bah said something similar to the deputy of Kisra when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyan Sakhr bin Harb and his companions -- who were still disbelievers and had not yet become Muslim -- about the characteristics, lineage, honesty and trustworthiness of the Prophet , they could only tell the truth and admit that he was indeed noble and truthful.

(أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

(Or they say: There is madness in him) This is a narration of what the Quraysh said about the Prophet . They said that he was making up the Qur'an by himself, or that he was crazy and did not know what he was saying. Allah tells us that their hearts did not believe that, they knew that what they were saying about the Qur'an was falsehood, for it had come to them from the Words of Allah and could not be resisted or rejected. So Allah challenged them and all the people of the world to produce something like it if they could -- but they could not and would never be able to do so. So Allah says:

(بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ)

(Nay, but he brought them Al-Haqq, but most of them are averse to the truth.)

Truth does not follow Whims and Desires

Allah says;

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!) Mujahid, Abu Salih and As-Suddi said, "Al-Haqq is Allah, may He be glorified." What is meant by the Ayah is that if Allah had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allah says of them elsewhere:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ
عَظِيمٍ

("Why is not this Qur'an sent down to some great man of the two towns") 43:31(Then He says:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) 43:32(And Allah says:

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ)

(Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it. ") 17:100(

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

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir.) 4:53(All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allah, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

(بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ)

(Nay, We have brought them their reminder,) meaning the Qur'an,

(فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ)

(but they turn away from their reminder.)

The Prophet does not ask for any payment, and he calls to the straight path.

(أَمْ تَسْأَلُهُمْ خَرْجًا)

(Or is it that you ask them for some Kharj) Al-Hasan said, "A reward." Qatadah said, "Some payment."

(فَخَرَّاجُ رَبِّكَ خَيْرٌ)

(But the recompense of your Lord is better,) means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allah, as He says:

(قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ)

(Say: "Whatever wage I might have asked of you is yours. My wage is from Allah only."))34:47(

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(Say: "No wage do I ask of you for this, nor am I one of the pretenders."))38:86(

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."))42:23(

(وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ اتَّبِعُوا مَنِ لَمْ يَسْأَلْكُمْ أَجْرًا)

(And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided."))35:20-21(

(وَإِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ - وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ)

(And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.)

The Situation of the Disbelievers

(وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَبِّونَ)

(And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) meaning, they have gone astray and deviated.

(ن)

(And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.) Here Allah tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'an, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the Ayat:

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ)

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.))8:23(

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ بَلْ بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ)

(And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.))6:27-29(Until His statement:

(بِمَبْعُوثِينَ)

(be resurrected) This has to do with the knowledge of Allah. He knows about some- thing that will not happen, but if it were to happen, He knows how it would be. Ad-Dahhak reported from Ibn ` Abbas: "Every- thing that is implied in the word:

(لَوْ)

(If (Lauw)) is something that will never happen."

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ - حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ - وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ - وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ - بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ - قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ - لَقَدْ وُعِدْنَا نَحْنُ وَعَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.) (77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.) (78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.) (79. And it is He Who has created you on the earth, and to Him you shall be gathered back.) (80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand) (81. Nay, but they say the like of what the men of old said.) (82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed") (83. "Verily, this we have been promised -- we and our fathers before! This is only (from) tales of the ancients!") Allah's saying:

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ)

(And indeed We seized them with punishment,) means, 'We tried and tested them with difficulties and calamities.' His saying:

(فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ)

(but they humbled not themselves to their Lord, nor did they invoke with submission to Him.) means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

(فَمَا اسْتَكَاثُوا)

(but they humbled not themselves)

(وَمَا يَتَضَرَّعُونَ)

(nor did they invoke (Allah) with submission to Him.) they did not call on Him. This is like the Ayah:

(فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ
قُلُوبُهُمْ)

(When Our torment reached them, why then did they not humble themselves But their hearts became hardened,))6:43(Ibn Abi Hatim recorded that Ibn `Abbas said, "Abu Sufyan came to the Messenger of Allah and said, 'O Muhammad, I ask you by Allah and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allah revealed,

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا)

(And indeed We seized them with punishment, but they humbled not themselves.) This was also recorded by An-Nasa'i. The basis of this Hadith is in the Two Sahih, where it says that the Messenger of Allah prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ»

(O Allah, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yusuf.)

(حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ)

(Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.) When the command of Allah reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allah which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

A reminder of the Blessings of Allah and His immense Power

Then Allah mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allah and indicate that He is the One Who does what He wills and chooses what He wants.

(قَلِيلًا مَّا تَشْكُرُونَ)

(Little thanks you give.) means, how little you thank Allah for the blessings He has given you. This is like the Ayah:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.))12:103(Then Allah tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allah said:

(وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ)

(And it is He Who gives life and causes death,) meaning, He will bring the scattered bones back to life and cause the death of the nations,

(وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ)

(and His is the alternation of night and day.) meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allah says:

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day))36:40(.

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit

The Idolators thought that Resurrection after Death was very unlikely

Then Allah tells us about those who denied the resurrection, who were like the disbelievers who came before them:

(بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ - قَالُوا أَءِذَا مِتْنَا
وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ)

(Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed") They thought it very unlikely that this would happen after they had disintegrated into nothing.

(لَقَدْ وُعِدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا
إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

("Verily, this we have been promised -- we and our fathers before (us)! This is only the tales of the ancients!") This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the Ayah where Allah tells us about them:

(أَءِذَا كُنَّا عِظْمًا تَّخِرَةً - قَالُوا تِلْكَ إِذًا كَرَّةٌ
خَسِرَةٌ - فَايَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ
بِالسَّاهِرَةِ)

("Even after we are crumbled bones" They say: "It would in that case, be a return with loss!"
But it will be only a single Zajrah, When behold, they find themselves on the surface of the
earth alive after their death.) 79:11-14(

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an
open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who
will give life to these bones after they are rotten and have become dust" Say: "He will give life
to them Who created them for the first time! And He is the All-Knower of every creation!")
36:77-79(

(قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ -
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ - قُلْ مَنْ رَبُّ
السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ)
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ-

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا
يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ- سَيَقُولُونَ لِلَّهِ قُلْ

فَأَيُّ مُسْحَرُونَ- بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ
لَكَاذِبُونَ-

(84. Say: "Whose is the earth and whosoever is therein If you know!") (85. They will say: "It is Allah's!" Say: "Will you not then remember") (86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne") (87. They will say: "Allah." Say: "Will you not then have Taqwa") (88. Say: "In Whose Hand is the sovereignty of everything And He protects, while against Whom there is no protector, if you know") (89. They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth") (90. Nay, but We have brought them the truth, and verily, they are liars.)

The Idolators believe in Tawhid Ar-Rububiyah, which requires them to believe in Tawhid Al-Uluhiyyah

Allah states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muhammad to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allah,

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)

(We worship them only that they may bring us near to Allah))39:3(. So Allah says:

(قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا)

(Say: "Whose is the earth and whosoever is therein") meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation"

(إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ)

("If you know!" They will say: "It is Allah's!") means, they will admit that this belongs to Allah Alone with no partner or associate. If that is the case,

(قُلْ أَفَلَا تَذَكَّرُونَ)

(Say: "Will you not then remember") that none should be worshipped except the Creator and Provider.

(قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ)

(Say: "Who is Lord of the seven heavens, and Lord of the Great Throne") means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions Who is the Lord of the Great Throne, which is the highest of all created things" Allah says here:

(وَرَبُّ الْعَرْشِ الْعَظِيمِ)

(and Lord of the Great Throne), meaning the Mighty Throne. At the end of the Surah, Allah says:

(رَبُّ الْعَرْشِ الْكَرِيمِ)

(the Lord of the Supreme Throne!))23:116(, meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ud said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."

(سَيَقُولُونَ لِلَّهِ قُلْ أَقْلًا تَتَّقُونَ)

(They will say: "Allah." Say: "Will you not then have Taqwa") meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him

(قُلْ مَنْ مِنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(Say: "In Whose Hand is the sovereignty of everything") i.e., sovereignty is in His Hands.

(مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا)

(There is not a moving creature but He has grasp of its forelock))11:56(. meaning, He has control over it. The Messenger of Allah used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

(By the One in Whose hand is my soul.) When he swore an oath, he would say,

«لَا وَمَقَلَّبِ الْقُلُوبِ»

(By the One Who turns over (controls) the hearts.) He, may He be glorified, is the Creator, the Sovereign, the Controller,

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ)

(And He protects (all), while against Whom there is no protector, if you know) Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allah says:

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector,) meaning, He is the greatest Master, and there is none greater than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allah says:

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.))21:23(He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allah says:

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.))15:92-93(

(سَيَقُولُونَ لِلَّهِ)

(They will say: "(All that belongs) to Allah.") means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allah Alone, with no partner or associate.

(قُلْ فَأَنَّى تُسْحَرُونَ)

(Say: "How then are you deceived and turn away from the truth") means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that Then Allah says:

(بَلْ أَتَيْنَهُم بِالْحَقِّ)

(Nay, but We have brought them the truth,) which is the declaration that there is no god worthy of worship besides Allah, and the establishment of clear, definitive and sound proof to that effect,

(وَإِنَّهُمْ لَكَاذِبُونَ)

(and verily, they are liars.) means, in their worship of others alongside Allah when they have no evidence for doing so, as Allah says at the end of this Surah:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ)

(And whoever invokes, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.))23:117(The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allah describes them:

(إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ)

("We found our fathers following a certain way and religion, and we will indeed follow their footsteps."))43:23(

(مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا يُشْرِكُونَ)

(91. No son (or offspring) did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) (92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!)

Allah has no Partner or Associate

Allah declares Himself to be above having any child or partner in dominion, control and worship. He says:

(مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى
بَعْضٍ)

(No son did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.) meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ)

(you can see no fault in the creation of the Most Gracious) 65:3. (Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of `Ilm-ul-Kalam, who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential (i.e., Allah) cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allah says:

(وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ)

(and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, He knows what is hidden from His creatures and what they see.

(فَتَعَلَىٰ عَمَّا يُشْرِكُونَ)

(Exalted be He over all that they associate as partners to Him!) means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

(قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ - رَبِّ فَلَا
تَجْعَلَنِي فِي الْقَوْمِ الظَّالِمِينَ - وَإِنَّا عَلَىٰ أَنْ تُرِيكَ
مَا نَعِدُهُمْ لَقَدِيرُونَ - ادْفَعْ بِآتِي هِيَ أَحْسَنُ
السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ
بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ
يَحْضُرُونِ)

(93. Say: "My Lord! If You would show me that with which they are threatened, ") (94. "My Lord! Then, put me not amongst the people who are the wrongdoers.") (95. And indeed We are able to show you that with which We have threatened them.) (96. Repel evil with that which is better. We are best-acquainted with the things they utter.) (97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.") (98. "And I seek refuge with You, My Lord! lest they should come near me.")

The Command to call on Allah when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allah

Allah commands His Prophet Muhammad to call on Him with this supplication when calamity strikes:

(رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ)

(My Lord! If You would show me that with which they are threatened.) meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the Hadith recorded by Imam Ahmad and At-Tirmidhi, who graded it Sahih:

«وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَقَّئِي إِلَيْكَ غَيْرَ
مَقْتُونٍ»

(If You want to test people, then take me to You)cause me to die(without having to undergo the test.)

(وَإِنَّا عَلَىٰ أَنْ نُثْرِكَ مَا نَعِدُهُمْ لَقَدِيرُونَ)

(And indeed We are able to show you that with which We have threatened them.) means, 'if We willed, We could show you the punishment and test that We will send upon them.' Then Allah shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allah says:

(ادْفَعْ بِأَلْتِي هِيَ أَحْسَنُ السَّيِّئَةِ)

(Repel evil with that which is better.) This is like the Ayah:

(ادْفَعْ بِأَلْتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ مَا يُلْقَاهَا إِلَّا الَّذِينَ
صَبَرُوا)

(Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient) 41:34-35(meaning, nobody will be helped or inspired to follow this advice or attain this quality,

(إِلَّا الَّذِينَ صَبَرُوا)

(except those who are patient) meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

(وَمَا يُلْقَاهَا إِلَّا دُوْحَظٌ عَظِيمٌ)

(and none is granted it except the owner of the great portion) means, in this world and the Hereafter. And Allah says:

(وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ)

(And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.") Allah commanded him to seek refuge with Him from the Shayatin, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing Isti`adhah (seeking refuge), that the Messenger of Allah used to say,

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
مِنْ هَمَزِهِ وَنَقْخِهِ وَنَقْتِهِ»

(I seek refuge with Allah, the All-Hearing, All-Seeing, from the accursed Shayatin, from his whisperings, evil suggestions and insinuations.) His saying:

(وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ)

("And I seek refuge with You, My Lord! lest they should come near me.") means, in any issue of my life. So we are commanded to mention Allah at the beginning of any undertaking, in order to ward off the Shayatin at the time of eating, intercourse, slaughtering animals for food, etc. Abu Dawud recorded that the Messenger of Allah used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ
الْهَدْمِ وَمِنَ الْغَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي
الشَّيْطَانُ عِنْدَ الْمَوْتِ»

(O Allah, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayatin at the time of death.)

(حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ
- لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ)

(99. Until, when death comes to one of them, he says: "My Lord! Send me back,") (100. "So that I may do good in that which I have left behind!" No! (Kalla) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.)

The Disbelievers' Hope when death approaches Allah tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allah. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allah says:

رَبِّ ارْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
(كَلًّا)

("My Lord! Send me back, so that I may do good in that which I have left behind!" No!) This is like the Ayat:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتَ) (الموت)

(And spend of that with which We have provided you before death comes to one of you,) until His saying:

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ)

(And Allah is All-Aware of what you do))63:10-11(

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ)

(And warn mankind of the Day when the torment will come unto them)

(مَا لَكُمْ مِنْ زَوَالٍ)

upto His saying; (that you would not leave (the world for the Hereafter).))14:44(And His saying:

يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ)

(On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do"))7:53(And:

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."))32:12(And;

(وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَايْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord. ...") until His saying;

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And indeed they are liars.))6:27-28(

(وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ)

(And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return"))42:44(

(قَالُوا رَبَّنَا أَمَنَّآ اٰنْتَيْنِ وَاٰحْيَيْتَنَا اٰنْتَيْنِ فَاَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out"))40:11(and the Ayah after it:

(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا

يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."))35:37(Allah says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allah) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allah says:

(كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا)

(No! It is but a word that he speaks;) The word Kalla (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

(إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا)

(It is but a word that he speaks) refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allah says:

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars))6:28(. Qatadah said: "By Allah, he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allah. May Allah have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

Barzakh and Punishment therein

(وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ)

(and in front of them is Barzakh until the Day when they will be resurrected.) Abu Salih and others said that:

(وَمِنْ وَرَائِهِمْ)

(and in front of them) means before them. Mujahid said, Al-Barzakh is a barrier between this world and the Hereafter. Muhammad bin Ka' b said, "Al-Barzakh is what is between this world

and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "Al-Barzakh refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."

(وَمِنْ وَرَائِهِمْ بَرْزَخٌ)

(and in front of them is Barzakh). In these words is a threat to those wrongdoers at the time of death, of the punishment of Barzakh. This is similar to the Ayat:

(مَنْ وَرَائِهِمْ جَهَنَّمُ)

(In front of them there is Hell))45:10(.

(وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(and in front of him will be a great torment))14: 17(.

(إِلَى يَوْمٍ يُبْعَثُونَ)

(until the Day when they will be resurrected). means, he will be punished continually until the Day of Resurrection, as it says in the Hadith:

«قَلَّا يَزَالُ مُعَذَّبًا فِيهَا»

(He will continue to be punished in it.) meaning, in the earth.

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ - فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ - تَلْفَحُ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ)

(101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.) (103. And those whose Scales (of good deeds) are light, they are those

who lose themselves, in Hell will they abide.) (104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).)

The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allah says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

(فَلَا أُنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(there will be no kinship among them that Day, nor will they ask of one another.) meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allah says:

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَهُمْ)

(And no friend will ask a friend (about his condition), though they shall be made to see one another))70:10-11(. meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allah says:

(يَوْمَ يَفِرُّ الْمَرْءُ مِنَ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -
وَصَحْبَتِهِ وَبَنِيهِ)

(That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.))80:34-36(Ibn Mas`ud said, "On the Day of Resurrection, Allah will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little. " This is confirmed in the Book of Allah, where Allah says:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أُنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) This was recorded by Ibn Abi Hatim.

(فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(Then, those whose Scales are heavy, these! they are the successful.) means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn ` Abbas.

(فَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(they are the successful.) means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn ` Abbas said, "These are the ones who have attained what they wanted and been saved from an evil from which there is no escape."

(وَمَنْ خَفَّتْ مَوَازِينُهُ)

(And those whose Scales are light,) means, their evil deeds outweigh their good deeds.

(فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ)

(they are those who lose themselves,) means, they are doomed and have ended up with the worst deal. Allah says:

(فِي جَهَنَّمَ خَالِدُونَ)

(in Hell will they abide.) meaning, they will stay there forever and will never leave.

(تَلْفَحُ وُجُوهَهُمُ النَّارُ)

(The Fire will burn their faces,) This is like the Ayah:

(وَتَعَشَى وُجُوهَهُمُ النَّارُ)

(and fire will cover their faces))14:50(. and:

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs))21:39(.

(وَهُمْ فِيهَا كَالْحُوتِ)

(and therein they will grin, with displaced lips.) ` Ali bin Abi Talhah narrated from Ibn ` Abbas, "Frowning."

(أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ -
قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ
- رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ)

(105. "Were not My Ayat recited to you, and then you used to deny them") (106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.") (107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.")

Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allah to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allah says:

(أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ)

("Were not My Ayat recited to you, and then you used to deny them") meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Ayat:

(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ)

(in order that mankind should have no plea against Allah after the Messengers) 4:165(

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) 17:15(

(كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
نَذِيرٌ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you") Until His saying;

(فَسُحْقًا لِأَصْحَابِ السَّعِيرِ)

(So, away with the dwellers of the blazing Fire!) They will say:

(رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ)

(Our Lord! Our wretchedness overcame us, and we were (an) erring people.) meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:

(رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ)

(Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.) meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the Ayat:

(فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ)

(Now we confess our sins, then is there any way to get out) Until His statement:

(فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ)

(So the judgment is only with Allah, the Most High, the Most Great!) 40:11-12 (meaning, there will be no way out, because you used to associate partners in worship with Allah whereas the believers worshipped Him Alone.

(قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ - إِنَّهُ كَانَ فَرِيقٌ
مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَّا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ - فَاتَّخَذْتُمُوهُمْ
سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ
تَضْحَكُونَ - إِيَّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ
هُمُ الْفَائِزُونَ)

(108. He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!") (109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!") (110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!) (111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.)

Allah's Response and Rejection of the Disbelievers

This is the response of Allah to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

(اٰخَسُوْا فِيْهَا)

(Remain you in it with ignominy!) meaning, abide therein, humiliated, despised and scorned.

(وَلَا تُكَلِّمُوْنَ)

(And speak you not to Me!) means, `do not ask for this again, for I will not respond to you. Al-`Awfi reported from Ibn `Abbas concerning this Ayah,

(اٰخَسُوْا فِيْهَا وَلَا تُكَلِّمُوْنَ)

(Remain you in it with ignominy! And speak you not to Me!) "These are the words of Ar-Rahman when silencing them." Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "The people of Hell will call on Malik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allah, their cries will mean nothing to Malik or to the Lord of Malik. Then they will call on their Lord and will say,

(قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ
- رَبَّنَا اٰخْرَجْنَا مِنْهَا فَاِنَّ عُدْنَا فَاِنَّا ظَلِمُوْنَ)

(Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.) 23:106-107(Allah will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

(اٰخَسُوْا فِيْهَا وَلَا تُكَلِّمُوْنَ)

(Remain you in it with ignominy! And speak you not to Me!) By Allah, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone." Then Allah will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

(إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِمِينَ
فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا)

(Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,) meaning, `you made fun of them for calling on Me and praying to Me,'

(حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي)

(so much so that they made you forget My remembrance) means, your hatred for them made you forget what I would do to you.

(وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ)

(while you used to laugh at them!) means, at their deeds and worship. This is like the Ayah:

(إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا
يَضْحَكُونَ - وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ)

(Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.))83:29-30(meaning, they used to slander them in mockery. Then Allah tells us how He will reward His friends and righteous servants, and says:

(إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا)

(Verily, I have rewarded them this Day for their patience;) meaning, `for the harm and mockery that you inflicted on them,

(أَنَّهُمْ هُمُ الْفَائِزُونَ)

(they are indeed the ones that are successful.) I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِئْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِئْتُمْ
إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ - أَفَحَسِبْتُمْ أَنَّمَا
خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى
اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ)

(112. He will say: "What number of years did you stay on earth") (113. They will say: "We stayed a day or part of a day. Ask of those who keep account.") (114. He will say: "You stayed not but a little, if you had only known!") (115. "Did you think that We had created you in play, and that you would not be brought back to Us") (116. So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of Al-`Arsh Al-Karim!)

Allah tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone.

If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ)

(He will say: "What number of years did you stay on earth") means, how long did you stay in this world

(قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ)

(They will say: "We stayed a day or part of a day. Ask of those who keep account.") meaning, those who keep the records.

(قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا)

(He will say: "You stayed not but a little...") meaning, it was only a short time, no matter how you look at it.

(لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ)

(if you had only known!) means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allah in this short period. If you had patiently obeyed Allah and worshipped Him as the believers did, you would have attained victory just as they did.

Allah did not create His Servants in vain

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا)

(Did you think that We had created you in play,) means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allah and carry out His commands.

(وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ)

(and that you would not be brought back to Us) means, that you would not be brought back to the Hereafter. This is like the Ayah:

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى)

(Does man think that he will be left neglected))75:36(

(فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ)

(So Exalted be Allah, the True King.) means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

(لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ)

(None has the right to be worshipped but He, the Lord of Al-`Arsh Al-Karim!) The Throne is mentioned because it is the highest point of all creation, and it is described as Karim, meaning beautiful in appearance and splendid in form, as Allah says elsewhere:

(أُنبِئْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ)

(every good kind We cause to grow therein))26:7(.

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ
فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ -
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ)

(117. And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.) (118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!")

Shirk is the Worst form of Wrong, its Practitioner shall never succeed. Allah threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allah:

(لَا بُرْهَانَ لَهُ)

(of whom he has no proof), meaning no evidence for what he says. Then Allah says:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ)

(And whoever invokes, besides Allah, any other god, of whom he has no proof;) this is a conditional sentence, whose fulfilling clause is:

(فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ)

(then his reckoning is only with his Lord.) meaning, Allah will call him to account for that. Then Allah tells us:

(إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ)

(Surely, disbelievers will not be successful.) meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

(وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ)

(And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!") Here Allah is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

The Tafsir of Surat An-Nur

(Chapter - 24)

Which was Revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ
بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ - الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا
كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ
فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ)

(1. A Surah which We have sent down and which We have enjoined (Faradnaha), and in it We have revealed manifest Ayat, that you may remember.) (2. The Zaniyah and the Zani, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.)

The Importance of Surat An-Nur

(سُورَةٌ أَنْزَلْنَاهَا)

(A Surah which We have sent down) Here Allah is pointing out the high esteem in which He holds this Surah, which is not to say that other Surahs are not important.

(وَفَرَضْنَاهَا)

(and which We have enjoined,) Mujahid and Qatadah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments." Al-Bukhari said, "Those who read it: Faradnaha, say that it means: "We have enjoined them upon you and those who come after you."

(وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ)

(and in it We have revealed manifest Ayat,) means, clearly explained,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(that you may remember.)

The Explanation of the Prescribed Punishment for Zina (Illicit Sex)

Then Allah says:

(الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ)

(The Zaniyah and the Zani, flog each of them with a hundred stripes.) This honorable Ayah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed punishment is one hundred stripes, as stated in this Ayah. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two Sahihs from Abu Hurayrah and Zayd bin Khalid Al-Juhani in the Hadith about the two bedouins who came to the Messenger of Allah . One of them said, "O Messenger of Allah, this son of mine was employed by this man, and committed Zina with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allah said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى، الْوَالِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَدُّ مِائَةٍ وَتَعْرِيبُ عَامٍ، وَأَعْدُ يَا أُنَيْسُ لِرَجُلٍ مِّنْ أَسْلَمَ إِلَى امْرَأَةٍ هَذَا، فَإِنْ اعْتَرَفَتْ فَأَرْجُمُهَا»

(By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allah. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays -- he said to a man from the tribe of Aslam -- go to this man's wife, and if she confesses, then stone her to death.) Unays went to her and she confessed, so he stoned her to death. This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if

married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death. Imam Malik recorded that `Umar, may Allah be pleased with him, stood up and praised and glorified Allah, then he said; "O people! Allah sent Muhammad with the truth, and revealed to him the Book. One of the things that was revealed to him was the Ayah of stoning to death, which we have recited and understood. The Messenger of Allah carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the Ayah of stoning in the Book of Allah, and they will go astray because they abandoned one of the obligations revealed by Allah. Stoning is something that is prescribed in the Book of Allah for the person -- man or woman -- who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it." It was also recorded in the Two Sahihs in the lengthy Hadith of Malik, from which we have quoted briefly only the portion that is relevant to the current discussion.

Do not feel pity for Them when carrying out the Prescribed Punishment

(وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ)

(Let not pity withhold you in their case, in a punishment prescribed by Allah,) Meaning, with a ruling prescribed by Allah. So the meaning of the Ayah is: "Do not feel too sorry for them where the laws of Allah are established." This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge. Mujahid said,

(وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ)

(Let not pity withhold you in their case, in a punishment prescribed by Allah,) "If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped." This was also narrated from Sa`id bin Jubayr and `Ata' bin Abi Rabah. It was recorded in a Hadith:

«تَعَاقُوا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ»

(Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.) Allah's saying:

(إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(if you believe in Allah and the Last Day.) means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and

others like him will be deterred by the terror of that. In Al-Musnad, it was recorded that one of the Companions said, "O Messenger of Allah, when I slaughter a sheep I feel pity for it." He said,

«وَلَا فِي ذَلِكَ أَجْرٌ»

(You be rewarded for that.)

Carry out the Prescribed Punishment in Public

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

(And let a party of the believers witness their punishment.) This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Hasan Al-Basri said,

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

(And let a party of the believers witness their punishment.) "Publicly."

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

(3. The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except a Zani or a Mushrik. Such a thing is forbidden to the believers.) Here Allah tells us that the Zani (male who is guilty of illegal sex) does not have intercourse except with a Zaniyah (female who is guilty of illegal sex) or a Mushrikah (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of Zina, or a Mushrikah who does not think it is unlawful. By the same token,

وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ

(and the Zaniyah, none marries her except a Zani) a sinful man who is guilty of fornication,

(أَوْ مُشْرِكَةً)

(or a Mushrik) (a man) who does not think it is unlawful.

(وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ)

(Such a thing is forbidden to the believers.) meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatadah and Muqatil bin Hayyan said: "Allah forbade the believers from marrying prostitutes." This Ayah is like the Ayah (about marrying slave-girls):

(مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ)

(they should be chaste, not committing illegal sex, nor taking boyfriends.) 4:25(And His saying:

(مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ)

(desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends) 5:5(Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that a man among the believers asked the Messenger of Allah for permission (to marry) a woman known as Umm Mahzul, who used to commit adultery, and who had stated the condition that she should spend on him. So he asked the Messenger of Allah for permission, or he mentioned the matter to him. The Messenger of Allah recited to him:

(الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ)

(The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except Zani or a Mushrik. Such a thing is forbidden to the believers.) 24:3(Ibn Abi Hatim recorded that Abu Hurayrah said,

«لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ»

(A Zani who has been flogged should not marry anyone except someone who is like him.) A similar report was recorded by Abu Dawud in his Sunan.

(وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ

شَهَادَةٌ أَبَدًا وَأَوْلِيكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا
مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.) (5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.)

The Prescribed Punishment for slandering Chaste Women

This Ayah states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allah said:

(ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأَوْلِيكَ هُمُ
الْفَاسِقُونَ)

(and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.) If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allah or of mankind.

Explaining the Repentance of the One Who makes a False Accusation

Then Allah says:

(إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ)

(Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.) This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then

his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa`id bin Al-Musayyib -- the leader of the Tabi`in -- and also a group among the Salaf. Ash-Sha`bi and Ad-Dahhak said, "His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted." And Allah knows best.

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا
أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ
لَمِنَ الصَّادِقِينَ - وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ
كَانَ مِنَ الْكَاذِبِينَ - وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ
تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ -
وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الصَّادِقِينَ - وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ)

(6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah that he is one of those who speak the truth.) (7. And the fifth (testimony); invoking of the curse of Allah on him if he be of those who tell a lie.) (8. But she shall avert the punishment from her, if she bears witness four times by Allah, that he is telling a lie.) (9. And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.) (10. And had it not been for the grace of Allah and His mercy on you! And that Allah is the One Who forgives and accepts repentance, the All-Wise.)

Details of Al-Li`an

This Ayah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the Li`an (the oath of condemnation) as Allah commanded. This means that he brings her before the Imam and states what he is accusing her of. The ruler then asks him to swear four times by Allah in front of four witnesses

(إِنَّهُ لَمِنَ الصَّادِقِينَ)

(that he is one of those who speak the truth) in his accusation of her adultery.

وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ
الْكَذِبِينَ)

(And the fifth; the invoking of the curse of Allah on him if he be of those who tell a lie.) If he says that, then she is divorced from him by the very act of this Li`an; she is forever forbidden for him and he must give her Mahr to her. The punishment for Zina should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (Li`an) and swears by Allah four times that he is one of those who lied, i.e., in what he is accusing her of;

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الصَّادِقِينَ)

(And the fifth; should be that the crath of Allah be upon her if he speaks the truth.) Allah says:

(وَيَذَرُوهَا عَنْهَا الْعَذَابَ)

(But she shall avert the punishment) meaning, the prescribed punishment.

(وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ - وَالْخَامِسَةَ أَنَّ غَضَبَ
اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ)

(if she bears witness four times by Allah, that he is telling a lie. And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.) The wrath of Allah is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of Zina unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allah to be upon her, for the one upon whom is the wrath of Allah, is the one who knows the truth yet deviates from it. Then Allah mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allah says:

(وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ)

(And had it not been for the grace of Allah and His mercy on you!) meaning, many of your affairs would have been too difficult for you,

(وَأَنَّ اللَّهَ تَوَّابٌ)

(And that Allah is the One Who forgives and accepts repentance,) means, from His servants, even if that comes after they have sworn a confirmed oath.

(حَكِيمٌ)

(the All-Wise.) in what He prescribes and commands and forbids. There are Hadiths which explain how we are to put this Ayah into effect, why it was revealed and concerning whom among the Companions it was revealed.

The Reason why the Ayah of Li` an was revealed

Imam Ahmad recorded that Ibn ` Abbas said: "When the Ayah

(وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ
شَهَادَةً أَبَدًا)

(And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever))24:4(was revealed, Sa` d bin ` Ubadah, may Allah be pleased with him, -- the leader of the Ansar -- said, `Is this how it was revealed, O Messenger of Allah' The Messenger of Allah said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ
سَيِّدُكُمْ؟»

(O Ansar, did you hear what your leader said) They said, `O Messenger of Allah, do not blame him, for he is a jealous man. By Allah, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa` d said, `By Allah, O Messenger of Allah, I know that it (the Ayah) is true and is from Allah, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses By Allah, he would have finished what he was doing before I could bring them!' A little while later, Hilal bin Umayyah -- one of the three whose repentance had been accepted -- came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allah and said, `O Messenger of Allah, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allah did not like what he had said and got very upset. The Ansar gathered around him and said, `We were being tested by what Sa` d bin Ubadah said, and now the Messenger of Allah will punish Hilal bin Umayyah and declare his testimony before people

to be unacceptable.' Hilal said: `By Allah, I hope that Allah will make for me a way out from this problem.' Hilal said, `O Messenger of Allah, I see how upset you are by what I have said, but Allah knows that I am telling the truth.' By Allah, the Messenger of Allah wanted to have him flogged, but then Allah sent revelation to His Messenger . When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allah revealed the Ayah:

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا
أَنْفُسُهُمْ فَشَهَدَتْهُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ)

(And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah....) Then the revelation was finished and the Messenger of Allah said,

«أَبْتِئِرْ يَا هِلَالُ فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَجًا وَمَخْرَجًا»

(Rejoice, O Hilal, for Allah has made a way out for you.) Hilal said, `I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allah said:

«أَرْسِلُوا إِلَيْهَا»

(Send for her.) So they sent for her and she came. The Messenger of Allah recited this Ayah to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilal said, `By Allah, O Messenger of Allah, I have spoken the truth about her.' She said, `He is lying.' The Messenger of Allah said,

«لَاعِنُوا بَيْنَهُمَا»

(Make them both swear the Li`an.) So Hilal was told, `Testify.' So he testified four times by Allah that he was one of those who speak the truth. When he came to the fifth testimony, he was told, `O Hilal, have Taqwa of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, `By Allah, Allah will not punish me for it, just as He has not caused me to be flogged for it.' So he testified for the fifth time that the curse of Allah would be upon him if he was telling a lie. Then it was said to his wife, `Testify four times by Allah that he is telling a lie.' And when his wife reached the fifth testimony, she was told, `Have Taqwa of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: `By Allah, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth.' Then the Messenger of Allah separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that Hilal(was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أَصِيهَبَ (أُرَيْسِحَ) حَمَشَ
السَّاقَيْنِ، فَهُوَ لِهَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا
جُمَالِيًّا خَدَلَجَ السَّاقَيْنِ سَايَغَ الْأَلَيْتَيْنِ، فَهُوَ لِلَّذِي
رُمِيَتْ بِهِ»

(If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilal's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.) She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allah said,

«لَوْ لَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

(Were it not for the oath that she swore, I would deal with her.)" `Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dawud recorded a similar but briefer report. This Hadith has corroborating reports in the books of Sahih and elsewhere, with many chains of narration, including the report narrated by Al-Bukhari from Ibn `Abbas, that Hilal bin Umayyah accused his wife before the Prophet with Sharik bin Sahma'. The Prophet said,

«الْبَيِّنَةُ أَوْحَدٌ فِي ظَهْرِكَ»

(Evidence or the punishment on your back.) He said, "O Messenger of Allah, if any one of us saw a man with his wife, how could he go and get evidence" The Prophet again said,

«الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ»

(Evidence otherwise the punishment on your back.) Hilal said, "By the One Who sent you with the truth! I am telling the truth and Allah will reveal something that will protect my back from the punishment. " Then Jibril came down and brought the revelation,

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ)

(And for those who accuse their wives,) Then he recited until he reached:

(إِنْ كَانَ مِنَ الصَّادِقِينَ)

(that he is one of those who speak the truth))24:6(. When the revelation had finished, the Prophet sent for them both. Hilal came and gave his testimony, and the Prophet said,

«إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

(Allah knows that one of you is lying. Will one of you repent) Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, "If you swear the fifth oath and you are lying, the curse of Allah will be inevitable." Ibn `Abbas said, "She hesitated and kept quiet until we thought that she had changed her mind, then she said, 'I will not dishonor my people today', and she went ahead. Then the Messenger of Allah said,

«أُبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْأَلْبَتَيْنِ خَدَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ»

(Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharik bin Sahma'.) She gave birth to a child who matched this description, and the Prophet said,

«لَوْ لَأ مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَ لَهَا شَأْنٌ»

(Were it not for the Book of Allah, I would deal with her.) This version was recorded only by Al-Bukhari, but the event has been narrated with additional chains of narration from Ibn `Abbas and others. Imam Ahmad recorded that Sa`id bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in Li`an, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn `Umar, and said, "O Abu `Abdur-Rahman, should the couple who engage in Li`an be separated" He said, "Subhan Allah, the first one to ask about this was so-and-so the son of so-and-so. He said, `O Messenger of Allah, what do you think of a man who sees his wife committing an immoral sin If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.')The Prophet (kept quiet and did not answer him. Later on, he came to him and said, `What I asked you about is something with which I myself being tested with.' Then Allah revealed the Ayat,

«وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ»

(And for those who accuse their wives,) until he reached:

«أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ»

(That the wrath of Allah be upon her if he speaks the truth.) He started to advise the man and remind him about Allah, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: `By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet turned to the woman and advised the woman and reminded her about Allah, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, `By the One Who sent you with the truth, he is lying.' So the Prophet (started with the man, who swore four times by Allah that he was one of those who speak the truth, and swore the fifth oath that the curse of Allah would be upon him if he were lying. Then he turned to the woman, who swore four times by Allah that he was lying, and swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth. Then he separated them." It was also recorded by An-Nasa'i in his Tafsir, and by Al-Bukhari and Muslim in the Two Sahihs.

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ)

(11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.)

Al-Ifk (the Slander)

The next ten Ayat were all revealed concerning `Aishah, the mother of the believers, may Allah be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allah became jealous on her behalf and on behalf of His Prophet , and revealed her innocence to protect the honor of the Messenger of Allah . He said:

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ)

(Verily, those who brought forth the slander are a group among you.) meaning they were not one or two, but a group. Foremost among this group was `Abdullah bin Ubayy bin Salul, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'an was revealed. This is reported in Sahih Hadiths. Imam Ahmad recorded that Az-Zuhri said: Sa`id bin Al-Musayyib, `Urwah bin Az-Zubayr, `Alqamah bin Waqqas and `Ubaydullah bin `Abdullah bin `Utbah bin Mas`ud told me about the story of `Aishah, the wife of the Prophet , when the people of the slander said what they said about her, and Allah declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from `Aishah

herself, and what one told me confirmed what the others said. They mentioned that `A'ishah, may Allah be pleased with her, the wife of the Prophet, said: "When the Messenger of Allah wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." `A'ishah, may Allah be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allah. This was after the commandment of Hijab had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allah completed his campaign, then we returned. As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep. tSafwan bin Al-Mu` attal As-Sulami Adh-Dhakwani had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before Hijab was made obligatory for me. When he saw me and said `Truly, to Allah we belong, and truly, to Him we shall return,' I woke up, and covered my face with my Jilbab (outer garment). By Allah, he did not speak a word to me and I did not hear him say anything except `Truly, to Allah we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at Zuhr time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was `Abdullah bin Ubayy bin Salul. When we came back to Al-Madinah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allah. When I was ill; he would just come in and say,

«كَيْفَ تَيْغَمُ؟»

(How is that (lady)) That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Mistah went out with me, walking towards Al-Manasi`, which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Mistah, who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, and her mother was the daughter of Sakhr bin `Amir, the paternal aunt of Abu Bakr As-Siddiq. Her son was Mistah bin Uthathah bin `Abbad bin Al-Muttalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Mistah and I came back towards my house. Umm Mistah stumbled over her apron and said, `May Mistah be ruined!' I said to her, `What a bad thing you have said! Are you abusing a man who was present at Badr' She said, `Good grief, have you not heard what he said' I said, `What did he say' So she told me what the people of the slander were saying, which made me even more ill. When I returned home, the Messenger of Allah came in to me and greeted me, then he said,

«كَيْفَ تَيْكُم؟»

(How is that (lady)) I said to him, `Will you give me permission to go to my parents' At that time I wanted to confirm the news by hearing it from them. The Messenger of Allah gave me permission, so I went to my parents and asked my mother, `O my mother, what are the people talking about' My mother said, `Calm down, for by Allah, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, `Subhan Allah! Are the people really talking about that' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allah called `Ali bin Abi Talib and Usamah bin Zayd, and consulted with them about divorcing his wife. As for Usamah bin Zayd, he told the Messenger of Allah about what he knew of his wife's innocence and his fondness for her. He said, `O Messenger of Allah, she is your wife, and we do not know anything about her but good.' But `Ali bin Abi Talib said, `O Messenger of Allah, Allah has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allah called Barirah and said,

«أَيُّ بَرِيرَةَ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيْبِكِ مِنْ عَائِشَةَ؟»

(O Barirah, have you ever seen anything that might make you suspicious about `A'ishah) Barirah said to him, `By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.' So then the Messenger of Allah got up and (addressed the people) and asked who could sort out `Abdullah bin Ubayy bin Salul for him. While he was standing on the Minbar, the Messenger of Allah said,

«يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَّغَنِي آدَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

(O Muslims, who will help me against a man who has hurt me by slandering my family By Allah, I know nothing about my family but good, and the people are blaming a man of whom I know nothing except good, and he has never entered upon my family except with me.) Sa`d bin Mu`adh Al-Ansari stood up and said, `O Messenger of Allah, by Allah I will deal with him for you. If he is from (the tribe of) Al-Aws, then I will cut off his head, and if he is from our brothers of (the tribe of) Al-Khazraj, tell us what to do and we will do it.' Then Sa`d bin `Ubadah stood up. He was the leader of Al-Khazraj, and he was a righteous man, but he was overwhelmed with tribal chauvinism. He said to Sa`d bin Mu`adh, `By Allah, you will not kill him and you will never be able to kill him.' Then Usayd bin Hudayr, who was the cousin of Sa`d bin Mu`adh, stood up and said to Sa`d bin `Ubadah, `You are lying! By Allah, we will kill him,

and you are a hypocrite arguing on behalf of the hypocrites!' Then the two groups, Al-Aws and Al-Khazraj, started to get angry and were about to come to blows, with the Messenger of Allah standing there on the Minbar, trying to calm them down until they became quiet, then the Messenger of Allah also fell silent. On that day I kept on weeping so much, my tears never ceased and I did not sleep at all. My parents thought that my liver would burst from all that weeping. While they were sitting with me and I was weeping, a woman of the Ansar asked for permission to see me. I let her in, and she sat and wept with me. While we were in that state, the Messenger of Allah came in, greeted us and sat down. He had never sat with me since the rumors began, and a month had passed by without any revelation coming to him concerning my case. The Messenger of Allah recited the Tashahhud when he sat down, then he said,

«أَمَّا بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكَ كَذَا
وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً فَسَيَبْرُئُكَ اللَّهُ، وَإِنْ كُنْتَ
أَلَمَّتْ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ ثُمَّ تُؤَيِّبِي إِلَيْهِ، فَإِنَّ
الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ»

(Thereafter, O `A'ishah, I have been told such and such a thing about you, and if you are innocent, then Allah will reveal your innocence, but if you have committed a sin, then seek Allah's forgiveness and turn in repentance to Him, for when a servant confesses his sin and repents to Allah, He accepts his repentance.) When the Messenger of Allah finished what he had to say, my tears stopped completely and I no longer felt even one drop. Then I said to my father, 'Answer the Messenger of Allah on my behalf.' He said, 'I do not know what I should say to the Messenger of Allah.' So I said to my mother, 'Answer the Messenger of Allah on my behalf.' She said, 'I do not know what I should say to the Messenger of Allah.' So even though I was just a young girl who had not memorized much of the Qur'an, I said: 'By Allah, I know that you have heard so much of this story that it has become planted in your minds and you believe it. So now if I tell you that I am innocent -- and Allah knows that I am innocent -- you will not believe me; but if I admit something to you -- and Allah knows that I am innocent -- you will believe me. By Allah, I cannot find any example to give you except for that which the Prophet Yusuf's father said,

(فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(So (for me) patience is most fitting. And it is Allah Whose help can be sought against that (lie) which you describe) 12:18. Then I turned my face away and lay down on my bed. By Allah, at that point I knew I was innocent and that Allah would prove my innocence because I was innocent, but by Allah, I did not think that Allah would reveal Qur'an that would be forever recited concerning my situation, because I thought of myself as too insignificant for Allah to reveal anything concerning me. But I hoped that the Messenger of Allah would see a dream in which Allah would prove my innocence. By Allah, the Messenger of Allah did not move from where he was sitting and no one left the house before Allah sent down revelation to His Prophet, and he was overtaken by the state that always overtook him when the revelation came upon him, until drops of sweat like pearls would run down him, even on a winter's day; this was because of the heaviness of the words which were being revealed to him. When that state passed -- and the Messenger of Allah was smiling -- the first thing he said was,

«أَبْشِرِي يَا عَائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكَ»

(Be glad O `A'ishah, Allah has declared your innocence.) My mother said to me, `Get up and go to him.' I said, `By Allah, I will not go to him and I will not give praise to anyone except Allah, may He be glorified, for He is the One Who has proven my innocence.' So Allah revealed:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

(Verily, those who brought forth the slander are a group among you.), until the ten Ayat. Allah revealed these Ayat concerning my innocence. Abu Bakr, may Allah be pleased with him, who used to spend on Mistah bin Uthathah because he was a close relative and because he was poor, said, `By Allah, I will never spend anything on him again after what he has said about `A'ishah. ' Then Allah revealed,

وَلَا يَأْتَلِ أُولَئِ الْفَضْلُ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولَى الْقُرْبَى

(And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.) until His saying:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful) 24:22. So Abu Bakr said, `By Allah, certainly I love that Allah should forgive me.' So he resumed spending on Mistah as he had spent on him before, and he said, `By Allah, I shall never stop spending on him.' The Messenger of Allah asked Zaynab bint Jahsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟»

(O Zaynab, what do you know and what have you seen) She said, `O Messenger of Allah, may Allah protect my hearing and my sight. By Allah, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet , but Allah protected her (from telling lies) because of her piety. But her sister Hamnah bint Jahsh kept on fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihab said, "This is as much as we know about this group of people." It was also by Al-Bukhari and Muslim in their Sahih from the Hadith of Az-Zuhri, and by Ibn Ishaq also from Az-Zuhri. He also said: "Yahya bin `Abbad bin `Abdullah bin Az-Zubayr told me from his father, from `A'ishah, may Allah be pleased with her, and `Abdullah bin Abi Bakr bin Muhammad bin `Amr bin Hazm Al-Ansari told me from `Amrah, from `A'ishah, (a report) similar to that quoted above. And Allah knows best. Allah's saying:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

(Verily, those who brought forth the slander) means, the lies, falsehood and fabrications.

(عُصْبَةٌ)

(are a group) means, a gang among you.

(لَا تَحْسِبُوهُ شَرًّا لَّكُمْ)

(Consider it not a bad thing for you.) O family of Abu Bakr,

(بَلْ هُوَ خَيْرٌ لَّكُمْ)

(Nay, it is good for you.) means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allah demonstrated the esteem with which He regarded the family of Abu Bakr when He defended `A'ishah the Mother of the believers, may Allah be pleased with her, by revealing her innocence in the Qur'an,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ)

(Falsehood cannot come to it from before it or behind it. ...) 41:42(Ibn `Abbas, may Allah be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allah and he used to love you; he did not marry any virgin other than you, and your innocence was revealed from heaven."

(لِكُلِّ امْرِيٍّ مِنْهُمْ مَّا كَتَسَبَ مِنَ الْإِثْمِ)

(Unto every man among them will be paid that which he had earned of the sin,) means, each of those who spoke about this matter and accused the Mother of the believers `A'ishah, may Allah be pleased with her, of any immoral action, will have a great share of punishment.

(وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ)

(and as for him among them who had the greater share therein,) It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

(لَهُ عَذَابٌ عَظِيمٌ)

(his will be a great torment.) means, for that. He was `Abdullah bin Ubayy bin Salul, may Allah disfigure him and curse him.

(لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ - لَوْلَا جَاءُوا
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ
فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ)

e(12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie") (13. Why did they not produce four witnesses against him Since they have not produced witnesses! Then with Allah, they are the liars.)

Disciplining the Believers for spreading the Slander

Here Allah disciplines the believers with regard to the matter of `A'ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allah says:

(لَوْلَا إِذْ سَمِعْتُمُوهُ)

(Why then, when you heard it,) meaning, the talk which accused the Mother of the believers, may Allah be pleased with her,

(ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا)

(the believers, men and women, think good of their own people) means, why did they not compare what was said to themselves -- if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyub Khalid bin Zayd Al-Ansari and his wife, may Allah be pleased with them. Imam Muhammad bin Ishaq bin Yasar narrated, "The wife of Abu Ayyub Khalid bin Zayd Al-Ansari, Umm Ayyub, said to him, `O Abu Ayyub, have you heard what the people are saying about `A'ishah' He said, `Yes, and it is all lies. Would you do that, O Umm Ayyub' She said, `No, by Allah, I would not do that.' He said, `And by Allah, `A'ishah is better than you.' When the Qur'an was revealed, Allah mentioned those who spoke about the evil deed among the people of the slander,

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ)

(Verily, those who brought forth the slander are a group among you.))24:1(This refers to Hassan and his companions who said what they said. Then Allah said,

(لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ)

(Why then, did not the believers, men, when you heard it, think...) means, as Abu Ayyub and his wife did." Allah's saying:

(ظَنَّ الْمُؤْمِنُونَ)

(the believers, men think...) meaning, 'why did they not think good, because the Mother of the believers is his wife and is closer to him.' This is concerned with innermost feelings;

(وَقَالُوا)

(and say:) means, with their tongues, verbally,

(هَذَا إِفْكٌ مُّبِينٌ)

("This (charge) is an obvious lie") means, a clear untruth told about the Mother of the believers, may Allah be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwan bin Al-Mu`attal at midday, with the entire army watching and the Messenger of Allah among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allah said:

(لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ)

(Why did they not produce four witnesses against him) meaning, to prove that what they were saying was true.

(فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ)

(Since they have not produced witnesses! Then with Allah they are the liars.)Allah has ruled that they are indeed wicked liars.

(وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا
وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
- إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ

لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ
(

(14. Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.) (15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.)

The Grace of Allah towards the People of the Slander by giving Them the Opportunity to repent

Allah says,

(وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا
وَالْآخِرَةِ)

(Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter,) This is addressed to those who were indulging in discussing the matter of `Aishah, informing them that Allah has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

(لِمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ)

(would have touched you for that whereof you had spoken.) with regard to the slander.

(عَذَابٌ عَظِيمٌ)

(a great torment) This refers to those who had faith in Allah because of their repentance, such as Mistah, Hassan and Hamnah bint Jahsh the sister of Zaynab bint Jahsh. As for the hypocrites who indulged in the slander, such as `Abdullah bin Ubayy bin Salul and his like, they are not the ones who are referred to in this Ayah, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allah says:

(إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِكُمْ)

(When you were propagating it with your tongues,) Mujahid and Sa`id bin Jubayr said, "Some of you were relating it to others," where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them mentioned such and such.' Others recited the Ayah: (إِذْ

(بِالسِّنِّتِكُمْ تَلْفُونَهُ) ("When you were inventing a lie with your tongues...") In Sahih Al-Bukhari, it is recorded that `A'ishah recited it like that. According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from `A'ishah, the Mother of the believers.

(وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ)

(and uttering with your mouths that whereof you had no knowledge,) means, you were speaking about something which you knew nothing about. Then Allah says:

(وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ)

(you counted it a little thing, while with Allah it was very great.) means, `you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet , it still would not be an insignificant matter -- so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ' It is a very serious matter with Allah that such a thing should be said about the wife of His Messenger! For Allah, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Adam in this world and the next Allah says:

(وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ)

(you counted it a little thing, while with Allah it was very great.) In the Two Sahihis it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يَذْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(A man may say a word that angers Allah without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.) According to another report:

«لَا يُلْقِي لَهَا بَالًا»

(And he may not pay any attention to it.)

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
 بِهِذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ - يَعِظُكُمُ اللَّهُ أَنْ
 تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ - وَيُبَيِّنُ اللَّهُ
 لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie." (17. Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.) (18. And Allah makes the Ayat plain to you, and Allah is All-Knowing, All-Wise.)

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbecoming is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by Shaytan, he should not speak about that, for the Prophet said:

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ
 أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

(Allah will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.) This was reported in the Two Sahihs. Allah's saying:

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
 بِهِذَا)

(And why did you not, when you heard it, say: "It is not right for us to speak of this".) meaning, we should not talk about it or mention it to anyone.

(سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ)

(Glory be to You (O Allah)! This is a great lie.) means, glory be to Allah that such a thing should be said about the wife of His Prophet and close Friend . Then Allah says,

(يَعْظِمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا)

(Allah forbids you from it and warns you not to repeat the like of it forever,) meaning, Allah is forbidding you and warning you from doing anything like this again in the future. Allah says,

(إِنْ كُنْتُمْ مُؤْمِنِينَ)

(if you are believers.) meaning, if you believe in Allah and His Laws, and you respect His Messenger . As for those who are described as disbelievers, a different ruling applies in their case. Then Allah says,

(وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ)

(And Allah makes the Ayat plain to you,) meaning, He makes clear to you the rulings of Shari` ah and His divine decrees.

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(and Allah is All-Knowing, All-Wise.) means, He knows what is right for His servants and He is Wise in His Laws and decrees.

(إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(19. Verily, those who like that Fahishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.)

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Verily, those who like that Fahshah should be circulated among those who believe, they will have a painful torment) meaning, those who like to see evil talk about them (the believers) appear,

(لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا)

(they will have a painful torment in this world) means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(And Allah knows and you know not.) means, return the matter to Him and you will be guided. Imam Ahmad recorded from Thawban that the Prophet said:

«لَا تُؤْذُوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا
عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ
طَلَبَ اللَّهُ عَوْرَتَهُ، حَتَّى يَقْضَحَهُ فِي بَيْتِهِ»

(Do not annoy the servants of Allah, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allah will expose his faults and degrade him, even if he is hiding in his house.)

(وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
رَعُوفٌ رَحِيمٌ - يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا
خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ
فَأِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّى مِنْكُمْ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ
اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(20. And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) (21. O you who believe! Follow not the Khutuwat of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' and the evil deeds. And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wills, and Allah is All-Hearer, All-Knower.)

A Reminder of the Grace of Allah and a Warning against following the Footsteps of Shaytan

Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ

(And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allah says:

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ

(O you who believe! Follow not the Khutuwat of Shaytan.) hmeaning, his ways and paths and what he commands,

وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنْكَرِ

(And whosoever follows the footsteps of Shaytan, then, verily, he commands immorality and the evil deeds.) This is a warning given in the most concise and eloquent manner. `Ali bin Abi Talhah recorded from Ibn `Abbas that

خُطُوتِ الشَّيْطَانِ

(the Khutuwat of Shaytan) means his deeds. `Ikrimah said that it means his evil whispers. Qatadah said: "Every sin is one of the footsteps of Shaytan." Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of Shaytan." Then Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ
مَنْ أَحَدٌ أَبَدًا)

(And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.) meaning, if He did not help whomever He wills to repent and come back to Him and be purified from Shirk, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

(وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ)

(But Allah purifies whom He wills) means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

(وَاللَّهُ سَمِيعٌ)

(and Allah is All-Hearer,) means, He hears what His servants say,

(عَلِيمٌ)

(All-Knower.) of who deserves to be guided and who deserves to be misguided.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful.)

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allah says,

(وَلَا يَأْتَلُ)

(And let not swear) meaning, make an oath,

(أُولُوا الْفَضْلَ مِنْكُمْ)

(those among you who are blessed with graces) means, those who have the means to give charity and do good,

(وَالسَّعَةِ)

(and wealth) means, good fortune,

(أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ
فِي سَبِيلِ اللَّهِ)

(to give to their kinsmen, the poor, and those who left their homes for Allah's cause.) means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allah, which is the ultimate act of kindness in the area of upholding kinship ties. Allah says,

(وَلْيَعْفُوا وَلْيَصْفَحُوا)

(Let them pardon and forgive.) past insults and bad treatment. This is part of the patience, generosity and kindness of Allah towards His creation, despite the fact that they wrong themselves. This Ayah was revealed concerning As-Sddiq, may Allah be pleased with him, when he swore that he would not help Mistah bin Uthathah after he said what he said about `Aishah, as we have already seen in the Hadith. When Allah revealed the innocence of the Mother of the believers, `Aishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allah started to soften the heart of As-Sddiq towards his relative Mistah bin Uthathah. Mistah was the cousin of As-Sddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allah. He had invented the lies and the slander, but then Allah accepted his repentance from that and the prescribed punishment was carried out on him. As-Sddiq was known for his generosity and he did favors to his relatives and strangers alike. When this Ayah was revealed:

(أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ)

(Do you not love that Allah should forgive you), which shows that the reward fits the action, and that `if you forgive others, you will be forgiven,' then As-Sddiq said, "Of course, by Allah, we love -- O our Lord -- that You should forgive us." Then he resumed his spending on Mistah

and said, "By Allah I will never stop spending on him." This was to counteract what he had said previously, "By Allah I will never spend on him." This proves that he deserved to be called As-Sddiq, may Allah be pleased with him and his daughter.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ - يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ - يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ
دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ)

(23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers -- are cursed in this life and in the Hereafter, and for them will be a great torment.) (24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) (25. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.)

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allah to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Ayah being revealed: `Aishah bint As-Sddiq, may Allah be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Ayah, is a disbeliever, because of his being obstinate with the Qur'an. The same ruling applies to all of the Mothers of the believers.

(لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ)

(are cursed in this life and in the Hereafter,) This is like the Ayah:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

(Verily, those who annoy Allah and His Messenger,))33:57(`Abdur-Rahman bin Zayd bin Aslam said, "This is about `Aishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but `Aishah is the one who is primarily referred to here." Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

(Shun the seven destructive sins.) He was asked, "What are they, O Messenger of Allah" He said:

«الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

(Associating partners with Allah; magic; killing a soul whom Allah has forbidden to be killed, except with just cause; consuming Riba; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.) This was recorded by Al-Bukhari and Muslim in the Two Sahihs.

(يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

(On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) Ibn Abi Hatim recorded that Ibn `Abbas said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform Salah. They will say, `Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allah." Ibn Abi Hatim also recorded that Anas bin Malik said, "We were with the Prophet and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَأُحْيِيَنَّ عَلَى شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ»

الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ
عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ
يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بَعْدًا لَكُنَّ وَسُحْقًا
فَعَنْكُنَّ كُنْتُ أَنَاضِلُ»

(Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong" Allah will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allah will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!") This was recorded by Muslim and An-Nasa'i.

(يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ)

(On that Day Allah will pay Dinahum,) Ibn ` Abbas said,

(دِينَهُمْ)

(Dinahum) "Meaning `their account.' Every time Dinahum appears in the Qur'an it means `their account.'" This was also the view of other scholars.

(وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ)

(and they will know that Allah, He is the Manifest Truth.) means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

(الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ
مُبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.)

The Goodness of `A'ishah because She is married to the best of Mankind

Ibn `Abbas said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning `A'ishah and the people of the slander." This was also narrated from Mujahid, `Ata', Sa`id bin Jubayr, Ash-Sha`bi, Al-Hasan bin Abu Al-Hasan Al-Basri, Habib bin Abi Thabit and Ad-Dahhak, and it was also the view favored by Ibn Jarir. He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to `A'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such (good people) are innocent of (every) bad statement which they say;) `Abdur-Rahman bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women." This also necessarily refers back to what they said, i.e., Allah would not have made `A'ishah the wife of His Messenger unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such are innocent of (every) bad statement which they say;) meaning, they are remote from what the people of slander and enmity say.

(لَهُمْ مَغْفِرَةٌ)

(for them is forgiveness,) means, because of the lies that were told about them,

(وَرِزْقٌ كَرِيمٌ)

(and honored provision.) meaning, with Allah in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allah in Paradise.

(يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ - فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ -
 لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
 فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ)

(27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.) (28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.) (29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.)

Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salam after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away. It was reported in the Sahih that when Abu Musa asked `Umar three times for permission to enter and he did not give him permission, he went away. Then `Umar said, "Did I not hear the voice of `Abdullah bin Qays asking for permission to enter Let him come in." So they looked for him, but found that he had gone. When he came later on, `Umar said, "Why did you go away" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ
 فَلْيَصْرَفْ»

(If any one of you asks for permission three times and it is not given, then let him go away.)" `Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Ansar and told them what `Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa`id Al-Khudri went with him and told `Umar about that. `Umar said, "What kept me from learning that was my being busy in the marketplace." Imam Ahmad recorded a narration stating that Anas or someone else said that the Messenger of Allah asked for permission to enter upon Sa`d bin `Ubadah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

(As-Salamu `Alayka wa Rahmatullah) Sa`d said, "Wa `Alaykas-Salam Wa Rahmatullah," but the Prophet did not hear the returned greeting until he had given the greeting three times and Sa`d had returned the greeting three times, but he did not let him hear him (i.e., Sa`d responded in a low voice). So the Prophet went back, and Sa`d followed him and said, "O Messenger of Allah, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your

Salams and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ،
وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ»

(May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.) It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the Hadith recorded by Abu Dawud from `Abdullah bin Busr, who said, "When the Messenger of Allah came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

(As-Salamu `Alaykum, As-Salamu `Alaykum.) That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dawud only. In the Two Sahihs, it is recorded that the Messenger of Allah said:

«لَوْ أَنَّ امْرَأًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ
بِحَصَاةٍ فَفَقَاتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

(If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.) The Group recorded that Jabir said, "I came to the Prophet with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

(Who is that) I said, "I am!" He said,

«أَنَا أَنَا»

(I I) as if he disliked it." He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the Ayah. Al-`Awfi narrated from Ibn `Abbas, "Putting people at ease means seeking permission to enter." This was also the view of others. Imam Ahmad recorded from Kaladah bin Al-Hanbal that at the time of the Conquest (of Makkah), Safwan bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet was at the top of the valley. He said, "I entered upon the Prophet and I did not give the greeting of Salam nor ask for permission to enter. The Prophet said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟»

(Go back and say: "As-Salamu `Alaykum, may I enter") This was after Safwan had become Muslim." This was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Gharib." Ibn Jurayj said that he heard `Ata' bin Abi Pabah narrating that Ibn `Abbas, may Allah be pleased with him, said, "There are three Ayat whose rulings people neglect. Allah says,

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى)

(Verily, the most honorable of you with Allah is the one who has the most Taqwa))49:13(, But (now) they say that the most honorable of them with Allah is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allah" I said, "Yes." He said, "Then ask for permission." Ibn Jurayj said, "Ibn Tawus told me that his father said, `There are no women whom I hate to see naked more than those who are my Mahrams.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shurahbil Al-Awdi Al-A`ma (say that) he heard Ibn Mas`ud say, `You have to seek permission to enter upon your mothers.'" Ibn Jurayj said, "I said to `Ata': `Does a man have to seek permission to enter upon his wife' He said, `No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her. "' Abu Ja`far bin Jarir narrated from the nephew of Zaynab -- the wife of `Abdullah bin Mas`ud -- that Zaynab, may Allah be pleased with her, said, "When `Abdullah came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked." Its chain of narration is Sahih.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;) Muqatil bin Hayyan said: "During the Jahiliyyah, when a man met his friend, he would not greet him with Salam; rather he would say "Huyyita Sabahan" or "Huyyita Masa'an" (equivalent to "Good morning" or "Good evening"). This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allah changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allah said:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...) What Muqatil said is good. Allah said:

(ذَلِكُمْ خَيْرٌ لَّكُمْ)

(that is better for you,) meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

(لَعَلَّكُمْ تَذَكَّرُونَ)

(in order that you may remember.)

(فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ)

(And if you find no one therein, still enter not until permission has been given.) This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(And if you are asked to go back, go back, for it is purer for you.) means, if you are turned away at the door, before or after permission has been given,

(فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(go back, for it is purer for you.) means, going back is purer and better for you.

(وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And Allah is All-Knower of what you do.) Qatadah said that one of the emigrants said: "All my life I tried to follow this Ayah, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allah says,

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.)"

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا)

(And if you are asked to go back, go back....) Sa`id bin Jubayr said, "This means, do not stand at people's doors."

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ
مَسْكُونَةٍ)

(There is no sin on you that you enter houses uninhabited,) This Ayah is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests -- if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn `Abbas said:

(لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ)

(Enter not houses other than your own,) then this was abrogated and an exception was made, and Allah said:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَكُمْ)

(There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.) This was also narrated from `Ikrimah and Al-Hasan Al-Basri.

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا
يَصْنَعُونَ)

(30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do.) The Command to lower the Gaze This is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his Sahih that Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him, said, "I asked the Prophet about the sudden glance, and he commanded me to turn my gaze away. In the Sahih it is narrated that Abu Sa`id said that the Messenger of Allah said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»

(Beware of sitting in the streets.) They said, "O Messenger of Allah, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allah said:

«إِنْ أَبِيئْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

(If you insist, then give the street its rights.) They asked, "What are the rights of the street, O Messenger of Allah" He said,

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ،
وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

(Lower your gaze, return the greeting of Salam, enjoin what is good and forbid what is evil.) Abu Al-Qasim Al-Baghawi recorded that Abu Umamah said, "I heard the Messenger of Allah say:

«اَكْفُلُوا لِي سِتًّا أَكْفُلُ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ
أَحَدُكُمْ فَلَا يَكْذِبُ، وَإِذَا انْتُمِنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ
فَلَا يُخْلِفْ، وَغُضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ،
وَاحْفَظُوا فُرُوجَكُمْ»

(Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.) Since looking provokes the heart to evil, Allah commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ)

(Tell the believing men to lower their gaze, and protect their private parts.) Sometimes protecting the private parts may involve keeping them from committing Zina, as Allah says:

(وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ)

(And those who guard their chastity))23:5(Sometimes it may involve not looking at certain things, as in the Hadith in Musnad Ahmad and the Sunan:

«أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ
يَمِينُكَ»

(Guard your private parts except from your wife and those whom your right hands possess.)

(ذَلِكَ أَزْكَى لَهُمْ)

(That is purer for them.) means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allah will illuminate his understanding, or his heart.

(إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ)

(Verily, Allah is All-Aware of what they do.) This is like the Ayah :

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes and all that the breasts conceal.))40:19(In the Sahih it is recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزَّيْنَاءِ أَدْرَكَ ذَلِكَ لَنَا
مَحَالَةً، فَرْنَا الْعَيْنَيْنِ النَّظْرُ، وَرْنَا اللِّسَانَ النُّطْقُ،
وَرْنَا الْأُذُنَيْنِ السَّمَاعُ، وَرْنَا الْيَدَيْنِ الْبَطْشُ،
وَرْنَا الرَّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمْنَى وَتَشْتَهِي،
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(The son of Adam has his share of Zina decreed for him, and he will commit that which has been decreed. The Zina of the eyes is looking; the Zina of the tongue is speaking; the Zina of the ears is listening; the Zina of the hands is striking; and the Zina of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.) It was recorded by Al-Bukhari without a complete chain. Muslim recorded a similar report with a different chain of narration. Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys. "

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
 وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا
 ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
 ءَابَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي
 أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
 أُيْمُنُهُنَّ أَوِ التَّبَعِينَ غَيْرَ
 أَوْلِيَ الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ
 الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ
 النِّسَاءِ وَلَا يَضْرِبْنَ
 بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
 مِنَ زِينَتِهِنَّ وَتُوبُوا إِلَىٰ
 اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ
 لَعَلَّكُمْ تُفْلِحُونَ)

(31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyub and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tabi` in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.)

The Rulings of Hijab

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jahiliyyah and the deeds of the pagan women. The reason for the revelation of this Ayah was mentioned by Muqatil bin Hayyan, when he said: "We heard -- and Allah knows best -- that Jabir bin `Abdullah Al-Ansari narrated that Asma' bint Murshidah was in a house of hers in Bani Harithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asma' said: `How ugly this is!' Then Allah revealed:

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze...) And Allah says:

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze) meaning, from that which Allah has forbidden them to look at, apart from their husbands.)Some(scholars said that it is permissible for women to look at non-Mahram men without desire, as it was recorded in the Sahih that the Messenger of Allah was watching the Ethiopians playing with spears in the Masjid on the day of `Id, and `Aishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts). Sa`id bin Jubayr said: "From immoral actions." Abu Al-`Aliyah said: "Every Ayah of the Qur'an in which protecting the private parts is mentioned means protecting them from Zina, except for this Ayah --

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts), which means protecting them from being seen by anybody."

(وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا)

(and not to show off their adornment except that which is apparent,) means, they should not show anything of their adornment to non-Mahram men except for whatever it is impossible to hide. Ibn Mas`ud said: "Such as clothes and outer garments," Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Hasan, Ibn Srin, Abu Al-Jawza', Ibrahim An-Nakha`i and others also had the same view as Ibn Mas`ud.

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the Jahiliyyah, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allah commanded the believing women to cover themselves, as He says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى
أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed))33:59(And in this noble Ayah He said:

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their (Khumur) veils all over their Juyub) Khumur (veils) is the plural of Khimar, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil. Sa`id bin Jubayr said:

(وَلِيَضْرِبْنَ)

(and to draw) means to pull it around and tie it securely.

(بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(their veils all over their Juyub) means, over their necks and chests so that nothing can be seen of them. Al-Bukhari recorded that `Aishah, may Allah be pleased with her, said: "May Allah have mercy on the women of the early emigrants. When Allah revealed the Ayah:

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub), they tore their aprons and Akhtamar themselves with them." He also narrated from Safiyyah bint Shaybah that `Aishah, may Allah be pleased with her, used to say: "When this Ayah:

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) was revealed, they took their Izars (waistsheets) and tore them at the edges, and Akhtamar themselves with them."

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَائِهِنَّ أَوْ
ءَابَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,) All of these are a woman's close relatives whom she can never marry (Mahram) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that `Ikrimah commented on this Ayah,

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَائِهِنَّ أَوْ
ءَابَاءِ بُعُولَتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...), "The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her Khimar in front of her paternal or maternal uncle."With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

(أَوْ نِسَائِهِنَّ)

(or their women,) this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of Ahl Adh-Dhimmah, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allah said:

«لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتُنَعِّتَهَا لِزَوْجِهَا كَأَنَّهُ
يَنْظُرُ إِلَيْهَا»

(No woman should describe another woman to her husband so that it is as if he is looking at her.) It was recorded in the Two Sahih from Ibn Mas`ud.

(أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ)

(or their right hand possessions.) Ibn Jarir said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl." This was also the view of Sa`id bin Al-Musayyib. Allah says;

(أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ)

(Tabi`in among men who do not have desire,) such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn `Abbas said, "This is the kind of person who has no desire." `Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the Sahih from `Aishah that a hermaphrodite, used to enter upon the family of the Messenger of Allah and they used to consider him as one of those who do not have desire, but then the Messenger of Allah came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allah said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ»

(Lo! I think this person knows what is they are; he should never enter upon you.) He expelled him, and he stayed in Al-Bayda' and only came on Fridays to get food.

(أَوِ الطُّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ
النِّسَاءِ)

(or children who are not aware of the nakedness of women.) Because they are so young they do not understand anything about women or their `Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two Sahihis that the Messenger of Allah said:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

(Avoid entering upon women.) It was said, "O Messenger of Allah, what do you think about the male in-laws" He said:

«الْحَمَوُ: الْمَوْتُ»

(The male in-law is death.)

The Etiquette of Women walking in the Street

Allah's saying:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) During Jahiliyyah, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allah forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allah says:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) to the end of it. From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu `Isa At-Tirmidhi recorded that Abu Musa, may Allah be pleased with him, said that the Prophet said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ
بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا»

(Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such) -- meaning an adulteress. He said, "And there is a similar report from Abu Hurayrah, and this is Hasan Sahih." It was also recorded by Abu Dawud and An-Nasa'i. By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display. Abu Dawud recorded that Abu Usayd Al-Ansari said that he heard the Messenger of Allah , as he was coming out of the Masjid and men and women were mixing in the street, telling the women:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفُقْنَ الطَّرِيقَ،
عَلَيْكُنَّ بِحَاقَاتِ الطَّرِيقِ»

(Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.) The women used to cling to the walls so much that their clothes would catch on the walls.

(وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ)

(And all of you beg Allah to forgive you all, O believers, that you may be successful.) means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of Jahiliyyah, for the greatest success is to be found in

doing what Allah and His Messenger command and avoiding what He forbids. And Allah is the source of strength.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ - وَلَيْسَتَعْغِفِ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكْتَبُوهُمْ إِنْ عَلِمْتُمْ
فِيهِمْ خَيْرًا وَعَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ
وَلَا تُكْرَهُوا فَتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا
لَّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ
اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ - وَلَقَدْ أَنْزَلْنَا
إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن
قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ)

(32. And marry those among you who are single (Al-Ayama) and the pious of your servants and maidservants. If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.) / (33. And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) (34. And indeed We have sent down for you Ayat that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwa.)

The Command to marry

These clear Ayat include a group of unambiguous rulings and firm commands.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ)

(And marry those among you who are single (Al-Ayama)....) This is a command to marry. The Prophet said:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This was recorded in the Two Sahihs from the Hadith of Ibn Mas`ud. In the Sunan, it was recorded from more than one person that the Messenger of Allah said:

«تَزَوَّجُوا تَوَالِدُوا تَنَاسَلُوا فَإِنِّي مَبَاهٍ بِكُمْ الْأُمَّمَ
يَوْمَ الْقِيَامَةِ»

(Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.) The word Al-Ayama, the plural form of Ayyim, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Allah encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) It was recorded that Ibn Mas`ud said: "Seek the richness through marriage, for Allah says:

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.)" This was recorded by Ibn Jarir. Al-Baghawi also recorded something similar from `Umar. It was reported from Al-Layth from Muhammad bin `Ajlan from Sa`id Al-Maqburi from Abu Hurayrah that the Messenger of Allah said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: النَّكَاحُ يُرِيدُ
الْعَفَافَ، وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ، وَالغَازِي فِي
سَبِيلِ اللَّهِ»

(There are three whom it is a right upon Allah to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allah.) This was recorded by Imam Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Majah. The Prophet performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the Mahr his promise to teach her whatever he knew of the Qur'an. And it is known from the generosity and kindness of Allah that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

(وَلَيْسَتَّعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْنِيَهُمُ
اللَّهُ مِنْ فَضْلِهِ)

(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.) This is a command from Allah to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This Ayah is general in meaning, and the Ayah in Surat An-Nisa' is more specific, where Allah says:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ
الْمُحْصَنَاتِ

(And whoever of you have not the means wherewith to wed free believing women)until His statement;

(وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ)

(but it is better for you that you practise self-restraint) 4:25(meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful) 4:25(.

(وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا)

(And let those who find not the financial means for marriage keep themselves chaste,) `Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allah grants him means of livelihood."

The Command to grant Slaves a Contract of Emancipation

(وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.) This is a command from Allah to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract. Al-Bukhari said: "Rawh narrated from Ibn Jurayj: `I said to `Ata', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory." `Amr bin Dinar said: "I said to `Ata', `Are you narrating this from anybody' He said, `No,' then he told me that Musa bin Anas told him that Srin, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to `Umar (bin Al-Khattab), may Allah be pleased with him, and he said, `Write it for him.' He refused, so `Umar hit him with his whip and recited,

(فَكَتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(give them such writing, if you find that there is good and honesty in them.) Then he wrote the contract." This was mentioned by Al-Bukhari with a disconnected chain of narration. It was also narrated by `Abdur-Razzaq who said Ibn Jurayj told them: I said to `Ata', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory.")It was also said by `Amr bin Dinar who said, "I said to `Ata', `Are you narrating this from anybody' He said, `No.'"(Ibn Jarir recorded that Srin wanted Anas bin Malik to write a contract of emancipation and he delayed, then `Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is Sahih. Allah's saying:

(إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(if you find that there is good and honesty in them.) Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you.) This is the share of the wealth of Zakah that Allah stated to be their right. This is the opinion of Al-Hasan, `Abdur-Rahman bin Zayd bin Aslam and his father and Muqatil bin Hayyan. It was also the opinion favored by Ibn Jarir.

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you.) Ibrahim An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Husayb Al-Aslami and Qatadah. Ibn `Abbas said: "Allah commanded the believers to help in freeing slaves."

The Prohibition of forcing One's Slave-Girls to commit Zin @257

ﷻ Allah's saying:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) Among the people of the Jahiliyyah, there were some who, if he had a slave-girl, he would send her out to commit Zina and would charge money for that, which he would take from her every time. When Islam came, Allah forbade the believers to do that. The reason why this Ayah was revealed, according to the reports of a number of earlier and later scholars of Tafsir, had to do with `Abdullah bin Ubayy bin Salul. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

Reports narrated on this Topic

In his Musnad, Al-Hafiz Abu Bakr Ahmad bin `Amr bin `Abd Al-Khaliq Al-Bazzar, may Allah have mercy on him, recorded that Az-Zuhri said, " Abdullah bin Ubayy bin Salul had a slave-girl whose name was Mu`adhah, whom he forced into prostitution. When Islam came, the Ayah

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) was revealed." Al-A`mash narrated from Abu Sufyan that Jabir said concerning this Ayah, "This was revealed about a slave-girl belonging to `Abdullah bin Ubayy bin Salul whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allah revealed this Ayah:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution,) until His saying;

(وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ)

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.)" An-Nasa'i also recorded something similar. Muqatil bin Hayyan said, "I heard -- and Allah knows best -- that this Ayah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to the Ansari, and Umaymah the mother of Musaykah belonged to `Abdullah bin Ubayy. Mu`adhah and Arwa were in the same situation. Then Musaykah and her mother came to the Prophet and told him about that. Then Allah revealed:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution), meaning Zina.

(إِنْ أُرِدْنَ تَحَصُّنًا)

(if they desire chastity,) means, if they want to be chaste, which is the case with the majority of slave-girls.

(لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا)

(in order that you may make a gain in the goods of this worldly life.) meaning, from the money they earn and their children. The Messenger of Allah forbade the money earned by the cupper, the prostitute and the fortune-teller. According to another report:

«مَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ،
وَتَمَنُّ الْكَلْبِ خَبِيثٌ»

(The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.)

وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) meaning, towards them, as has already been stated in the Hadith narrated from Jabir. Ibn Abi Talhah narrated that Ibn `Abbas said, "If you do that, then Allah is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that." This was also the view of Mujahid, `Ata' Al-Khurasani, Al-A`mash and Qatadah. After explaining these rulings in detail, Allah says:

(وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ)

(And indeed We have sent down for you Ayat that make things plain,) meaning, in the Qur'an there are Ayat which are clear and explain matters in detail.

(وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ)

(and the example of those who passed away before you,) means, reports about the nations of the past and what happened to them when they went against the commandments of Allah, as Allah says:

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ)

(And We made them a precedent, and an example to later generations.) 43:56(; We made them a lesson, i. e., a rebuke for committing sin and forbidden deeds.

(لِّلْمُتَّقِينَ)

(for those who have Taqwa.) meaning, for those who remember and fear Allah.

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(35. Allah is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) /

The Parable of the Light of Allah

Ali bin Abi Talhah reported that Ibn ` Abbas said:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) means, the Guide of the inhabitants of the heavens and the earth. Ibn Jurayj said: "Mujahid and Ibn ` Abbas said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn ` Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ
وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ»

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.) It was narrated that Ibn Mas'ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

(مَثَلُ نُورِهِ)

(The parable of His Light) There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

(كَمِشْكَاةٍ)

(as a niche) This was the view of Ibn `Abbas. The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are, as Allah says:

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)) 11:17. The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and Shari'ah by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

(كَمِشْكَاةٍ)

(as (if there were) a niche) Ibn `Abbas, Mujahid, Muhammad bin Ka'b and others said, "This refers to the position of the wick in the lamp." This is well-known, and hence Allah then says:

(فِيهَا مِصْبَاحٌ)

(and within it a lamp.) This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allah of obedience towards Him. Allah calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b

said, "The lamp is the light, and this refers to the Qur'an and the faith that is in his heart." As-Suddi said, "It is the lamp."

(المِصْبَاحُ فِي زُجَاجَةٍ)

(the lamp is in a glass,) means, this light is shining in a clear glass. Ubayy bin Ka`b and others said, "This is the likeness of the heart of the believer."

(الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ)

(the glass as it were a star Durriyyun,) Some authorities recite the word Durriyyun with a Dammah on the Dal and without a Hamzah, which means pearls, i.e., as if it were a star made of pearls (Durr). Others recite it as Dirri'un or Durri'un, with a Kasrah on the Dal, or Dammah on the Dal, and with a Hamzah at the end, which means reflection (Dir'), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know Darari. Ubayy bin Ka`b said: a shining star. Qatadah said: "Huge, bright and clear."

(يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ)

(lit from a blessed tree,) means, it is derived from olive oil, from a blessed tree.

(زَيْتُونَةٍ)

(an olive,) This refers to the blessed tree mentioned previously.

(لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west,) means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining. Ibn Abi Hatim recorded that Ibn `Abbas commented on:

(زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(an olive, neither of the east nor of the west,) "This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil." Mujahid commented on:

(لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west,) saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset." Sa`id bin Jubayr commented:

زَيْتُونَةٌ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ

(an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself))
"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

(whose oil would almost glow forth (of itself), though no fire touched it.) `Abdur-Rahman bin Zayd bin Aslam said (this means) because the oil itself is shining.

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) Al-`Awfi narrated from Ibn `Abbas that this meant the faith and deeds of a person. As-Suddi said:

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) "Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other."

(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ)

(Allah guides to His Light whom He wills.) means, Allah shows the way to the ones whom He chooses, as it says in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr, who said, "I heard the Messenger of Allah say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظِلْمَةٍ ثُمَّ أَلْقَى
عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ

يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ
الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

(Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified.)"

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) Having mentioned this parable of the Light of His guidance in the heart of the believer, Allah ends this Ayah with the words:

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) meaning, He knows best who deserves to be guided and who deserves to be led astray. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاجِ
يُزْهِرُ، وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ
مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ:
فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ
الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ
الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ
فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيْمَانِ فِيهِ كَمِثْلِ

الْبَقْلَةُ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ
الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ
عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

(Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.) Its chain of narrators is good (Jayyid) although they (Al-Bukhari and Muslim) did not record it.

(فِي بُيُوتِ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ
يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ - رَجَالٌ لَا تُلْهِهِمْ
تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ - لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ
حِسَابٍ)

(36. In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,) (37. Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.) (38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.)

The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the

Masjids, the places on earth that are most beloved to Allah. The Masjids are His houses where He Alone is worshipped. So Allah says:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) meaning, Allah has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. `Ali bin Abi Talhah reported from Ibn `Abbas concerning this Ayah:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) he said; "Allah forbade idle talk in them." This was also the view of `Ikrimah, Abu Salih, Ad-Dahhak, Nafi` bin Jubayr, Abu Bakr bin Sulayman bin Abi Hathamah, Sufyan bin Husayn and others among the scholars of Tafsir. Many Hadiths have been narrated concerning the construction of Masjids, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allah. With Allah's help we will mention here a few of these Hadiths, if Allah wills. In Allah we put our trust and reliance. `Uthman bin `Affan, the Commander of the faithful, may Allah be pleased with him, said; "I heard the Messenger of Allah say:

«مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ
مِثْلَهُ فِي الْجَنَّةِ»

(Whoever builds a Masjid seeking the Face of Allah, Allah will build for him something similar to it in Paradise.) It was narrated in the Two Sahihs. Ibn Majah narrated that `Umar bin Al-Khattab, may Allah be pleased with him, said; "The Messenger of Allah said:

«مَنْ بَنَى مَسْجِدًا يُذَكِّرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ»

(Whoever builds a Masjid in which the Name of Allah is remembered, Allah will build for him a house in Paradise.) An-Nasa'i mentioned something similar. There are very many Hadiths which say this. `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah commanded us to build Masjids among the houses, and to clean them and perfume them." This was recorded by Ahmad and the Sunan compilers with the exception of An-Nasa'i. Ahmad and Abu Dawud recorded a similar report from Samurah bin Jundub. Al-Bukhari said: "Umar said: `Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby." Abu Dawud narrated that Ibn `Abbas said, "The Messenger of Allah said:

«مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

(I was not commanded to Tashyid the Masjids.) Ibn ` Abbas said, "Decorating them as the Jews and Christians did." Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي
الْمَسَاجِدِ»

(The Hour will not come until people show off in building Masjids.) It was recorded by Ahmad and the compilers of the Sunan, with the exception of At-Tirmidhi. Buraydah narrated that a man called out in the Masjid and said, "Has any body said anything about a red camel" The Prophet said:

«لَا، وَجَدْتِ، إِيمًا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

(May you never find it! The Masjids were built only for what they were built for.) This was narrated by Muslim. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ،
فَقُولُوا: لَا أَرْبِحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ
يَشُدُّ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ
عَلَيْكَ»

(If you see someone buying or selling in the Masjid, say to him, "May Allah never make your business profitable!" And if you see someone calling out about lost property, say, "May Allah never return it to you!") This was recorded by At-Tirmidhi, who said: "Hasan Gharib." Al-Bukhari recorded that As-Sa'ib bin Yazid Al-Kindi said, "I was standing in the Masjid and a man threw pebbles at me, so I looked and saw ` Umar bin Al-Khattab who said, ` Go and bring me these two men.' I went and brought them to him, and he said, ` Who are you' Or, ` Where do you come from' They said, ` We are from At-Ta'if.' ` Umar said, ` If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allah ." An-Nasa'i recorded that Ibrahim bin ` Abdur-Rahman bin ` Awf said: " Umar heard the voice of a man in the Masjid and said: ` Do you know where you are" This is also Sahih. Al-Hafiz Abu Ya` la Al-Musili recorded from Ibn ` Umar that ` Umar used to burn incense in the Masjid of the Messenger of Allah every Friday. Its chain of narration is Hasan and there is nothing wrong with it, Allah knows best. It is confirmed in the Two Sahihs that the Messenger of Allah said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى
صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ

ضِعْفًاوَدَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ
خَرَجَ إِلَى الْمَسْجِدِ لَمْ يُخْرِجْهُ إِلَّا الصَّلَاةَ لَمْ يَخْطُ
خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا
خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ
مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ
ارْحَمَهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ»

(A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudu' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays,)they say(, "O Allah, send blessings on him, O Allah, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.) The following is recorded in the Sunan:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلْمِ بِالنُّورِ
النَّامِ يَوْمَ الْقِيَامَةِ»

(Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.) When entering the Masjid, it is recommended to enter with one's right foot, and to say the supplication recorded in Sahih Al-Bukhari, where it is narrated from `Abdullah bin `Amr that the Messenger of Allah used to say, when he entered the Masjid:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيَوْجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ
الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I seek refuge with Allah Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shaytan.))He (one of the narrators) asked, `Is that all' He answered, `Yes'(, If he says this, the Shaytan says: "He will be protected from me all day long." Muslim recorded that Abu Humayd or Abu Usayd said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ فَضْلِكَ»

(When anyone of you enters the Masjid, let him say: "O Allah, open the gates of Your mercy for me. And when he comes out, let him say: "O Allah, I ask You of Your bounty.") An-Nasa'i also recorded this from them from the Prophet . Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ.
وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ
فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اعْصِمْنِي مِنَ
الشَّيْطَانِ الرَّجِيمِ»

(When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allah, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allah, protect me from the accursed Shaytan.") This was also recorded by Ibn Majah, as well as Ibn Khuzaymah and Ibn Hibban in their Sahih.

(وَيَذَكَّرَ فِيهَا اسْمَهُ)

(in them His Name is remembered.) meaning, the Name of Allah. This is like the Ayat:

(يَبْنِي ءَادَمَ خُدُوعًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(O Children of Adam! Take your adornment to every Masjid...))7:31(

(وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ)

(and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him))7:29(.

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ)

(And the Masjids are for Allah))72:18(.

(وَيُذَكَّرَ فِيهَا اسْمُهُ)

(in them His Name is remembered.) Ibn `Abbas said, "This means that His Book is recited therein."

(يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوءِ وَالْأُصَالِ)

(Therein glorify Him in the mornings and in the evenings.)

(رَجَالٌ لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah) This is like the Ayat:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ)

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah.))63:9(

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ)

(O you who believe! When the call is proclaimed for the Salah on Friday, hasten earnestly to the remembrance of Allah and leave off business.))62:9(Allah says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allah says:

(لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ)

(Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah). meaning, they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Salim from `Abdullah bin `Umar that he was in the marketplace when the Iqamah for prayer was called, so they closed their stores and entered the Masjid. Ibn `Umar said: "Concerning them the Ayah was revealed:

(رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah)." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah). `Ali bin Abi Talhah reported that Ibn `Abbas said, "This meant from the prescribed prayers." This was also the view of Muqatil bin Hayyan and Ar-Rabi` bin Anas. As-Suddi said: "From prayer in congregation." Muqatil bin Hayyan said, "That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer."

(يَخْفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)

(They fear a Day when hearts and eyes will be overturned.) means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the Ayah:

(وَأَنْذِرْهُمْ يَوْمَ الْأُزْفَةِ)

(And warn them of the Day that is drawing near...) 40:18(

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror) 14:42(

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ
جَزَاءً وَلَا شُكُورًا - إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا
عَبُوسًا قَمَطِيرًا - فَوْقَهُمُ اللَّهُ شَرًّا ذَلِكَ الْيَوْمُ

وَلَقَّهْمُ نَصْرَةً وَسُرُورًا - وَجَزَاهُمْ بِمَا صَبَرُوا
جَنَّةً وَحَرِيرًا)

(And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient))76:8-12(And Allah says here:

(لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا)

(That Allah may reward them according to the best of their deeds,) meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and add even more for them out of His grace.) means, He will accept their good deeds and multiply them for them, as Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

(Surely, Allah wrongs not even of the weight of a speck of dust.))4:40(

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا)

(Whoever brings a good deed shall have ten times the like thereof to his credit.))6:160(

(مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا)

(Who is he that will lend to Allah a goodly loan.))2:245(

(وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ)

(Allah gives manifold increase to whom He wills.))2:261(And Allah says here:

(وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(And Allah provides without measure to whom He wills.)

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ
اللَّهَ عِنْدَهُ فُوقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ - أَوْ
كَظُلْمَتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فُوقِهِ
مَوْجٌ مِّنْ فُوقِهِ سَحَابٌ ظُلْمَتٌ بَعْضُهَا فُوقَ
بَعْضٍ إِذَا أُخْرِجَ يَدُهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ)

(39. As for those who disbelieved, their deeds are like a mirage in a Qi` ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due. And Allah is swift in taking account.) (40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.)

Two Examples of two kinds of Disbelievers

These are two examples which Allah sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of Surat Al-Baqarah: one involving fire and the other involving water. Similarly, in Surat Ar-Ra`d He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water; we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allah. The first of these two examples is that of the disbelievers who call others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word Qi` ah refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

(لَمْ يَجِدْهُ شَيْئًا)

(he finds it to be nothing.); Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allah judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the Shari` ah. As Allah says:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنثُورًا)

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) 25:23. And He says here:

(وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
الْحِسَابِ)

(but he finds Allah with him, who will pay him his due. And Allah is swift in taking account.) A similar view was also narrated from Ubayy bin Ka`b, Ibn `Abbas, Mujahid, Qatadah and others. In the Two Sahihs, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship" They will say, "We used to worship `Uzayr the son of Allah." It will be said to them, "You have lied. Allah has not begotten a son. What do you want" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see" Then Hell will be shown to them as if it is a mirage, parts of it consuming other parts, and they will go and fall into it. This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allah says: d

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّن فَوْقِهِ
مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا)

(Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!) meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going" He said, "With them." He was asked, "Where are they going" He said, "I do not know."

(ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ)

(darkness upon darkness) Ubayy bin Ka`b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell." As-Suddi and Ar-Rabi` bin Anas also said something similar.

(وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ)

(And he for whom Allah has not appointed light, for him there is no light.) One whom Allah does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Ayah:

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him) 7:186(This is in contrast to what Allah says about the believers:

(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ)

(Allah guides to His Light whom He wills.) 24:35(We ask Allah the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَالطَّيْرُ صَاقَتِ كُلُّ قَدِّ عِلْمِ صَلَاتِهِ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ - وَاللَّهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ)

(41. See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread Of each one He knows indeed his Salah and his glorification; and Allah is All-Aware of what they do.) (42. And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return.)

Everything glorifies Allah, may He be exalted, and to Him belongs the Sovereignty

Allah tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Ayah:

(سُبْحَانَ اللَّهِ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(The seven heavens and the earth and all that is therein, glorify Him) 17:44(,

(وَالطَّيْرُ صَاقَتِ)

(and the birds with wings outspread) means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allah knows what they are doing, and so He says:

(كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ)

(Of each one He knows indeed his Salah and his glorification;) meaning, He has guided every creature to its own way of worshipping Allah, may He be glorified. Then Allah tells us that He knows all of that and nothing at all is hidden from Him. He says:

(وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ)

(and Allah is All-Aware of what they do.) Then Allah tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

(وَإِلَى اللَّهِ الْمَصِيرُ)

(and to Allah is the return) means, on the Day of Resurrection, when He will judge as He wills,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(that He may requite those who do evil with that which they have done...))53:31(He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ
يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ
وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ - يُقَلِّبُ اللَّهُ اللَّيْلَ
وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ)

(43. See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and

averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.)
(44. Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.)

The Power of Allah to create the Clouds and that which comes from Them

Allah tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

(ثُمَّ يُؤَلِّفُ بَيْنَهُمْ)

(then joins them together,) means, He brings them together after they have been scattered.

(ثُمَّ يَجْعَلُهُ رُكَّامًا)

(then makes them into a heap of layers,) means, He piles them up on top of one another.

(فَتَرَى الْوَدْقَ)

(and you see the Wadq) meaning the rain,

(يَخْرُجُ مِنْ خِلَالِهِ)

(come forth from between them;) means, from the gaps between them. This is how it was understood by Ibn `Abbas and Ad-Dahhak. `Ubayd bin `Umayr Al-Laythi said: "Allah sends the scatterer)wind(, which stirs up that which is on the surface of the earth. Then he sends the generator)wind(, which forms the clouds. Then He sends the joiner)wind(which brings them together. Then He sends the fertilizer)wind(which fertilizes or `seeds' the clouds." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(and He sends down from)Min(the sky, from)Min(mountains in it of)Min(ice,) Some of the grammarians said that the first Min describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of Tafsir who say that,

(مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(from)Min(mountains in it of)Min(ice) means that there are mountains of hail in the sky from which Allah sends down ice. As for those who say that "mountains" here is used as a metaphor

for clouds, they think that the second Min is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allah knows best.

(فُيَصِّبُ بِهِ مِنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and strikes therewith whom He wills, and averts it from whom He wills.) It may be that the phrase

(فُيَصِّبُ بِهِ)

(and strikes therewith) means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

(فُيَصِّبُ بِهِ مِنْ يَشَاءُ)

(and strikes therewith whom He wills) means, by His mercy towards them, and

(وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and averts it from whom He wills.) means, He withholds rain from them. Or it may be that

(فُيَصِّبُ بِهِ)

(and strikes therewith) means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

(يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ)

(The vivid flash of its lightning nearly blinds the sight.) the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

(يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ)

(Allah causes the night and the day to succeed each other.) He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allah is the One Who is controlling that by His command, power, might and knowledge.

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ)

(Truly, in this is indeed a lesson for those who have insight.) means, this is an indication of His greatness, may He be exalted. This is like the Ayah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ)

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) 3:190(and thereafter.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(45. Allah has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily, Allah is able to do all things.)

Allah's Power in His creation of the Animals

Allah mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ)

(Of them there are some that creep on their bellies,) like snakes and so on;

وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ)

(and some that walk on two legs,) like humans and birds;

وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ)

(and some that walk on four,) like cattle and all kinds of animals. Allah says:

(يَخْلُقُ اللَّهُ مَا يَشَاءُ)

(Allah creates what He wills.) meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

(إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, Allah is able to do all things.)

(لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(46. We have indeed sent down manifest Ayat. And Allah guides whom He wills to the straight path.) Allah states that in this Qur'an He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

(وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(And Allah guides whom He wills to the Straight Path.)

(وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ
فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ -
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا
فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ - وَإِن يَكُنْ لَهُمُ الْحَقُّ
يَأْتُوا إِلَيْهِ مُدْعِينَ - أَفَىٰ قُلُوبِهِمْ مَّرَضٌ أَمْ
ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ - إِنَّمَا كَانَ قَوْلَ
المُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ

أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُقْلِحُونَ -
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ الَّذِي يَتَّقُهُ
فَأُولَئِكَ هُمُ الْفَائِزُونَ)

(47. They say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.) (48. And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuses and turns away.) (49. But if the truth is on their side, they come to him willingly with submission.) (50. Is there a disease in their hearts Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.) (51. The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.) (52. And whosoever obeys Allah and His Messenger, fears Allah, and has Taqwa of Him, such are the successful.)

The Treachery of the Hypocrites and the Attitude of the Believers

with their tongues,

(أَمَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ
مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ)

("We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter,) meaning, their actions contradict their deeds, and they say that which they do not do. Allah says:

(وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ)

(such are not believers.)

(وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ)

(And when they are called to Allah and His Messenger, to judge between them...) means, when they are asked to follow the guidance which Allah has revealed to His Messenger, they turn away and are too arrogantly proud of themselves to follow him. This is like the Ayah:

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ
إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ)

(Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,) until His saying:

(رَأَيْتَ الْمُنْفِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا)

(you see the hypocrites turn away from you with aversion))4: 60-61(.

(وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ)

(But if the truth is on their side, they come to him willingly with submission.) means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

(مُذْعِنِينَ)

(willingly with submission.) But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allah said:

(أَفِي قُلُوبِهِمْ مَرَضٌ)

(Is there a disease in their hearts...) meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allah and His Messenger will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allah knows which of these characteristics each one of them has. d

(بَلْ أَوْلِيكَ هُمُ الظَّالِمُونَ)

(Nay, it is they themselves who are the wrongdoers.) means, they are the evildoers who commit immoral actions, and Allah and His Messenger are innocent of the injustice and unfairness that they imagine; exalted be Allah and His Messenger above such a thing. Then Allah tells us about the attributes of the believers who respond to Allah and His Messenger and who seek no other way apart from the Book of Allah and the Sunnah of His Messenger . Allah says:

(إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا)

(The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey".) meaning, to hear to obey. Allah describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allah says:

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(And such are the successful.) Concerning the Ayah:

(أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا)

(they say: "We hear and we obey".), Qatadah said: "We were told that when `Ubadah bin As-Samit, who had been present at Al-`Aqabah and at Badr, and was one of the leaders of the Ansar, was dying, he said to his nephew Junadah bin Abi Umayyah: `Shall I not tell you what you must do and what is your due' He said, `Yes.' He said: `You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allah. Whenever you are commanded to do something that goes against the Book of Allah, then follow the Book of Allah." Qatadah said: We were told that Abu Ad-Darda' said, "There is no Islam except through obedience to Allah, and no goodness except in Jama`ah. Sincerity is to Allah and His Messenger, and to the Khalifah and all the believers." He said: "And we were told that `Umar bin Al-Khattab, may Allah be pleased with him, used to say; `The bonds of Islam are La ilaha illallah, establishing prayer, paying Zakah and obeying those whom Allah has given authority over the affairs of the Muslims." This was recorded by Ibn Abi Hatim. There are very many Hadiths and reports which state that it is obligatory to obey the Book of Allah, the Sunnah of His Messenger, the Rightly-Guided Khalifahs and the Imams when they command us to obey Allah; there are too many of these reports to quote them all here.

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ)

(And whosoever obeys Allah and His Messenger,) in what he is commanded with, and avoid what he is forbidden,

(وَيَخْشَى اللَّهَ)

(fears Allah,) means, for his past sins,

(وَيَتَّقِهِ)

(and has Taqwa of Him,) regarding sins he may commit in the future.

(فَأُولَئِكَ هُمُ الْفَائِزُونَ)

(such are the successful.) means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنِ أَمَرْتَهُمْ
لَيَخْرُجُنَّ قُلُوبَهُمْ لَأَنْ تَقْسِمُوا طَاعَةَ مَعْرُوفَةٍ إِنَّ اللَّهَ
خَيْرٌ بِمَا تَعْمَلُونَ - قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلْغُ الْمُبِينُ)

(53. They swear by Allah their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allah knows well what you do.") (54. Say: "Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way.") Allah says about the hypocrites who had promised the Messenger and sworn that if he were to command them to go out for battle, they would go:

(قُلْ لَأَنْ تَقْسِمُوا)

(Say: "Swear you not...") meaning, do not swear this oath.

(طَاعَةَ مَعْرُوفَةٍ)

(obedience is known.) It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the Ayah:

(يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ)

(They swear to you that you may be pleased with them...))9:96(And Allah says:

(اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً)

(They have made their oaths a screen (for their evil actions).))58:16(It is part of their nature to tell lies, even in the issues they choose, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنُ ثُمَّ لَا يَنْصُرُونَ)

(Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.) 59:11-12(Then Allah says:

(قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

(Say: "Obey Allah and obey the Messenger...") meaning, follow the Book of Allah and the Sunnah of His Messenger .

(فَإِن تَوَلَّوْا)

(but if you turn away,) if you ignore what he has brought to you,

(فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ)

(he is only responsible for the duty placed on him), conveying the Message and fulfilling the trust.

(وَعَلَيْكُمْ مَا حُمِّلْتُمْ)

(and you for that placed on you.) accepting that, and venerating it and doing as it commanded.

(وَإِنْ تُطِيعُوهُ تَهْتَدُوا)

(If you obey him, you shall be on the right guidance.) because he calls to the straight path,

(صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ)

(The path of Allah to Whom belongs all that is in the heavens and all that is in the earth. ...)
42:53

(وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ)

(The Messenger's duty is only to convey in a clear way.) This is like the Ayat:

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning.) 13:40

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them -- you are only one who reminds. You are not a dictator over them.) 88:21-22

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ)

(55. Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He

will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.)

Allah's Promise to the Believers that He would grant them Succession

This is a promise from Allah to His Messenger that He would cause his Ummah to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took Jizyah from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Ashamah, may Allah have mercy on him and grant him honor. Then when the Messenger died, his successor (Khalifah) Abu Bakr As-Siddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu `Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of `Amr bin Al-`As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer Busra and Damascus and their provinces the land of Hawran and its environs. Then Allah chose for Abu Bakr to honor him with Him and he died. The people of Islam were blessed that As-Siddiq was inspired to appoint `Umar Al-Faruq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like `Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisra was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allah, as the Messenger of Allah had foretold and promised. May Allah's perfect peace and purest blessing be upon him. During the rule of `Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought to the Commander of the faithful `Uthman bin `Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it. In the Sahih it was recorded that the Messenger of Allah said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا
وَمَغَارِبَهَا، وَسَيَبْلُغُ مَلِكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

(Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.) And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth. We ask Allah to give us

faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...) Ar-Rabi` bin Anas narrated that Abu Al-`Aliyah said, "The Prophet and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allah Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate to Al-Madinah. When they came to Al-Madinah, then Allah instructed them to fight. In Al-Madinah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allah willed..." Then Allah revealed this Ayah. He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allah took His Prophet and they remained safe throughout the time of Abu Bakr, `Umar and `Uthman, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The Khilafah of Abu Bakr and `Umar was true and adhered to the Book of Allah. Then he recited this Ayah." Al-Bara' bin `Azib said, "This Ayah was revealed when we were in a state of extreme fear." This Ayah is like the Ayah:

وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ

(And remember when you were few and were reckoned weak in the land) Until His statement:

لَعَلَّكُمْ تَشْكُرُونَ

(so that you might be grateful) 8:26.

كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

(as He granted succession to those before them,) This is like the Ayah where Allah tells us that Musa said to his people:

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي
الْأَرْضِ)

("It may be that your Lord will destroy your enemy and make you successors on the earth...")
7:129(And Allah says:

(وَوَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
الْأَرْضِ)

(And We wished to do a favor to those who were weak in the land,) until the two Ayat there
after.)28: 5-6(

(وَلِيُمَكِّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ)

(and that He will grant them the authority to practise their religion which He has chosen for
them...) vAs the Messenger of Allah said to `Adiyy bin Hatim when he came to him in a
delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

(Do you know Al-Hirah) He said, "I do not know it, but I have heard of it." The Messenger of
Allah said:

«قَوَّالِذِي نَفْسِي بِيَدِهِ لِيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى
تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ
فِي غَيْرِ جَوَّارٍ أَحَدٍ، وَلَتَقْتَحَنَّ كُنُوزَ كِسْرَى بْنِ
هُرْمُزٍ»

(By the One in Whose Hand is my soul, Allah will make this matter)i.e., Islam(prevail until a
woman riding a camel will come from Al-Hirah and perform Tawaf around the House without
needing the protection of anybody, and the treasures of Kiswa the son of Hurmuz will be
opened.) He said, "Kiswa the son of Hurmuz" He said,

«نَعَمْ، كِسْرَى بِنُ هُرْمُزَ، وَلَيُبَدَّلَنَّ الْمَالُ حَتَّى لَا
يَقْبَلَهُ أَحَدٌ»

(Yes, Kisra the son of Hurmuz, and wealth will be given until there will be no one who will accept it.) `Adiyy bin Hatim said: "Now it is happening that a woman riding a camel comes from Al-Hirah and performs Tawaf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisra the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allah said it."

(يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا)

(if they worship Me and do not associate anything with Me.) Imam Ahmad recorded from Anas that Mu`adh bin Jabal told him, "While I was riding behind the Prophet on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' Then a while passed, then he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' Then a while passed, then he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' He said,

«هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»

(Do you know the rights that Allah has over His servants) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا
بِهِ شَيْئًا»

(The rights that Allah has over His servants are that they should worship Him and not associate anything with Him.) Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' He said,

«فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا
ذَلِكَ؟»

(Do you know the rights that people have over Allah if they do that) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ»

(The rights that people have over Allah is that He will not punish them.)" This was also recorded in the Two Sahihs.

«وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ»

(But whoever disbelieved after this, they are the rebellious.) means, `whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions -- may Allah be pleased with them -- were the most committed of people after the Prophet to the commands of Allah and the most obedient to Allah. Their victories were in accordance with their level of commitment. They caused the Word of Allah to prevail in the east and the west, and Allah supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Sahihs that the Messenger of Allah said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ،
لَا يَضُرُّهُمْ مَنْ خَدَّلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ
الْقِيَامَةِ»

(There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.) According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»

(.. until the command of Allah comes to pass and they are like that.) According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَالَ»

(... until they fight the Dajjal.) According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

(... until `Isa bin Maryam comes down and they are prevailing.) All of these reports are Sahih, and there is no contradiction between them.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ - لَا تَحْسَبَنَّ الَّذِينَ
كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ
وَلَيْسَ الْمَصِيرُ

(56. And perform the Salah, and give the Zakah and obey the Messenger that you may receive mercy.) (57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire -- and worst indeed is that destination.)

The Command to pray, give the Zakah and obey the Messenger ; the inability of the Disbelievers to escape, and the ultimate Destiny

Allah commands His believing servants to establish prayer, which means worshipping Allah Alone with no partner or associate; to pay the Zakah, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allah , i.e., to do as he commands them and to avoid what he forbids them, so that Allah will have mercy on them for that. No doubt, whoever does that, Allah will have mercy on him, as Allah says in another Ayah:

(أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ)

(Allah will have His mercy on them))9:71(

(لَا تَحْسَبَنَّ)

(Consider not) means, `do not think, O Muhammad,' that:

(الَّذِينَ كَفَرُوا)

(the disbelievers) meaning, those who opposed and denied you,

(مُعْجِزِينَ فِي الْأَرْضِ)

(can escape in the land.) means, that they can flee from Allah. No, Allah is able to deal with them and He will punish them most severely for that. Allah says:

(وَمَا وَآهُمُ)

(Their abode) meaning, in the Hereafter,

(النَّارُ وَلَيْسَ الْمَصِيرُ)

(shall be the Fire -- and worst indeed is that destination.) means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

يَأْيُهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ
مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ
الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوْفُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ
الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ -
وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ
 مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ (

(58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and while you put off your clothes during the afternoon, and after the `Isha' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.) (59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.) (60. And the Qawa`id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allah is All-Hearer, All-Knower.)

The Times when Servants and Young Children should seek Permission to enter

These Ayat include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the Surah had to do with how unrelated people should seek permission to enter upon one another. Allah commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the Fajr prayer, because people are asleep in their beds at that time.

(وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ)

(and while you put off your clothes during the afternoon,) means, at the time of rest, because a man may be in a state of undress with his wife at that time.

(وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ)

(and after the `Isha' prayer.) because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allah says:

(ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ
 بَعْدَهُنَّ)

((These) three (times) are of privacy for you; other than these times there is no sin on you or on them) If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this Ayah is quite clear and has not been abrogated, people hardly follow it, and `Abdullah bin `Abbas denounced the people for that. Abu Dawud recorded that Ibn `Abbas said: "Most of the people do not follow it, the Ayah that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dawud said: `Ata' also narrated that Ibn `Abbas commanded this. Ath-Thawri narrated that Musa bin Abi `A'ishah said, "I asked Ash-Sha`bi about the Ayah(:

(لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ)

(Let your slaves and slave-girls ask your permission.) He said, `It has not been abrogated.' I said: `But the people do not do that.' He said, `May Allah help them.'" Then Allah says:

(وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ)

(And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)) meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

There is no Sin on Elderly Women if They do not wear a Cloak

(وَالْقَوَاعِدُ مِنَ النِّسَاءِ)

(And the Qawa`id among women.) Sa`id bin Jubayr, Muqatil bin Hayyan, Ad-Dahhak and Qatadah said that these are the women who no longer think that they can bear children,

(الَّتِي لَا يَرْجُونَ نِكَاحًا)

(who do not hope for marriage,) meaning, they no longer have any desire for marriage,

(فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ)

(it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.) meaning, they do not have to cover themselves in the same way that other women have to. Abu Dawud recorded that Ibn `Abbas said that the Ayah:

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ

(And tell the believing women to lower their gaze) 24:31(was abrogated and an exception was made in the case of:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

(the past childbearing among women who do not hope for marriage, .)

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ

(it is no sin on them if they discard their (outer) clothing) Ibn Mas`ud said about (outer) clothing,, "The Jilbab or Rida'." A similar view was also narrated from Ibn `Abbas, Ibn `Umar, Mujahid, Sa`id bin Jubayr, Abu Ash-Sha`tha', Ibrahim An-Nakha'i, Al-Hasan, Qatadah, Az-Zuhri, Al-`Awza'i and others.

غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

(in such a way as not to show their adornment.) Sa`id bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

(But to refrain is better for them.) means, not removing their outer garment, even though that is permissible for them, is better for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

(And Allah is All-Hearer, All-Knower.)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ
أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ

بُيُوتِ أَعْمَمِكُمْ أَوْ بُيُوتِ عَمَّتِكُمْ أَوْ بُيُوتِ
أَخْوَالِكُمْ أَوْ بُيُوتِ خَلَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ
صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ
أَشْتَاتاً فَإِذَا دَخَلْتُمْ بُيُوتاً فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً
مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَةَ لَعَلَّكُمْ تَعْقِلُونَ)

(61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah, blessed and good. Thus Allah makes clear the Ayat to you that you may understand.) |

Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allah revealed this Ayah, granting them a dispensation in this matter. This was the view of Sa`id bin Jubayr and Miqsam. Ad-Dahhak said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allah revealed this Ayah."

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(nor any restriction on the lame,) `Abdur-Razzaq recorded that Mujahid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, `they are taking us to other people's houses.' So this Ayah was revealed granting permission for that." As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allah revealed:

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(There is no restriction on the blind. ...)

﴿وَلَا عَلَىٰ أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ﴾

(nor on yourselves, if you eat from your houses,) This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the Musnad and the Sunan, it is reported through several routes that the Messenger of Allah said:

﴿أَنْتَ وَمَالُكَ لِأَبِيكَ﴾

(You and your wealth belong to your father.)

﴿أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ﴾

(or the houses of your fathers, or the houses of your mothers,) until His statement;

﴿أَوْ مَا مَلَكَتْمْ مَفَاتِحَهُ﴾

(or (from that) whereof you hold keys,) This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكَتْمْ مَفَاتِحَهُ﴾

(or (from that) whereof you hold keys,) Sa`id bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from `Urwah that `A'isha, may Allah be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allah and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allah revealed:

﴿أَوْ مَا مَلَكَتْمْ مَفَاتِحَهُ﴾

(or (from that) whereof you hold keys)."

﴿أَوْ صَدِيقِكُمْ﴾

(or (from the house) of a friend.) means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.) `Ali bin Abi Talhah reported from Ibn `Abbas concerning this Ayah, "When Allah revealed the Ayah:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ)

(O you who believe! Eat not up your property among yourselves unjustly) 4: 29(, the Muslims said, `Allah has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allah revealed:

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(There is no restriction on the blind,) until His statement;

(أَوْ صَدِيقِكُمْ)

(or (from the house) of a friend.) A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allah made the matter easier for them and said:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.)" Qatadah said, "This was a clan of Banu Kinanah who during the Jahiliyyah thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allah revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.) So this was a dispensation from Allah, allowing people to eat either alone or with others, even though eating with others is more blessed and is better. Imam Ahmad recorded from Wahshi bin Harb from his father from his grandfather that a man said to the Prophet , "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى
طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ»

(Perhaps you are eating separately. Eat together and mention the Name of Allah, and He will bless the food for you.) It was also recorded by Abu Dawud and Ibn Majah. Ibn Majah also recorded that Salim reported from his father from `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«كُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَهَ مَعَ
الْجَمَاعَةِ»

(Eat together and not separately, for the blessing is in being together.)

(فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ)

(But when you enter the houses, greet one another) Sa`id bin Jubayr, Al-Hasan Al-Basri, Qatadah and Az-Zuhri said, "This means greet one another with Salam." Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jabir bin `Abdullah say, `When you enter upon your family, greet them with a greeting from Allah, blessed and good.' He said, `I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyad said that Ibn Tawus used to say: `When any one of you enters his house, let him say Salam.'" Mujahid said: "And when you enter the Masjid, say: `Peace be upon the Messenger of Allah'; when you enter upon your families, greet them with Salam; and when you enter a house in which there is nobody, say: `As-Salamu `Alayna wa `Ala `Ibad-Allah-is-Salihin (peace be upon us and upon the righteous servants of Allah).' This is what one is commanded to do, and it has been narrated to us that the angels will return his greeting."

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)

(Thus Allah makes clear the Ayat to you that you may understand.) When Allah mentioned what wise rulings and reasonable, well-constructed laws are contained in this Surah, He points out to His servants that He explains the Ayat to them clearly so that they may ponder them and understand their meanings.

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا
كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَاذْنِ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ)

(62. The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.)

Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allah has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger, such as the Friday, `Id, or congregational prayers, or a meeting for the purpose of consultation and so on. Allah commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allah commanded His Messenger to give permission when someone asked for it, if he wanted to. He said:

(فَأَذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ)

(give permission to whom you will of them, and ask Allah for their forgiveness.) Abu Dawud reported that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ»

(When any of you joins a gathering, let him say Salam, and when he wants to leave, let him say Salam. The former is not more important than the latter.) This was also recorded by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said: "It is a Hasan Hadith."

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَلِّفُونَ عَن أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

(63. Make not the calling of the Messenger among you as your calling one of another. Allah knows those of you who slip away under shelter. And let those beware who oppose the Messenger's commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.)

The Etiquette of addressing the Prophet

Ad-Dahhak said, reporting from Ibn `Abbas: "They used to say, `O Muhammad,' or `O Abu Al-Qasim,' but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, `O Prophet of Allah,' `O Messenger of Allah.'" This was also the view of Mujahid and Sa`id bin Jubayr. Qatadah said: "Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader." Muqatil said concerning the Ayah:

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ
بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) "When you address him, do not say, `O Muhammad,' or `O son of `Abdullah'; rather honor him and say, `O Prophet of Allah,' or, `O Messenger of Allah.'

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ
بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) A second view concerning the meaning of the Ayah is that it means `do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.' Ibn Abi Hatim recorded this from Ibn `Abbas, Al-Hasan Al-Basri and `Atiyah Al-`Awfi. And Allah knows best.

(قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا)

(Allah knows those of you who slip away under shelter.) Muqatil bin Hayyan said, "This refers to the hypocrites who used to find it too difficult to listen to the Khutbah on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the Masjid. It was not proper for a man to leave on Fridays once the Khutbah began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the Khutbah and a man spoke, it would invalidate his Friday prayer." As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

The Prohibition of going against the Messenger's Commandment

﴿فَلْيَحْذَرِ الَّذِينَ يُخَلِفُونَ عَنْ أَمْرِهِ﴾

(And let those beware who oppose the Messenger's commandment) This means going against the commandment of the Prophet , which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two Sahihs and elsewhere that the Messenger of Allah said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(Whoever does a deed that is not in accordance with this matter of ours will have it rejected.) meaning, let those beware who go against the Shari` ah of the Messenger , in secret and in the open,

﴿أَنْ تُصِيبَهُمْ فِتْنَةٌ﴾

(lest some Fitnah should befall them), i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

(or a painful torment be inflicted on them.) means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on. Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَثَلِي وَمَثَلِكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَعْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا قَالَ: فَذَلِكَ مَثَلِي وَمَثَلِكُمْ، أَنَا أَخَذْتُ بِحُجْرِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي وَتَقْتَحِمُونَ فِيهَا»

n(The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of

me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.) This was also narrated by Al-Bukhari and Muslim.

(أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(64. Certainly, to Allah belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.)

Allah knows your Condition

Allah tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

(قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ)

(Indeed, He knows your condition) He knows and it is visible to Him, and not one iota is hidden from him. This is like the Ayah:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ)

(And put your trust in the All-Mighty, the Most Merciful,) until His saying;

(إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(Verily, He, only He, is the All-Hearer, the All-Knower))26:217-220(.

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.))10:61(

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He Who takes charge of every person and knows all that he has earned))13: 33(He sees all that His servants do, good and evil alike. And Allah says:

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ)

(Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal))11:5(.

(سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly))13:10(.

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

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.))11:6(

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا
فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ)

(And with Him are the keys of the Unseen, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.))6:59(And there are many Ayat and Hadiths which say similar things.

(وَيَوْمَ يُرْجَعُونَ إِلَيْهِ)

(the Day when they will be brought back to Him,) means, the day when all creatures will be brought back to Allah, which is the Day of Resurrection.

(فَيُنَبِّئُهُمْ بِمَا عَمِلُوا)

(then He will inform them of what they did.) means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allah says:

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward (of deeds), and what he left behind.))75:13(

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا
فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.))18:49(Allah says here:

(وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ)

(the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.) Praise be to Allah, the Lord of all that exists, and we ask Him to help us achieve perfection. The end of the Tafsir of Surat An-Nur, to Allah be praise and thanks.

The Tafsir of Surat Al-Furqan

(Chapter - 25)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا - الَّذِي لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.) (2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.)

Blessed be Allah

Here Allah praises Himself for the Noble Qur'an He has revealed to His noble Messenger . This is like the Ayat:

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ
يَجْعَلْ لَهُ عِوَجًا قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ)

(All the praises and thanks be to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...)
)18: 1-2(Here Allah says:

(تَبَارَكَ)

(Blessed be He.) The verbal form used here implies an ongoing, permanent, eternal blessing.

(الَّذِي نَزَّلَ الْفُرْقَانَ)

(Who sent down the criterion) The verb Nazzala is a form which implies something done a great deal and often. This is like the Ayah:

وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي
أَنْزَلَ مِنْ قَبْلُ

(And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)) (4:136). Each of the previous Books was sent down at one time, but the Qur'an was revealed gradually, in stages, Ayat after Ayat, rulings after rulings, Surahs after Surahs. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allah says later in this Surah:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ
تَرْتِيلاً - وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا)

(And those who disbelieve say: "Why is not the Qur'an revealed to him all at once" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.) (25:32-33) This Surah was named Al-Furqan, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

(عَلَى عَبْدِهِ)

(to His servant) This description is one of praise and commendation, because here Allah is connecting him to Himself, describing him as His servant. Allah also described him in this manner when referring to the noblest of events, the Night of the Isra', as He said:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا)

(Glorified be He Who took His servant for a journey by night) (17:1). Allah also described him in this way when He described how he stood and called to Him:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا)

(And when the servant of Allah stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).) (72:19) This description is also used here when Allah describes how the Book is revealed to him and how the angel comes down to him:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا)

(Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.)

(لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)

(that he may be a warner to all nations.) means, he alone has been blessed with this great, detailed, clear Book which,

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah).) (41:42) The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black.) And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ
قَبْلِي»

(I have been given five things which no Prophet before me was given.) Among them he mentioned:

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(Before me(a Prophet was sent only to his own people, but I have been sent to all of mankind.) And Allah says:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...") (7:158), meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allah says here:

(الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ)

(He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.) Allah states that He is above having any offspring or partner. Then He tells us:

(خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(He has created everything, and has measured it exactly according to its due measurements.) meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

(وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا)

(3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.)

The Foolishness of the Idolators

Allah tells us of the ignorance of the idolators in taking other gods instead of Allah, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers

(وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوَةً وَلَا نُشُورًا)

(and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.) means, they could not do any of that at all; that power belongs only to Allah, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

(مَا خَلَقْنَاكُمْ وَلَا بَعَثْنَاكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person) (31:28). This is like the Ayat;

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

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

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.) (79:13-14)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ)

(It will be a single Zajrah, and behold, they will be staring!) (37:19)

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) (36:53). He is Allah besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا
وَزُورًا - وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اكَتْتَبَهَا فَهِيَ
تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ
السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا
رَحِيمًا)

(4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.) (5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon. ") (6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.")

What the Disbelievers said about the Qur'an

Allah tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'an:

(إِنَّ هَذَا إِلَّا إِفْكٌ)

(This is nothing but a lie), meaning an untruth.

(افْتَرَاهُ)

(that he has invented,) meaning the Prophet .

(وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ)

(and others have helped him in it.) means, he asked other people to help him compile it. So Allah said:

(فَقَدْ جَاءُوا ظُلْمًا وَزُورًا)

(In fact, they have produced an unjust wrong and a lie.) meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا)

(And they say: "Tales of the ancients which he has written down...") meaning, the ancients wrote them down, and he has copied it.

(فَهِيَ تُمْلَى عَلَيْهِ)

(and they are dictated to him) means, they are read or recited to him.

(بُكْرَةً وَأَصِيلًا)

(morning and afternoon.) at the beginning and end of the day. Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through Mutawatir reports and is a common fact that Muhammad the Messenger of Allah never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him Al-Amin (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allah honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allah said:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا)

(See what examples they have put forward for you. So they have gone astray, and never can they find a way.) (17:48) In response to their stubbornness, Allah says here:

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".) meaning, He has revealed the Qur'an which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

(الَّذِي يَعْلَمُ السِّرَّ)

(Who knows the secret) means, Allah is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

(إِنَّهُ كَانَ غَفُوراً رَّحِيماً)

(Truly, He is Oft-Forgiving, Most Merciful.) This is an invitation to them to repent and turn back to Allah, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger and the Qur'an, He still invites them to repent and give up their sin, and to come to Islam and true guidance. This is like the Ayat:

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ
إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ - أَفَلَا
يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ
(

(Surely, disbelievers are those who said: "Allah is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:73-74)

(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ
يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ)

(Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.) (85:10) Al-Hasan Al-Basri said: "Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy."

(وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي
فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ

نَذِيرًا - أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ
 مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
 مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
 فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا - تَبَارَكَ الَّذِي إِنْ
 شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّتِ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا - بَلْ كَذَّبُوا
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا - إِذَا
 رَأَوْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا -
 وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّنِينَ دَعَوْا هُنَالِكَ
 ثُبُورًا - لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا وَاذْعُوا
 ثُبُورًا كَثِيرًا)

(7. And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him") (8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat" And the wrongdoers say: "You follow none but a man bewitched.") (9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.) (10. Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow and will assign you palaces.) (11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.) (12. When it sees them from a far place, they will hear its raging and its roaring.) (13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) (14. Exclaim not today for one destruction, but exclaim for many destructions.)

What the Disbelievers said about the Messenger , refutation of Their Words, and Their ultimate Destiny

Allah tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

(مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ)

(Why does this Messenger eat food,) meaning, 'as we eat, and why does he need food as we need it'

(وَيَمْشِي فِي الْأَسْوَاقِ)

(and walk about in the markets.) means, he walks around and goes there often seeking to trade and earn a living.

(لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا)

(Why is not an angel sent down to him to be a warner with him) They were saying: why doesn't an angel come down to him from Allah, to be a witness that what he is claiming is true This is like when Fir'a wn said:

(فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَايِكَةُ مُقْتَرِنِينَ)

("Why then are not golden bracelets bestowed on him, or angels sent along with him") (43:53). These people had a similar mentality and said the same kind of thing. They said:

(أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ)

(Or (why) has not a treasure been granted to him) meaning, treasure that he could spend on his needs and wants.

(أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا)

(or why has he not a garden whereof he may eat) meaning, a garden that would go with him wherever he went. All of this is easy for Allah, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

(وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا)

(And the wrongdoers say: "You follow none but a man bewitched.") Allah said:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا)

(See how they coin similitudes for you, so they have gone astray,) meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allah says:

(فُضِّلُوا)

(so they have gone astray) from the path of guidance.

(فَلَا يَسْتَطِيعُونَ سَبِيلًا)

(and they cannot find a path.) Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts. Then Allah tells His Prophet that if He willed, He could bestow on him in this world something far better than what they were saying. He said:

(تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ)

(Blessed be He Who, if He wills, will assign you better than (all) that...) Mujahid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a `palace', whether it was large or small."

(بَلْ كَذَّبُوا بِالسَّاعَةِ)

(Nay, they deny the Hour,) means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

(وَأَعْتَدْنَا)

(And We have prepared) means, `We have made ready,'

(لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا)

(for those who deny the Hour, a flaming Fire.) means, an unbearably hot and painful torment in the fire of Hell.

(إِذَا رَأَتْهُمْ)

(When it sees them) means, when Hell sees them,

(مِنْ مَّكَانٍ بَعِيدٍ)

(from a far place,) means from the place of gathering (on the Day of Resurrection),

(سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا)

(they will hear its raging and its roaring.) means, (it will make those sounds) out of hatred towards them. This is like the Ayah,

(إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيْقًا وَهِيَ تَفُوْرٌ تَكَادُ
تَمِيْزُ مِنَ الْغِيْظِ)

(When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury) (67:7-8), which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allah. Imam Abu Ja'far bin Jarir narrated that Ibn `Abbas said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Rahman will say to it: `What is the matter with you' It will say: `He is seeking refuge from me.' So Allah will say, `Let My servant go.' Another man will be dragged towards Hell and he will say, `O Lord, I never expected this from You.' Allah will say, `What did you expect' The man will say, `I expected that Your mercy would be great enough to include me.' So Allah will say, `Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone." Its chain of narrators is Sahih.

(سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا)

(they will hear its raging and its roaring.) `Abdur-Razzaq recorded that `Ubayd bin `Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allah and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrahim, peace be upon him, will fall to his knees and say: `O Lord, I do not ask You for salvation this Day except for myself."

(وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضِيْقًا مُّقْرَنِيْنَ)

(And when they shall be thrown into a narrow place thereof, chained together,) Qatadah narrated from Abu Ayyub that `Abdullah bin `Amr said: "Like the point of a spear, i.e., in its narrowness."

(مُقْرَنِيْنَ)

(chained together,) Abu Salih said, "This means, tied from their shoulders."

(دَعَوْا هُنَالِكَ ثُبُوْرًا)

(they will exclaim therein for destruction.) means, they will utter cries of woe, regret and sorrow.

(لَا تَدْعُوا الْيَوْمَ ثُبُوراً وَحِداً)

(Exclaim not today for one destruction...)

(قُلْ أَدْلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ
كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا - لَهُمْ فِيهَا مَا يَشَاءُونَ
خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا)

(15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwa" It will be theirs as a reward and final destination.) (16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa` dan Mas'ula.)

Is the Fire better, or Paradise

Here Allah says: `O Muhammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight --- is this better, or the eternal Paradise which Allah has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world'

(لَهُمْ فِيهَا مَا يَشَاءُونَ)

(For them there will be therein all that they desire,) of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allah has promised to those whom He has blessed and to whom He has shown His favor. He says:

(كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا)

(It is upon your Lord a Wa` dan Mas'ula) meaning, it must inevitably come to pass. Abu Ja` far bin Jarir reported from some of the scholars of the Arabic language that the words

(وَعْدًا مَسْئُولًا)

(Wa` dan Mas'ula) mean: a binding pledge. In this Surah Allah mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Surat As-Saffat where Allah mentions the status of the people of Paradise, with its beauty and joy, then He says:

(أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ - إِنَّا جَعَلْنَاهَا
فِتْنَةً لِلظَّالِمِينَ - إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ
الْجَحِيمِ - طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ - فَإِنَّهُمْ
لَاكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ - ثُمَّ إِنَّ لَهُمْ
عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى
الْجَحِيمِ - إِنَّهُمْ أَلْقَوْا ءَابَاءَهُمْ ضَالِّينَ - فَهُمْ عَلَى
ءَأْتَارِهِمْ يُهْرَعُونَ)

:(Is that better entertainment or the tree of Zaqqum Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of Shayatin. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!) (37:62-70)

(وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ
ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ
- قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ
دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا - فَقَدْ كَذَّبْتُمْ بِمَا
تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ
يَظْلِمُ مِّنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا)

(17. And on the Day when He will gather them together and that which they worship besides Allah. He will say: "Was it you who misled these My servants or did they stray from the path")
 (18. They will say: "Glorified be You! It was not for us to take any Awliya' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people.")
 (19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.)

The gods of the Idolators will disown Them on the Day of Resurrection

Allah tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allah, angels and others, will rebuke them. Allah says:

(وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ)

(And on the Day when He will gather them together and that which they worship besides Allah.) Mujahid said, "This means `Isa, `Uzayr and the angels."

(فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ)

(He will say: "Was it you who misled these My servants...") Allah will say to those who were worshipped: `Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part' This is like the Ayah,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ
 اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ
 مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ
 قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
 نَفْسِكَ إِنَّكَ أَنْتَ عََلِمُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا
 أَمَرْتَنِي بِهِ)

(And when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say.") (5:116-117) Describing how those who were worshipped will respond on the Day of Resurrection, Allah says:

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ
دُونِكَ مِنْ أَوْلِيَاءَ)

(They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliya' besides You...") Most of the scholars recite a Fathah on the Nun of the word Nattakhidh in His saying:

(نَتَّخِذُ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ)

("...for us to take (Nattakhidh) any Awliya' besides You,") meaning, `it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the Ayah,

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَأَاءَ
إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ)

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You!") (34:40-41) Other scholars understand this phrase to mean: `it is not proper for us to take anyone except You as protectors or helpers (Awliya'), ' meaning, `it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

(وَلَكِنْ مَتَّعْتَهُمْ وَعَاءَبَاءَهُمْ)

(but You gave them and their fathers comfort) means, `You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

(وَكَانُوا قَوْمًا بُورًا)

(and became a lost people.) Ibn `Abbas said, "This means, they were destroyed." Al-Hasan Al-Basri and Malik narrated from Az-Zuhri: "There was no good in them." And Allah says:

(فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ)

(Thus they will deny you because of what you say;) meaning, `those whom you used to worship besides Allah will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allah.' This is like the Ayat:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6)

(فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا)

(then you can neither avert nor find help.) means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

(وَمَن يَظْلِم مِّنكُمْ)

(And whoever among you does wrong,) means by associating others in worship with Allah,

(نُذِقَهُ عَذَابًا كَبِيرًا)

(We shall make him taste a great torment.)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا)

(20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer.) and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6)

(فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا)

(then you can neither avert nor find help.) means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

(وَمَنْ يَظْلِم مِّنكُمْ)

(And whoever among you does wrong,) means by associating others in worship with Allah,

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(We shall make him taste a great torment.)

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا)

(20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer.)

All of the Previous Messengers were Human

Allah tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allah gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allah was true. This Ayah is similar to the Ayat;

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِم مِّن
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) (12:109).

(وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ)

(And We did not create them bodies that ate not food) (21:8).

(وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ)

(And We have made some of you as a trial for others; will you have patience) means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allah says:

(أَتَصِيرُونَ وَكَانَ رَبُّكَ بَصِيرًا)

(will you have patience And your Lord is Ever All-Seer.) meaning, He knows who deserves to receive revelation, as Allah says elsewhere:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) (6:124). And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

(وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصِيرُونَ)

(And We have made some of you as a trial for others. Will you have patience) Muhammad bin Ishaq said: Allah is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them." In Sahih Muslim it is narrated from `Iyad bin Himar that the Messenger of Allah said:

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ»

(Allah says: "I will test you and test others by means of you.") In the Sahih it is recorded that he was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

(وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا - يَوْمَ يَرَوْنَ الْمَلِيكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا - وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا - أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)

(21. And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride.) (22. On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "Hijran Mahjura.") (23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) (24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

The Stubbornness of the Disbelievers

Allah describes how stubborn the disbelievers were in their disbelief when they said:

(لِقَاءَنَا لَوْلَا أَنْزَلَ عَلَيْنَا)

(Why are not the angels sent down to us,) meaning, 'so that we may see them with our own eyes and they may tell us that Muhammad is the Messenger of Allah.' This is like when they said:

(أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا)

(or you bring Allah and the angels before (us) face to face) (17:92). Hence they also said:

(الْمَلَائِكَةُ أَوْ نَرَى)

(or why do we not see our Lord) Allah said:

(رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا)

(Indeed they think too highly of themselves, and are scornful with great pride.) And Allah says:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى)

(And even if We had sent down unto them angels, and the dead had spoken unto them...)
(6:111)

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "Hijran Mahjura.") means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at

the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allah says:

(وَلَوْ تَرَىٰ إِذِ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs...) (8:50)

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ)

(And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.) that is, to beat them:

(أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ
آيَاتِهِ تَسْتَكْبِرُونَ)

((saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!") (6: 93) Hence in this Ayah Allah says:

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ)

(On the Day they will see the angels -- no good news will there be for the criminals) This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allah says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي

الْحَيَاةِ الدُّنْيَا وَفِي الْأُخْرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ
رَّحِيمٍ)

(Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful.") (41:30-32) According to an authentic Hadith narrated from Al-Bara' bin `Azib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry." Other scholars said that the Ayah:

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ)

(On the Day they will see the angels -- no good news) refers to the Day of Resurrection. This was the view of Mujahid, Ad-Dahhak and others. But there is no contradiction between these two views, because on both of these days -- the day of death and the Day of Resurrection -- the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

(وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(And they (angels) will say: "Hijran Mahjura.") The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of Al-Hijr is preventing or prohibition, hence the word is used in the phrase "Hajara Al-Qadi `Ala Fulan" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of Al-Hijr (the low semicircular wall near the Ka`bah) is also derived from this root, because it prevents people from Tawaf inside it, since they have to go behind it. The mind is also called Al-Hijr, because it prevents a person from indulging in things that do not benefit him. In conclusion, the pronoun in the phrase.

(وَيَقُولُونَ)

(And they will say) refers to the angels. This was the view of Mujahid, `Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, Khusayf and others; it was also the view favored by Ibn Jarir. Ibn Jarir recorded that Ibn Jurayj said that this referred to the words of the idolators.

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ)

(On the Day they will see the angels) means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

(حِجْرًا مَّحْجُورًا)

("Hijran Mahjura.") Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ)

(And We shall turn to whatever deeds they did,) This refers to the Day of Resurrection, when Allah will bring mankind to account for their deeds, good and bad alike. Allah tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the Shari`ah or Laws of Allah, whether in terms of sincere intention or in terms of following the Laws set out by Allah. Every deed that is neither sincere nor in accordance with the Laws of Allah is futile, and the deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allah says:

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنْثُورًا)

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) Sufyan Ath-Thawri, narrated from Abu Ishaq, from Al-Harith that `Ali, may Allah be pleased with him, commented on Allah's saying:

(فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا)

(and We shall make such deeds as scattered floating particles of dust (Haba').) "The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from `Ali, and something similar was also narrated from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, As-Suddi, Ad-Dahhak and others. Al-Hasan Al-Basri said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot." Abu Al-Ahwas narrated from Abu Ishaq from Al-Harith that `Ali said: "Haba' refers to the dust raised by animals." A similar view was also narrated from Ibn `Abbas and Ad-Dahhak, and this was also said by `Abdur-Rahman bin Zayd bin Aslam.

(هَبَاءً مَّنْثُورًا)

(scattered floating particles of dust (Haba').) Qatadah said: "Have you not seen dry trees when they are blown by the wind This refers to those leaves." It was narrated that Ya`la bin `Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allah says:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ
بِهِ الرِّيحُ

(The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously) (14:18).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ
وَالْأُدَىٰ

(O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,) until His saying:

لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا

(They are not able to do anything with what they have earned) (2:264).

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) (24:39).

The Abode of the People of Paradise

Allah says:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) meaning, on the Day of Resurrection.

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful) (59:20). That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

(خَالِدِينَ فِيهَا حَسَنَتٌ مُسْتَقَرًّا وَمُقَامًا)

(Abiding therein -- excellent it is as an abode, and as a place to rest in.) (25:76) The people of Hell will go down to the lowest levels and continual regret, with all kinds of punishments and torments.

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it (Hell) is as an abode and as a place to rest in.) (25:66) means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allah says:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allah points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all. Sa`id bin Jubayr said: "Allah will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allah says:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) `Ikrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allah says:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

(وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّمِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا - الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا - وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَيْلًا لِّيُنِّي لِمَ أَخَذَ فَأَنَا خَلِيلًا - لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا)

(25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.) (26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.) (27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.") (28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!") (29. "He indeed led me astray from the Reminder after it had come to me. And Shaytan is to man ever a deserter.")

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger

Here Allah tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujahid said, "This is as Allah says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ وَالْمَلَائِكَةِ

(Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels)" (2:210)

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ)

(The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,) This is like the Ayah,

(لِمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day: It is Allah's, the One, the Irresistable!) (40:16) In the Sahih it says:

«أَنَّ اللَّهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ
الْأَرْضِينَ بِيَدِهِ الْآخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا
الدَّيَّانُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ
الْمُتَكَبِّرُونَ؟»

(Allah, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth Where are the tyrants Where are the arrogants")

(وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا)

(and it will be a hard Day for the disbelievers.) means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allah says:

(فَذَلِكَ يَوْمًا يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ
يَسِيرٍ)

(Truly, that Day will be a hard Day -- Far from easy for the disbelievers) (74:9-10). This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allah says:

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them.)

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيْتَنِي
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا)

(And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger.") Here Allah tells us of the regret felt by the wrongdoer who rejected the path of the Messenger and what he brought from Allah of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this Ayah was revealed concerning `Uqbah bin Abi Mu` it or someone else among the doomed, it applies to every wrongdoer, as Allah says:

(يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ)

(On the Day when their faces will be turned over in the Fire) as mentioned in those two Ayat)33:66(Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيْتَنِي
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَيْلًا لِيْتَنِي لِمَ أَخَذُ
فُلَانًا خَلِيلًا)

(O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!) meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

(لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ)

(He indeed led me astray from the Reminder) means the Qur'an,

(بَعْدَ إِذْ جَاءَنِي)

(after it had come to me.) means, after it had reached me. Allah says:

(وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا)

(And Shaytan is to man ever a deserter (in the hour of need).) meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

(وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا - وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا)

(30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.") v(31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.)

The Messenger will complain against His Opponents

Allah tells how His Messenger and Prophet Muhammad will say: "O my Lord! Verily, my people deserted this Qur'an." The idolators would not listen to the Qur'an, as Allah says:

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
وَالْغَوَا فِيهِ)

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of it.") (41:26). When he would recite Qur'an to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allah, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) means, 'just as there is for you, O Muhammad, those people who scorned the Qur'an, so in all the previous nations did Allah make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ
وَالْجِنِّ

(And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn) as stated in these two Ayat. (6:112) Allah says here:

(وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا)

(But sufficient is your Lord as a Guide and Helper.) meaning, for the one who follows His Messenger and believes in His Book, Allah will be his Guide and Helper in this world and the Hereafter. Allah says

(هَادِيًا وَنَصِيرًا)

(a Guide and Helper.) because the idolators used to try to prevent people from following the Qur'an lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'an. Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ

(Thus have We made for every Prophet an enemy among the criminals.)

(وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا - وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا - الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا)

(32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.) (33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.) (34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.)

**The Reason why the Qur'an was revealed in Stages, the Refutation
of the Disbelievers, and their Evil End**

Allah tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

(لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً)

("Why is not the Qur'an revealed to him all at once") meaning, why was this Qur'an, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrah, Injil, Zabur and other Divine Books Allah answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

(وَقَرَأْنَا مَا فَرَقْنَاهُ)

(And (it is) a Qur'an which We have divided (into parts)... (17:106). Allah says:

(لِنُنَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً)

(that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.) Qatadah said it means: "We have explained it." `Abdur-Rahman bin Zayd bin Aslam said it means: "We have given its interpretation."

(وَلَا يَأْتُونَكَ بِمَثَلٍ)

(And no example or similitude do they bring,) This means no arguments or doubts,

(إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا)

(but We reveal to you the truth, and the better explanation thereof.) They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say. Abu `Abdur-Rahman An-Nasa'i recorded that Ibn `Abbas said, "The Qur'an was sent down all at once to the first heaven on Laylatul-Qadr (the Night of Power), then it was revealed over twenty years." Allah says:

(وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا)

(And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.) and:

(وَقَرَأْنَا فَرَقَانَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ
وَنَزَّلْنَاهُ تَنْزِيلًا)

(And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages) (17:106). Then Allah tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

(الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ
شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا)

(Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.) In the Sahih, it is reported from Anas that a man said, "O Messenger of Allah, how will the disbeliever be gathered on his face on the Day of Resurrection" The Prophet said:

«إِنَّ الَّذِي أَمْشَاهُ عَلَىٰ رِجْلَيْهِ قَادِرٌ أَنْ يُمَشِّيَهُ
عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ»

(The One Who caused him to walk on his two feet is able to make him walk on his face on the Day of Resurrection.)

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ
هَارُونَ وَزَيْرًا - فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا - وَقَوْمَ نُوحٍ لَمَّا
كَذَّبُوا الرَّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا - وَعَادًا وَتَمُودًا
وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا - وَكُلًّا
ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا - وَلَقَدْ أَتَوْا

عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْتَ مَطَرَ السَّوِّءِ أَفَلَمْ
يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا)

(35. And indeed We gave Musa the Scripture, and placed his brother Harun with him as a helper;) (36. And We said: "Go you both to the people who have denied Our Ayat." Then We destroyed them with utter destruction.) (37. And Nuh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.) (38. And (also) `Ad and Thamud, and the Dwellers of Ar-Rass, and many generations in between.) (39. And for each We put forward examples, and each We brought to utter ruin.) (40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it Nay! But they used not to expect any resurrection.)

Frightening the Idolators of Quraysh

Allah threatens the idolators who denied and opposed His Messenger Muhammad and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allah begins by mentioning Musa, upon him be peace, whom He sent along with his brother Harun as a helper -- i.e., as another Prophet who helped and supported him -- but Fir`awn and his chiefs denied them both:

(دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلَهَا)

(Allah destroyed them completely, and similar (awaits) the disbelievers) (47:10). And when the people of Nuh denied him, Allah destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allah had sent all His Messengers to them, they would have denied them all. Allah says:

(وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ)

(And Nuh's people, when they denied the Messengers,) although Allah sent only Nuh to them, and he stayed among them for 950 years, calling them to Allah and warning them of His punishment,

(وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(And none believed with him, except a few) (11:40). For this reason Allah drowned them all and left no one among the sons of Adam alive on earth apart from those who boarded the boat,

(وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً)

(and We made them a sign for mankind.) meaning a lesson to be learned. This is like the Ayah,

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أذُنٌ وَعَيْةٌ)

(Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it) (69:11-12), which means: `We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allah towards you when He saved you from drowning, and made you the descendants of those who believed in Allah and followed His commandments.'

(وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ)

(And (also) `Ad and Thamud, and the Dwellers of Ar-Rass,) We have already discussed their story, which is referred to in more than one Surah, such as Surat Al-A`raf, and there is no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn `Abbas about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamud. Ath-Thawri narrated from Abu Bukayr from `Ikrimah that Ar-Rass was a well where they buried (Passu) their Prophet.

(وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا)

(and many generations in between.) means nations, many more than have been mentioned here, whom We destroyed. Allah said:

(وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ)

(And for each We put forward examples,) meaning, `We showed them the proof and gave them clear evidence,' as Qatadah said, "They had no excuse."

(وَكُلًّا تَبَّرْنَا تَتْبِيرًا)

(and each (of them) We brought to utter ruin.) means, `We destroyed them completely.' This is like the Ayah,

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ)

(And how many generations (Qurun) have We destroyed after Nuh!) (17:17). "Generations" (Qurun) here refers to nations among mankind. This is like the Ayah,

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ)

(Then, after them, We created other generations (Qurun).) (23:42) Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two Sahih:

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

(The best of generations is my generation, then the one that follows it, then the one that follows that.)

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطْرًا
السَّوِّءِ

(And indeed they have passed by the town on which was rained the evil rain.) refers to the town of the people of Lut, which was called Sodom, and the way in which Allah dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allah says:

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذَرِينَ)

(And We rained on them a rain. And how evil was the rain of those who had been warned!) (26:176),

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفْلًا
تَعْقِلُونَ)

(Verily, you pass by them in the morning. And at night; will you not then reflect) (37:137-138),

وَإِنَّهَا لَيْسَ بِلِمْ مَقِيمٍ)

(And verily, they were right on the highroad.) (15:76),

وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ)

(They are both on an open highway, plain to see) (15:79). Allah says:

(أَفَلَمْ يَكُونُوا يَرَوْنَهَا)

(Did they not then see it) meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger and going against the commands of Allah.

(بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا)

(Nay! But they used not to expect any resurrection.) means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on the Day of Judgement.

(وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي
بَعَثَ اللَّهُ رَسُولًا - إِن كَادَ لِيُضِلَّنَا عَنْ ءَالِهَتِنَا
لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ
يَرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا - أَرَأَيْتَ مَنْ
اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا - أَمْ
تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِن هُمْ إِلَّا
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ سَبِيلًا)

(41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger") (42. "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) (43. Have you seen him who has taken as his god his own vain desire Would you then be a guardian over him) (44. Or do you think that most of them hear or understand They are only like cattle -- nay, they are even farther astray from the path.)

How the Disbelievers mocked the Messenger

Allah tells us how the disbelievers mocked the Messenger when they saw him. This is like the Ayah,

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا)

(And when the disbelievers see you, they take you not except for mockery) (21:36), which means that they tried to find faults and shortcomings in him. Here Allah says:

(وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا)

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger") i.e., they said this by way of belittling and trying to undermine him, so Allah put them in their place, and said:

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ)

(And indeed Messengers before you were mocked at) (6:10)

(إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا)

(He would have nearly misled us from our gods,) They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allah said, warning and threatening them:

(وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ)

(And they will know, when they see the torment...)

They took Their Desires as their gods and were more astray than Cattle

Then Allah tells His Prophet that if Allah decrees that someone will be misguided and wretched, then no one can guide him except Allah, glory be to Him:

(أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ)

(Have you seen him who has taken as his god his own vain desire) meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allah says:

(أَفَمَن زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ)

(Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allah sends astray whom he wills.) 35:8

(أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا)

(Would you then be a guardian over him) Ibn `Abbas said: "During the Jahiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first." Then Allah said:

(أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ)

(Or do you think that most of them hear or understand) meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allah Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

(أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا - ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا - وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا)

(45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still -- but We have made the sun its guide.) (46. Then We withdraw it towards Ourselves -- a gradual withdrawal.) (47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushur.)

Evidence of the existence of the Creator and the extent of His Power

Here Allah begins explaining the evidence for His existence and His perfect power to create various things and pairs of opposites. Allah says:

(أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ)

(Have you not seen how your Lord spread the shadow.) Ibn `Abbas, Ibn `Umar, Abu Al-`Aliyah, Abu Malik, Masruq, Mujahid, Sa`id bin Jubayr, An-Nakha`i, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others said, "This refers to the period from the beginning of the dawn until the sun rises."

(وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا)

(If He willed, He could have made it still) meaning, immobile, never changing. This is like the Ayat:

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا)

(Say : "Tell me! If Allah made the night continuous for you...") (28:71)

(ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا)

(but We have made the sun its guide.) means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatadah and As-Suddi said, "The sun is a guide which follows the shade until the shade disappears. "

(ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا)

(Then We withdraw it towards Ourselves -- a gradual withdrawal.) This refers to the shade.

(يَسِيرًا)

(gradual) meaning slowly. As-Suddi said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

(قَبْضًا يَسِيرًا)

(a gradual withdrawal.) Ayyub bin Musa said: "Little by little.

(وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا)

(And it is He Who makes the night a covering for you,) It covers and conceals all things. This is like the Ayah:

(وَاللَّيْلَ إِذَا يَعْشَى)

(By the night as it envelops) (92:1).

(وَالنَّوْمَ سُبَاتًا)

(and the sleep a repose,) means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

(وَجَعَلَ النَّهَارَ نُشُورًا)

(and makes the day Nushur) meaning, people get up and go out to earn a living and attend to their business. This is like the Ayah:

(وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...) (28:73)

(وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرَىٰ بَيْنَ يَدَيْهِ
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا)

(لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا
وَأُنَاسِيًّا كَثِيرًا - وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا
فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا)

(48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,) (49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.) (50. And indeed We have distributed it among them in order that they may remember the grace of Allah, but most men refuse (out of) gratitude.)

This is also part of His complete power and supreme authority:

Allah sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allah says:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا)

(and We send down pure water from the sky), meaning, as a means of purifying it. Abu Sa`id said, "It was said: "O Messenger of Allah, can we perform Wudu' with the water of the well of Buda`ah For it is a well in which rubbish and the flesh of dogs are thrown. He said:

«إِنَّ الْمَاءَ طَهُورٌ لَّا يُنَجِّسُهُ شَيْءٌ»

(Water is pure and nothing makes it impure.) This was recorded by Ash-Shafi`i and Ahmad, who graded it Sahih, and also by Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasa'i. His saying:

(لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا)

(That We may give life thereby to a dead land,) means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allah says:

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ)

(but when We send down water to it, it is stirred to life and growth...) (41:39). His saying:

(وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيًّا كَثِيرًا)

(and We give to drink thereof many of the cattle and men that We had created.) means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the Ayah:

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the rain after they have despaired,) (42:28)

(فَانظُرْ إِلَىٰ ءَاثَرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(Look then at the effects of Allah's mercy, how He revives the earth after its death.) (30:50)
His saying:

(وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا)

(And indeed We have distributed it among them in order that they may remember) means, `We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn `Abbas and Ibn Mas`ud, may Allah be pleased with them said: "One year does not have more rain than another, but Allah distributes the rain as He wills. Then he recited this Ayah:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا)

(And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allah, but most men refuse (out of) ingratitude.)" meaning, so that they may be reminded, when Allah brings the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

(فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا)

(but most men refuse (out of) ingratitude.) `Ikrimah said, "This refers to those who say that rain comes because of such and such a star." This view of `Ikrimah is similar to the authentic Hadith recorded in Sahih Muslim; one day after a night's rain, the Messenger of Allah said to his Companions:

«أَتَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

(Do you know what your Lord says) They said: "Allah and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا
مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ
بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ
كَذَا وَكَذَا، فَذَاكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

(He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, `We have been given rain by the mercy and grace of Allah,' he is a believer in Me and a disbeliever in the stars. As for the one who said, `We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars.")

(وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا - فَلَا تُطِعَ
الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا - وَهُوَ الَّذِي
مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا - وَهُوَ
الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا
وَكَانَ رَبُّكَ قَدِيرًا)

(51. And had We willed, We would have raised a warner in every town.) (52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.) (53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.) (54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.)

The universality of the Prophet's Message, how He was supported in His Mission and Allah's Blessings to Mankind

Allah says:

(وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا)

(And had We willed, We would have raised a warner in every town.) ` Calling them to Allah, but We have singled you out, O Muhammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'an,'

(لَأُنذِرَكُم بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19).

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).

(لَتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا)

(that you may warn the Mother of the Towns and all around it) (42:7).

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...") (7:158). In the Two Sahihs (it is reported that the Prophet said:)

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black.) And:

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(...A Prophet would be sent to his own people, but I have been sent to all of mankind.) Allah says:

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ﴾

(So obey not the disbelievers, but strive hard against them with it.) meaning, with the Qur'an. This was the view of Ibn ` Abbas.

﴿جِهَادًا كَبِيرًا﴾

(with the utmost endeavour.) This is like the Ayah,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ﴾

(O Prophet! Strive hard against the disbelievers and the hypocrites,) (9:73)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ﴾

(And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;) means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarir, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet. Allah has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows

amidst people. Allah has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

(وَهَذَا مِلْحٌ أُجَاجٌ)

(and that is salty and bitter;) meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allah, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allah was asked whether sea water can be used for Wudu', he said:

«هُوَ الطَّهْرُ مَأْوُهُ، الْحِلُّ مَيْتُهُ»

(Its water is pure and its dead are lawful.) This was recorded by Malik, Ash-Shafi'i and Ahmad, and by the scholars of Sunan with a good (Jayyid) chain of narration.

(وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا)

(and He has set a barrier and a complete partition between them.) meaning, between the sweet water and the saltwater.

(بَرْزَخًا)

(a barrier) means a partition, which is dry land.

(وَحِجْرًا مَّحْجُورًا)

(and a complete partition) means, a barrier, to prevent one of them from reaching the other. This is like the Ayat:

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny) (55:19-21)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَاراً وَجَعَلَ خِلَالَهَا أَنْهَاراً
وَجَعَلَ لَهَا رَوَاسِيَّ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزاً
أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas Is there any god with Allah Nay, but most of them know not!) (27:61)

(وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا)

(And it is He Who has created man from water,) means, He created man from a weak Nutfah, then gave him shape and formed him, and completed his form, male and female, as He willed.

(فَجَعَلَهُ نَسَبًا وَصِهْرًا)

(and has appointed for him kindred by blood, and kindred by marriage.) in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allah says:

(وَكَانَ رَبُّكَ قَدِيرًا)

(And your Lord is Ever All-Powerful to do what He wills.)

(وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ وَكَانَ الْكُفْرُ عَلَى رَبِّهِ ظَهِيرًا - وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا - قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا -
وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ
وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا - الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
 اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبيراً -
 وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا
 الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوراً)

(55. And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.) (56. And We have sent you only as a bearer of good news and a warner.) (57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord.") (58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,) (59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawa) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.) (60. And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is Ar-Rahman Shall we fall down in prostration to that which you command us" And it increases in them only aversion.)

The Ignorance of the Idolators

Allah tells us how ignorant the idolators are; instead of worshipping Allah, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allah and His Messenger and the believers for their sake. Similarly Allah says:

(وَكَانَ الْكُفْرُ عَلَى رَبِّهِ ظَهِيْرًا)

(and the disbelief is ever a helper against his Lord.) meaning, he is a supporter of Shaytan against the party of Allah, but the party of Allah are the ones who will prevail, as Allah says:

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ -
 لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ
 (

(And they have taken besides Allah gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.) (36:74-75) meaning, the gods which they worshipped instead of Allah cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allah and His Messenger and the believers, in this world and the Hereafter.

(وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيْرًا)

(and the disbeliever is ever a helper against his Lord.) Mujahid said: "He supports and helps the Shaytan in disobedience towards Allah.

The Messenger brings Glad Tidings and Warnings

Then Allah tells His Messenger:

(وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا)

(And We have sent you only as a bearer of good news and a warner.) meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allah, and bringing warnings of a dreadful punishment for those who go against the commandments of Allah.

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ)

(Say: "No reward do I ask of you for this...") for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allah, may He be exalted.'

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)

(To whomsoever among you who wills to walk straight) (81:28).

(إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا)

(save that whosoever wills, may take a path to his Lord.) means, a way and a methodology to be followed.

The Command to the Messenger to put his Trust in Allah, and some of His Qualities

Then Allah says:

(وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ)

(And put your trust in the Ever Living One Who dies not,) meaning, in all your affairs, put your trust in Allah, the Ever-Living Who never dies, the One Who

(الْأَوَّلُ وَالْآخِرُ وَالظَّهْرُ وَالْبَطْنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything) (57:3). The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allah is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allah says:

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind) (5:67).

(وَسَبِّحْ بِحَمْدِهِ)

(and glorify His praises,) means, combine praising Him with glorifying Him. Hence the Messenger of Allah used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

(Glory be to You, O Allah, and with Your praise.) So the Ayah means: be sincere in worshipping Him and putting your trust in Him. This is like the Ayat:

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا)

(The Lord of the east and the west; there is no God but He. So take Him as a Trustee.) (73:9)

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and put your trust in Him) (11:123).

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust.") (67:29)

(وَكَفَىٰ بِهِ يَدُنُوبٍ عِبَادِهِ خَيْرًا)

(and sufficient is He as the All-Knower of the sins of His servants) means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

(الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(Who created the heavens and the earth...) means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

(فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(in six Days. Then He rose over the Throne.) means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَيْرًا)

(Then He rose over (Istawa) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.) meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allah than His servant and Messenger Muhammad , the absolute leader of the sons of Adam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allah says:

(فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ)

((And) if you differ in anything among yourselves...) (4:59).

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah) (42:10).

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6: 115). meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allah says here:

(فَأَسْأَلُ بِهِ خَيْرًا)

(Ask Him, as He is Al-Knower.)

Condemnation of the Idolators

Then Allah rebukes the idolators who prostrate to idols and rivals instead of Allah:

(وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ)

(And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is Ar-Rahman") meaning: we do not know Ar-Rahman. They did not like to call Allah by His Name Ar-Rahman (the Most Gracious), as they objected on the day of (the treaty of) Al-Hudaybiyyah, when the Prophet told the scribe:

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: "In the Name of Allah, Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful).") They said, "We do not know Ar-Rahman or Ar-Rahim. Write what you used to write: `Bismika Allahumma (in Your Name, O Allah).'" So Allah revealed the words:

(قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْنَ
فَلَهُ الْاَسْمَاءُ الْحُسْنٰى)

(Say: "Invoke Allah or invoke Ar-Rahman, by whatever name you invoke Him (it is the same), for to Him belong the Best Names) (17:110). meaning, He is Allah and He is the Most Gracious. And in this Ayah, Allah said:

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا
الرَّحْمَنُ

(And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is the Ar-Rahman") meaning: we do not know or approve of this Name.

(أَنْسَجِدُ لِمَا تَأْمُرُنَا)

(Shall we fall down in prostration to that which you command us) means, "Just because you tell us to"

(وَزَادَهُمْ نُفُورًا)

(And it increases in them only aversion.) As for the believers, they worship Allah Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Surat Al-Furqan, and Allah knows best.

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

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

Mentioning the Might and Power of Allah

Here Allah glorifies Himself and praises the beauty He created in the heavens of Al-Buruj, the giant stars, according to the view of Mujahid, Sa`id bin Jubayr, Abu Salih, Al-Hasan and Qatadah. This is like the Ayah,

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps) (67:5). Allah says:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سِرَاجًا

(Blessed be He Who has placed in the heaven Al-Buruj, and has placed therein a great lamp,) which is the sun which shines like a lamp, as Allah says:

وَجَعَلْنَا سِرَاجًا وَهَاجًا)

(And We have made (therein) a shining lamp) (78:13).

وَقَمْرًا مُنِيرًا

(and a moon giving light.) means, shining and illuminated by the light of something else, different from the light of the sun, as Allah says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا)

(It is He Who made the sun a shining thing and the moon as a light) (10:5). And Allah tells us that Nuh, peace be upon him, said to his people:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا -
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا)

(See you not how Allah has created the seven heavens one above another And has made the moon a light therein, and made the sun a lamp) (71:15-16). Then Allah says:

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً)

(And He it is Who has put the night and the day in succession (Khilfatan),) meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allah says:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses) (14:33).

يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54).

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon) (36:40).

(لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُوراً)

(for such who desires to remember or desires to show his gratitude.) means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a Sahih Hadith:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُتُوبَ
مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءُ
اللَّيْلِ»

(Allah spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.) Mujahid and Qatadah said: "Khilfatan means different, i.e., because one is dark and the other is light."

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا -
وَالَّذِينَ يَبِيئُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا - وَالَّذِينَ
يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَرَامًا - إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا -
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ
بَيْنَ ذَلِكَ قَوَامًا)

(63. And the servants of the Most Gracious are those who walk on the earth Hawnah, and when the foolish address them they say; "Salama.") (64. And those who spend the night in worship of

their Lord, prostrate and standing.) (65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.") (66. Evil indeed it is as an abode and as a place to rest in.) (67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.)

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allah,

(الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا)

(those who walk on the earth Hawna,) meaning that they walk with dignity and humility, not with arrogance and pride. This is like the Ayah:

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(And walk not on the earth with conceit and arrogance...) (17:37). So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Adam (the Prophet) used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by Hawna is serenity and dignity, as the Messenger of Allah said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ،
وَأْتُوهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا،
وَمَا فَاتَكُمْ فَأْتِمُوا»

(When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.)

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them they say: "Salama.") If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allah did: the more ignorant the people, the more patient he would be. This is as Allah says:

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ)

(And when they hear Al-Laghwa (evil or vain talk), they withdraw from it) (28:55). Then Allah says that their nights are the best of nights, as He says:

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا)

(And those who spend the night in worship of their Lord, prostrate and standing.) meaning, worshipping and obeying Him. This is like the Ayat:

(كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ - وَيَالِ الْأُنْحَارِ
هُمُ يَسْتَغْفِرُونَ)

(They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness) (51:17-18).

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds...) (32:16).

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is obedient to Allah, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9). Allah says:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا)

(And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment.") meaning, ever-present and never ending. Al-Hasan said concerning the Ayah,

(إِنَّ عَذَابَهَا كَانَ غَرَامًا)

(Verily, its torment is ever an inseparable, permanent punishment.) Everything that strikes the son of Adam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth. This was also the view of Sulayman At-Taymi.

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it is as an abode and as a place to rest in.) means, how evil it looks as a place to dwell and how evil it is as a place to rest.

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

(And those who, when they spend, are neither extravagant nor stingy...) They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

(وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)

(but are in a just balance between them.) This is like the Ayah,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ)

(And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.)(17:29)

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا - يُضَعَفُ لَهُ
العَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَذُ فِيهِ مُهَانًا - إِلَّا مَنْ
تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا -
وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا)

(68. And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse -- and whoever does this shall receive Athama.) (69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;) (70. Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Of-

Forgiving, Most Merciful.) (71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.)

The Attributes of the Servants of the Most Gracious include avoiding Shirk, Murder and Zina

Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was asked which sin is the most serious" He said:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(That you appoint a rival to Allah when He has created you.) He asked, "Then what" He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

(That you kill your child for fear that he may eat with you.) He said, "Then what" He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

(That you commit adultery with your neighbor's wife.) `Abdullah said, "Then Allah revealed, confirming that:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah....)" This was also recorded by An-Nasa'i, and by Al-Bukhari and Muslim. It was narrated that Sa`id bin Jubayr heard Ibn `Abbas saying that some of the people of Shirk killed a great deal and committed Zina a great deal, then they came to Muhammad and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the Ayah:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah...) was revealed, as was the Ayah,

(قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ)

(Say: "O My servants who have transgressed against themselves!") (39:53).

(وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)

(and whoever does this shall receive Athama.) It was recorded that `Abdullah bin `Amr said: "Athama is a valley in Hell." `Ikrimah also said that Athama refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa`id bin

Jubayr and Mujahid. As-Suddi said that Athama referred to punishment, which is closer to the apparent meaning of the Ayah. This interpretation makes it interchangeable with what comes next, the Ayah:

(يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ)

(The torment will be doubled for him on the Day of Resurrection,) i.e., repetitive and intensified.

(وَيَخْذُ فِيهِ مُهَانًا)

(and he will abide therein in disgrace;) scorned and humiliated.

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds;) means, those who do these evil deeds will be punished in the manner described,

(إِلَّا مَنْ تَابَ)

(Except those who repent), that is; those who repent in this world to Allah from all of those deeds, for then Allah will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Ayah in Surat An-Nisa':

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally) (4:93), because even though this was revealed in Al-Madinah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Ayah states that forgiveness is only for those who repent. Moreover Allah says:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him, but He forgives except that to whom He wills) (4:48). And in the authentic Sunnah, it is reported from the Messenger of Allah that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allah accepted his repentance, and other Hadiths.

﴿قَاوَلِيكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللّٰهُ
غَفُورًا رَّحِيمًا﴾

(for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.) Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ،
وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ
فَيَقُولُ: نَحُوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُّوهُ عَنْ
صِغَارِهَا، قَالَ: فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا
وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَأ
يَسْتَطِيعُ أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيُقَالُ: فَإِنَّ لَكَ
بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَأ
أَرَاهَا هُنَا»

(I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here.") He (Abu Dharr) said: "And the Messenger of Allah smiled so broadly that his molars could be seen." Muslim recorded it. Ibn Abi Hatim recorded that Abu Jabir heard Makhul say, "A very old man with sunken eyes came and said, `O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him" The Messenger of Allah said:

«أَأَسْلَمْتَ؟»

(Have you become Muslim) He said, "As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger." The Prophet said:

«فَإِنَّ اللَّهَ غَافِرٌ لِّكَ مَا كُنْتَ كَذَّالِكُ، وَمُبَدِّلٌ
سَيِّئَاتِكَ حَسَنَاتٍ»

(Allah will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.) The man said: "O Messenger of Allah, even my betrayals and immoral actions" The Prophet said:

«وَعَدَرَائِكَ وَفَجَرَائِكَ»

(Even your betrayals and immoral actions.) "The man went away saying `La ilaha illallah' and `Allahu Akbar.'" Allah tells us how His mercy extends to all His creatrues, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allah says:

(وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا)

(And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.) meaning, Allah will accept his repentance. This is like the Ayat:

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful) (4:110).

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants...) (9:104).

(قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا
مِنْ رَحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") (39:53) - for those who repent to Him.

(وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّعْوِ
 مَرُّوا كِرَامًا - وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ
 يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا - وَالَّذِينَ يَقُولُونَ
 رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
 وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.) (73. And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.) (74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwa.")

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. `Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Ayah,

(لَا يَشْهَدُونَ الزُّورَ)

(And those who do not bear witness to falsehood,) refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two Sahihis that Abu Bakrah said, "The Messenger of Allah said three times:

«أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

(Shall I not tell you of the greatest of major sins) We said, "Of course, O Messenger of Allah." The Messenger of Allah said:

«الشِّرْكَُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

(Associating others in worship with Allah and disobeying one's parents.) He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

(Beware false speech, and bearing witness to falsehood.) and he kept repeating it until we thought, would that he would stop." From the context it seems that what is meant by those

who do not bear witness to falsehood is those who do not attend it or are not present when it happens. Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(and if they pass by some evil play or evil talk, they pass by it with dignity.) They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allah says:

(مَرُّوا كِرَامًا)

(they pass by it with dignity.)

(وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا)

(And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.) This is also a characteristic of the believers,

(الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

(Those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord.) (8:2) Unlike the disbelievers. When they hear the Words of Allah, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allah says:

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيْكُمُ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ)

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

(لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا)

(fall not deaf and blind thereat.) means, unlike the disbelievers who, when they hear the Ayat of Allah, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind. His saying:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") means those who ask Allah to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn `Abbas said, "This means (offspring) who will strive to obey Allah and bring them joy in this world and the Hereafter." Imam Ahmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdad bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allah ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdad got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allah had caused him to be absent, and he does not know how he would have behaved if he had been there By Allah, there are people who saw the Messenger of Allah , and Allah will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allah brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you Allah sent His Prophet during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allah had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allah referred to in the Ayah,

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") Its chain of narrators is Sahih, although they did not report it.

(وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(and make us leaders of those who have Taqwa.) Ibn `Abbas, Al-Hasan, As-Suddi, Qatadah and Rabi` bin Anas said: "Leaders who would be taken as examples in good." Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship

of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

(When a son of Adam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.)

(أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا - خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا - قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا)

(75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.) (76. Abiding therein -- excellent it is as an abode, and as a place to rest in.) (77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever.")

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allah then says:

(أُولَئِكَ)

(Those) meaning, the people who are described in this manner,

(يُجْزَوْنَ)

(will be rewarded) on the Day of Resurrection,

(الْعُرْفَةَ)

(with the highest place), which is Paradise. Abu Ja`far Al-Baqir, Sa`id bin Jubayr, Ad-Dahhak and As-Suddi said, "It was so called because of its elevation."

(بِمَا صَبَرُوا)

(because of their patience.) means, their patience in doing what they did.

(وَيُلَقَّوْنَ فِيهَا)

(Therein they shall be met) means, in Paradise.

(تَحِيَّةً وَسَلَامًا)

(with greetings and the word of peace and respect.) This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

(خَالِدِينَ فِيهَا)

(Abiding therein) means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Ayah,

(وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا
دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure) (11:108).

(حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا)

(excellent it is as an abode, and as a place to rest in.) Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allah says:

(قُلْ مَا يَعْבוُّكُمْ رَبِّي)

(Say: "My Lord pays attention to you only because of your invocation to Him...") meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening. His saying:

(فَقَدْ كَذَّبْتُمْ)

(But now you have indeed denied.) "O you disbelievers."

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by `Abdullah bin Mas`ud, Ubayy bin Ka`b, Muhammad bin Ka`b Al-Qurazi, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others.

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) Al-Hasan Al-Basri said: "The Day of Resurrection." And there is no conflict between the two interpretations. This is the end of the Tafsir of Surat Al-Furqan, all praise and thanks are due to Allah.

The Tafsir of Surat Ash-Shu`ara

(Chapter - 26)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(طسّم - تِلْكَ ءَايٰتُ الْكِتٰبِ الْمُبِيْنِ - لَعَلَّكَ بٰخِعٌ
نَّفْسَكَ اِلَّا يَكُوْنُوْا مُؤْمِنِيْنَ - اِنْ نَّشَأْ نُنَزِّلْ عَلَيْهِمْ
مِّنَ السَّمٰوٰتِ ءَايٰةً فَاظْلَمْتُمْ اَعْنَاقَهُمْ لَهَا خٰضِعِيْنَ -
وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحَدَّثٍ اِلَّا
كَانُوْا عَنْهُ مُعْرِضِيْنَ - فَقَدْ كَذَّبُوْا فَسَئْٰتِيهِمْ اَنْبَؤُا

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ
كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ - إِنَّ فِي ذَلِكَ
لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ - وَإِنَّ رَبَّكَ لَهُوَ
الْعَزِيزُ الرَّحِيمُ)

(1. Ta Sn Mm.) (2. These are Ayat of the Book Mubin.) (3. It may be that you are going Bakhi` yourself, that they do not become believers.) (4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) (5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) (6. So, they have indeed denied, then the news of what they mocked at will come to them.) (7. Do they not observe the earth -- how much of every good kind We cause to grow therein) (8. Verily, in this is an Ayah, yet most of them are not believers.) (9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

The Qur'an and the Disbelievers turning away;

They could be compelled to believe if Allah so willed At the beginning of the explanation of Surat Al-Baqarah we discussed the letters which appear at the beginning of some Surahs. Allah's saying:

(تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ)

(These are the Ayat of the Book Mubin.) means, these are the verses of the Clear Qur'an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

(لَعَلَّكَ بَخِعٌ نَفْسًا)

(It may be that you are going Bakhi` yourself,) means, destroy yourself -- because of your keenness that they should be guided and your grief for them.

(أَلَّا يَكُونُوا مُؤْمِنِينَ)

(that they do not become believers.) Here Allah is consoling His Messenger for the lack of faith of those among the disbelievers who do not believe in him. This is like the Ayat:

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

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

(فَلَعَلَّكَ بَخِعٌ بِنَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا
بِهَذَا الْحَدِيثِ أَسَفًا)

(Perhaps, you would Bakhi` yourself, over their footsteps, because they believe not in this narration) (18:6). Mujahid, `Ikrimah, Qatadah, `Atiyyah, Ad-Dahhak, Al-Hasan and others said that:

(لَعَلَّكَ بَخِعٌ بِنَفْسِكَ)

(It may be that you are going Bakhi` yourself,) means, `kill yourself.' Then Allah says:

(إِنْ نَشَاءُ نُنَزِّلُ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ)

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) meaning, `if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allah says:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ
جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ)

(And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.) (10:99)

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً)

(And if your Lord had so willed, He could surely, have made mankind one Ummah...) (11:118) But Allah's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allah says:

(وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا
كَانُوا عَنْهُ مُعْرِضِينَ)

(And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allah says:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

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

(يَحْسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا
كَانُوا بِهِ يَسْتَهْزِءُونَ)

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)
(36:30)

(ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مَّا جَاءَ أُمَّةً رَّسُولُهَا
كَذَّبُوهُ)

(Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...) (23:44). Allah says here:

(فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ)

(So, they have indeed denied, then the news of what they mocked at will come to them.) meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned) (26:227). Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyan Ath-Thawri narrated from a man from Ash-Sha`bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

(إِنَّ فِي ذَلِكَ لآيَةً)

(Verily, in this is an Ayah,) meaning an evidence of the power of the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited. His saying:

(وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ)

(And verily your Lord, He is truly the All-Mighty,) means, the One Who has power over all things, to subdue and control them,

(الرَّحِيمِ)

(the Most Merciful.) means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-`Aliyah, Qatadah, Ar-Rabi` bin Anas and Ibn Ishaq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him." Sa`id bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

(وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ -
قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ - قَالَ رَبِّ إِنِّي أَخَافُ أَنْ
يُكذِّبُون - وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَىٰ هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ
يَقْتُلُون - قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ
مُسْتَمِعُونَ - فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ
الْعَالَمِينَ - أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ - قَالَ أَلَمْ
تُرَبِّكُنَا فِيْنَا وَلِيدًا وَلِئِثْتَا فِيْنَا مِنْ عُمُرِكَ سِنِينَ -
وَفَعَلْتَ فَعَلْتَكِ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ -
قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ - فَفَرَرْتُ مِنْكُمْ
لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ
الْمُرْسَلِينَ - وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ
بَنِي إِسْرَائِيلَ)

(10. And (remember) when your Lord called Musa (saying): "Go to the people who are wrongdoers.") (11. "The people of Fira`wn. Will they not have Taqwa") (12. He said: "My Lord! Verily, I fear that they will deny me,") (13. "And my breast straitens, and my tongue expresses not well. So send for Harun.") (14. "And they have a charge of crime against me, and I fear they will kill me. ") (15. (Allah) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening.") (16. "And go both of you to Fira`wn, and say: ` We are the Messengers of the Lord of Al-` Alamin,") (17. ` So allow the Children of Israel to go with us.") (18. (Fir`awn) said (to Musa): "Did we not bring you up among us as a child And you did dwell many years of your life with us.") (19. "And you did your deed, which you did. While you were one of the ingrates.") (20. Musa said: "I did it then, when I was in error.") (21. "So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.") (22. "And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.")

Between Musa and Fir`awn

Allah tells us what He commanded His servant, son of `Imran and Messenger Musa, peace be upon him, who spoke with Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir`awn and his people. Allah says:

(وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ -
 قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ - قَالَ رَبِّ إِنِّي أَخَافُ أَنْ
 يُكَذِّبُون - وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
 فَأَرْسِلْ إِلَىٰ هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ
 يَقْتُلُون)

(And when your Lord called Musa: "Go to the people who are wrongdoers. The people of Fir`awn. Will they not have Taqwa" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Harun. And they have a charge of crime against me, and I fear they will kill me.") So, Musa asked Allah to remove these difficulties for him, as he said in Surah Ta Ha:

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي
)

(Musa said: "O my Lord! Open for me my chest. And ease my task for me.") (20:25-26) until:

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ)

(You are granted your request, O Musa!) (20:36)

(وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ)

(And they have a charge of crime against me, and I fear they will kill me.) because he had killed that Egyptian, which was the reason that he left the land of Egypt.

(قَالَ كَلَّا)

((Allah) said: "Nay!..." Allah told him: do not be afraid of anything like that. This is like the Ayah,

(سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَا سُطْنًا)

(Allah said: "We will strengthen your arm through your brother, and give you both power) meaning, proof;

(فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا
الغالبون)

(so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors) (28:35),

(فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ)

(Go you both with Our signs. Verily, We shall be with you, listening.) This is like the Ayah,

(إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ)

(I am with you both, hearing and seeing) (20:46). Meaning, 'I will be with you by My protection, care, support and help.'

(فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ)

(And go both of you to Fir`awn, and say: 'We are the Messengers of the Lord of the all that exists.') This is like the Ayah,

(إِنَّا رَسُولَا رَبِّكَ)

(Verily, we are both Messengers of your Lord) (20:47). which means, `both of us have been sent to you,'

(أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ)

(So allow the Children of Israel to go with us.) Meaning, `let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.' When Musa said that to him, Fir`awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

(أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا)

(Did we not bring you up among us as a child) meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this manner: you killed one of our men and denied our favors to you.' So he said to him:

(وَأَنْتَ مِنَ الْكَافِرِينَ)

(While you were one of the ingrates.) meaning, one of those who deny favors. This was the view of Ibn `Abbas and `Abdur-Rahman bin Zayd bin Aslam, and was the view favored by Ibn Jarir.

(قَالَ فَعَلْتُهَا إِذَا)

((Musa) said: "I did it then...") meaning, at that time,

(وَأَنَا مِنَ الضَّالِّينَ)

(when I was in error.) meaning, `before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

(فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ)

(So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.) means, `the first situation came to an end and another took its place. Now Allah has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Musa said:

(وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ)

(And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.) meaning, `whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them What you have mentioned about me is nothing compared to what you have done to them.'

(قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ - قَالَ رَبُّ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
- قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ - قَالَ رَبُّكُمْ وَرَبُّ
ءَابَائِكُمُ الْأَوَّلِينَ - قَالَ إِنْ رَسُولِكُمُ الَّذِي أُرْسِلَ
إِلَيْكُمْ لَمَجْنُونٌ - قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا
بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ)

(23. Fir`awn said: "And what is the Lord of Al-`Alamin") (24. (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.") (25. (Fir`awn) said to those around: "Do you not hear (what he says)") (26. (Musa) said: "Your Lord and the Lord of your ancient fathers!") (27. (Fir`awn) said: "Verily, your Messenger who has been sent to you is a madman!") (28. (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!")

**Allah tells us about the disbelief, rebellion, oppression and denial
of Fir`awn, as He says:**

(وَمَا رَبُّ الْعَالَمِينَ)

((Fir`awn said:) "And what is the Lord of the `Alamin") This is because he used to say to his people:

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(I know not that you have a god other than me.) (28:28)

(فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) (43:54) They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir`awn. When Musa said to them: "I am the Messenger of the Lord of the worlds," Fir`awn said to him, "Who is this who you are claiming is the Lord of Al-`Alamin other than me" This is how it was interpreted by the scholars of the Salaf and the Imams of later generations. As-Suddi said, "This Ayah is like the Ayah,

(قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Fir`awn) said: "Who then, O Musa, is the Lord of you two" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (20:49-50) Those among the philosophers and others who claimed that this was a question about the nature or substance)of Allah(are mistaken. Fir`awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir`awn asked him about the Lord of Al-`Alamin, Musa said:

(قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

((Musa) said: "The Lord of the heavens and the earth, and all that is between them..." meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

(إِنْ كُنْتُمْ مُوقِنِينَ)

(if you seek to be convinced with certainty.) means, if you have believing hearts and clear insight. At this, Fir`awn turned to the chiefs and leaders of his state around him, and said to them -- mockingly expressing his disbelief in Musa:

(أَلَا تَسْتَمِعُونَ)

("Do you not hear") meaning, `are you not amazed by what this man is claiming -- that you have another god other than me' Musa said to them:

(رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ)

(Your Lord and the Lord of your ancient fathers!) meaning, the One Who created you and your forefathers, those who came before Fir`awn and his time.

(قَالَ)

(He said) that is, Fir`awn said:

(إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ)

(Verily, your Messenger who has been sent to you is a madman!) meaning, there is no sense in his claim that there is any god other than me!

(قَالَ)

((Musa) said) -- to those in whose hearts Fir`awn had planted doubts:

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ)

(Lord of the east and the west, and all that is between them, if you did but understand!) `He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir`awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the Ayah,

(الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

(who disputed with Ibrahim about his Lord, because Allah had given him the kingdom When Ibrahim said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily, Allah brings the sun from the east. So cause it to rise from the west.") (2:258) So when Fir`awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Musa, peace be upon him, so he said, as Allah tells us:

(قَالَ لئن اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ
 الْمَسْجُونِينَ - قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ - قَالَ
 فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - فَأَلْقَى عَصَاهُ
 فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
 لِلنَّظِيرِينَ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ
 يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا
 تَأْمُرُونَ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ
 حَاشِرِينَ يَاأَيُّهَا كُلُّ سِحَّارٍ عَلِيمٍ)

(29. He said: "If you choose a god other than me, I will certainly put you among the prisoners.") (30. He said: "Even if I bring you something manifest") (31. He said: "Bring it forth then, if you are of the truthful!") (32. So he threw his stick, and behold, it was a serpent, manifest.) (33. And he drew out his hand, and behold, it was white to all beholders!) (34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.") (35. "He wants to drive you out of your land by his sorcery: what is it then that you command") (36. They said: "Put him off and his brother (for a while), and send callers to the cities;") (37. "To bring up to you every well-versed sorcerer.")

After the Rational Proof, Fir`awn resorts to Force

When proof had been established against Fir`awn, clearly and rationally, he resorted to using force against Musa, thinking that after this there would no further room for discussion. So he said:

(لئن اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ
 الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners.) To this, Musa responded:

(أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ)

(Even if I bring you something manifest) meaning, clear and definitive proof.

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - فَأَلْقَى
عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ)

(Fir`awn said: "Bring it forth then, if you are of the truthful!" So he threw his stick, and behold, it was a serpent, manifest.) meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

(وَنَزَعَ يَدَهُ)

(And he drew out his hand,) meaning, from his sleeve,

فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ)

(and behold, it was white to all beholders!) It was shining like a piece of the moon. Since Fir`awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

(إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ)

(Verily, this is indeed a well-versed sorcerer.) One who knows a great deal of magic or witchcraft. Fir`awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Musa, trying to make them oppose him and disbelieve in him, and said:

(يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ)

(He wants to drive you out of your land by his sorcery...) meaning, `he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him'

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ
- يَا تُوكِ بِكُلِّ سَحَّارٍ عَلِيمٍ)

(They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer.") meaning, `delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir`awn did as they suggested, which is what Allah decreed would happen to them, so that all the

people would gather in one place and the signs and proof of Allah would be made manifest before them all in one day.

(فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ - وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ - لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ - فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا لِأَجْرٍ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ - قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ - فَأَلْقَوْا حِبَلَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ - فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ - فَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ)

(38. So, the sorcerers were assembled at a fixed time on a day appointed.) (39. And it was said to the people: "Are you (too) going to assemble") (40. "That we may follow the sorcerers if they are the winners.") (41. So, when the sorcerers arrived, they said to Fir`awn: "Will there surely be a reward for us if we are the winners") (42. He said: "Yes, and you shall then verily be of those brought near (to myself).") (43. Musa said to them: "Throw what you are going to throw!") (44. So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!") (45. Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!) (46. And the sorcerers fell down prostrate.) (47. Saying: "We believe in the Lord of Al-`Alamin.") (48. "The Lord of Musa and Harun.")

Between Musa, peace be upon him, and the Sorcerers Allah describes the actual encounter between Musa, peace be upon him, and the Egyptians in Surat Al-A`raf, Surah Ta Ha, and in this Surah.

The Egyptians wanted to extinguish the Light of Allah with their words, but Allah insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ
زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ)

(Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (21:18)

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ)

(And say: "Truth has come and falsehood has vanished.") (17:81) The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allah Alone, one of them said:

(لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ)

(That we may follow the sorcerers if they are the winners.) They did not say: `we will follow the truth, whether it rests with the sorcerers or with Musa;' the people were followers of the religion of their king.

(فَلَمَّا جَاءَ السَّحَرَةُ)

(So, when the sorcerers arrived,) means, when they reached the court of Fir`awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir`awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

(فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا لِأَجْرٍ
إِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ
الْمُقَرَّبِينَ)

("Will there surely be a reward for us if we are the winners" He said: "Yes, and you shall then verily be of those brought near.") meaning, `and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ
مَنْ أَلْقَىٰ قَالَ بَلْ أَلْقُوا

(They said: "O Musa! Either you throw first or we be the first to throw" (Musa) said: "Nay, throw you (first)!") (20:65-66). Here the incident is described more briefly. Musa said to them:

أَلْقُوا مَا أَنْتُمْ مُلقُونَ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ
وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

("Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!") This is what the ignorant masses say when they do something: `this is by the virtue of So-and-so!' In Surat Al-A`raf Allah mentioned that they:

سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا
بِسِحْرِ عَظِيمٍ

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic) (7:116). And in Surah Ta Ha He said:

فَإِذَا حِبَالُهُمْ وَعِصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَىٰ

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) until Allah saying:

وَلَا يُفْلِحُ السَّحَرُ حَيْثُ أَتَىٰ

(and the magician will never be successful, whatever the amount (of skill) he may attain) (20:69). And here Allah says:

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

(Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!) by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allah says:

(فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ)

(Thus truth was confirmed, and all that they did was made of no effect.) until

(رَبِّ مُوسَى وَهَارُونَ)

(The Lord of Musa and Harun.) (7:118-122) This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir`awn's supporters, who sought and hoped that they would prevail over Musa, were themselves defeated. At that moment they believed in Musa and prostrated to Allah, the Lord of Al` Alamin Who sent Musa and Harun with the truth and an obvious miracle. Fir`awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allah and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Verily, he is your chief who has taught you magic) (20:71).

(إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ)

(Surely, this is a plot which you have plotted in the city) (7:123).

(قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَادِّنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَأَصْلَبَنَكُمْ أَجْمَعِينَ
- قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ - إِنَّا نَطْمَعُ
أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ)

(49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.") (50. They said: "No harm! Surely, to our Lord we are to return.") (51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.")

Between Fir`awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allah, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Musa had done could not have been done by any human being unless Allah helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir`awn said to them:

(ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذِنَ لَكُمْ)

(You have believed in him before I give you leave.) meaning, `you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Surely, he indeed is your chief, who has taught you magic!) This is stubborn talk, and anyone can see that it is nonsense, for they had never met Musa before that day, so how could he have been their chief who taught them how to do magic No rational person would say this. Then Fir`awn threatened to cut off their hands and feet, and crucify them. They said:

(لَا ضَيْرَ)

(No harm!) meaning, `no problem, that will not harm us and we do not care.'

(إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ)

(Surely, to our Lord we are to return.) means, `the return of us all is to Allah, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

(إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا)

(Verily, we really hope that our Lord will forgive us our sins,) `the sins we have committed and the magic you forced us to do.'

(أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ)

(as we are the first of the believers,) means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

(وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مَتَّبِعُونَ - فَأَرْسَلْنَا فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ - إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ - وَإِنَّهُمْ لَنَا لَغَائِظُونَ - وَإِنَّا لَجَمِيعٌ حَازِرُونَ - فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ - كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ)

(52. And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.") (53. Then Fir`awn sent callers to (all) the cities.) (54. (Saying): "Verily, these indeed are but a small band.") (55. "And verily, they have done what has enraged us.") (56. "But we are a host all assembled, amply forewarned.") (57. So, We expelled them from gardens and springs,) (58. Treasures, and every kind of honorable place.) (59. Thus and We caused the Children of Israel to inherit them.)

The Exodus of the Children of Israel from Egypt

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn. As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best. Musa asked about the grave of Yusuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Musa himself, may peace be upon them both. It was also said that Yusuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them. The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

(إِنَّ هَؤُلَاءِ)

(Verily, these) meaning, the Children of Israel,

(لَشِرْذِمَةً قَلِيلُونَ)

(indeed are but a small band.) meaning, a small group.

(وَإِنَّهُمْ لَنَا لَغَائِظُونَ)

(And verily, they have done what has enraged us.) means, `every time we have heard anything about them, it has upset us and made us angry.'

(وَإِنَّا لَجَمِيعٌ حَازِرُونَ)

(But we are a host all assembled, amply forewarned.) means, `we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allah says:

(فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ
كَرِيمٍ)

(So, We expelled them from gardens and springs, treasures, and every kind of honorable place.) meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

(كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ)

(Thus and We caused the Children of Israel to inherit them.) This is like the Ayat:

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed) (7: 137).

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ)

(And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors) The two Ayat thereafter:)28:5-6(.

(فَأَتَّبَعُوهُمْ مُشْرِقِينَ - فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ
أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ
رَبِّي سَيَهْدِينِ - فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ
بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ
الْعَظِيمِ - وَأَزَلَفْنَا تَمَّ الْأَخْرِينَ - وَأَنْجَيْنَا مُوسَى
وَمَنْ مَعَهُ أَجْمَعِينَ - ثُمَّ أَغْرَقْنَا الْأَخْرِينَ - إِنَّ فِي
ذَلِكَ لَأَيَّةٍ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ
لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(60. So, they pursued them at sunrise.) (61. And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken.") (62. (Musa) said: "Nay, verily with me is my Lord. He will guide me.") (63. Then We revealed to Musa (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.) (64. Then We brought near the others to that place.) (65. And We saved Musa and all those with him.) (66. Then We drowned the others.) (67. Verily, in this is indeed a sign, yet most of them are not believers.) (68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

Fir`awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of Tafsir said that Fir`awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

(فَأَتَّبَعُوهُمْ مُشْرِقِينَ)

(So, they pursued them at sunrise.) means, they caught up with the Children of Israel at sunrise.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ)

(And when the two hosts saw each other,) means, each group saw the other. At that point,

(قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ)

(the companions of Musa said: "We are sure to be overtaken.") This was because Fir`awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir`awn and his troops were behind them. Hence they said:

(قَلَمَّا تَرَآءَا الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا
لَمُدْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ)

("We are sure to be overtaken." (Musa) said: "Nay, verily with me is my Lord. He will guide me.") meaning, 'nothing of what you fear will happen to you, for Allah is the One Who commanded me to bring you here, and He does not go back on His promise.' Harun, peace be upon him, was in the front, with Yusha` bin Nun and a believer from the family of Fir`awn, and Musa, peace be upon him, was in the rear. More than one of the scholars of Tafsir said that they stood there not knowing what to do, and Yusha` bin Nun or the believer from the family of Fir`awn said to Musa, peace be upon him, "O Prophet of Allah, is it here that your Lord commanded you to bring us" He said: "Yes." Then Fir`awn and his troops drew near and were very close indeed. At that point Allah commanded his Prophet Musa, peace be upon him, to strike the sea with his staff, so he struck it, and it parted, by the will of Allah. Allah says:

(فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ)

(And it parted, and each separate part became like huge mountain.) meaning, like mighty mountains. This was the view of Ibn Mas`ud, Ibn `Abbas, Muhammad bin Ka`b, Ad-Dahhak, Qatadah and others. `Ata' Al-Khurasani said, "It refers to a pass between two mountains." Ibn `Abbas said, "The sea divided into twelve paths, one for each of the tribes." As-Suddi added, "And in it there were windows through which they could see one another, and the water was erected like walls." Allah sent the wind to the sea bed to make it solid like the land. Allah says:

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ
دَرْكًا وَلَا تَخْشَىٰ)

(and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid) (20:77). And here He says:

(وَأَزَلَقْنَا تَمَّ الْأَخْرِينَ)

(Then We brought near the others to that place.) Ibn `Abbas, `Ata' Al-Khurasani, Qatadah and As-Suddi said:

(وَأَزَلَقْنَا)

(Then We brought near) means, "We brought Fir`awn and his troops near to the sea."

(وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ - ثُمَّ أَغْرَقْنَا
الْآخَرِينَ)

(And We saved Musa and all those with him. Then We drowned the others.) meaning: `We saved Musa and the Children of Israel and whoever followed their religion, and none of them were destroyed, but Fir`awn and his troops were drowned and not one of them remained alive, but was destroyed.' Then Allah says:

(إِنَّ فِي ذَلِكَ لآيَةً)

(Verily, in this is indeed a sign,) meaning, this story with its wonders and tales of aid to the believing servants of Allah is definitive proof and evidence of Allah's wisdom.

(إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.) The explanation of this phrase has already been discussed above.

(وَإِذْ قَالُوا لَئِن لَّمْ يَئْتِنَا بِهِ آيَةٌ نَّصُورُنَّ - قَالَ يَا قَوْمِ أَرَأَيْتُمْ لِي صُورَةٌ -
تَعْبُدُونَ - قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَافِيَةً -
قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ - أَوْ يَنْفَعُونَكُمْ أَوْ
يَضُرُّونَ - قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ -
قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وَعَابَاؤُكُمْ
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ)

(69. And recite to them the story of Ibrahim.) (70. When he said to his father and his people: "What do you worship") (71. They said: "We worship idols, and to them we are ever devoted.") (72. He said: "Do they hear you when you call") (73. "Or do they benefit you or do they cause

harm") (74. They said: "(Nay) but we found our fathers doing so.") (75. He said: "Do you observe that which you have been worshipping --") (76. "You and your ancient fathers") (77. "Verily, they are enemies to me, save the Lord of Al-`Alamin,")

How the Close Friend of Allah, Ibrahim spoke out against Shirk

Here Allah tells us about His servant, Messenger and Close Friend, Ibrahim, upon him be peace, the leader of the pure monotheists. Allah commanded His Messenger Muhammad to recite this story to his Ummah so that they could follow this example of sincerity towards Allah, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing Shirk and its people. Allah granted guidance to Ibrahim before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allah, may He be exalted.

(إِذْ قَالَ لِأَيِّهِ وَقَوْمِهِ مَا تَعْبُدُونَ)

(When he said to his father and his people: "What do you worship") meaning: what are these statues to which you are so devoted

(قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَكِفِينَ)

(They said: "We worship idols, and to them we are ever devoted.") meaning: we are devoted to worshipping them and praying to them.

(قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ - أَوْ يَنْفَعُونَكَ أَوْ
يَضُرُّونَ - قَالُوا بَلْ وَجَدْنَا ءَابَاءَنَا كَذَلِكَ يَفْعَلُونَ
(

(He said: "Do they hear you when you call Or do they benefit you or do they cause harm" They said: "(Nay) but we found our fathers doing so.") They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrahim said to them:

(قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وءَابَاؤُكُمْ
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ)

(Do you observe that which you have been worshipping --you and your ancient fathers Verily, they are enemies to me, save the Lord of Al-`Alamin.) meaning, `if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allah described Nuh:

(فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ)

(So devise your plot, you and your partners) (10:71). And Hud, upon him be peace, said:

(إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path) (11:54-56). rSimilarly, Ibrahim denounced their gods and idols and said:

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ
أَشْرَكْتُمْ بِاللَّهِ)

(And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah) (6:81). And Allah said:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ)

(Indeed there has been an excellent example for you in Ibrahim) until His saying;

(حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ)

(until you believe in Allah Alone) (60:4).

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِين -
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ)

(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring, that they may turn back) (43:26-28). meaning: "La Ilaha Illallah."

(الَّذِي خَلَقَنِي فَهُوَ يَهْدِين - وَالَّذِي هُوَ يُطْعِمُنِي
وَيَسْقِين - وَإِذَا مَرَضْتُ فَهُوَ يَشْفِين - وَالَّذِي
يُمِيتُنِي ثُمَّ يُحْيِين - وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي
خَطِيئَتِي يَوْمَ الدِّينِ)

(78. Who has created me, and it is He Who guides me.) (79. And it is He Who feeds me and gives me to drink.) (80. And when I am ill, it is He Who cures me.) (81. And Who will cause me to die, and then will bring me to life.) (82. And Who, I hope, will forgive me my faults on the Day of Recompense.)

Ibrahim mentions Allah's Kindness towards Him

Ibrahim said, "I will not worship any but the One Who does these things:

(الَّذِي خَلَقَنِي فَهُوَ يَهْدِين)

(Who has created me, and it is He Who guides me.) He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allah is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

(وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِين)

(And it is He Who feeds me and gives me to drink.) He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

(وَإِذَا مَرَضْتُ فَبِهِ يَشْفِينِ)

(And when I am ill, it is He Who cures me.) Here he attributed sickness to himself, even though it is Allah Who decrees it, out of respect towards Allah. By the same token, Allah commands us to say in the prayer,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

(Guide us to the straight way) (1:6) to the end of the Surah. Grace and guidance are attributed to Allah, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jinn said:

(وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَن فِي الْأَرْضِ أَمْ
أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا)

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path) (72:10) Similarly, Ibrahim said:

(وَإِذَا مَرَضْتُ فَبِهِ يَشْفِينِ)

(And when I am ill, it is He Who cures me.) meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

(وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ)

(And Who will cause me to die, and then will bring me to life.) He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

(وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ)

(And Who, I hope, will forgive me my faults on the Day of Recompense.) means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah For He is the One Who does whatever He wills.

(رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ -
وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ - وَاجْعَلْنِي

مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ - وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ
الضَّالِّينَ - وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ - يَوْمَ لَا يَنْفَعُ
مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ)

(83. My Lord! Bestow Hukm on me, and join me with the righteous.) (84. And grant me an honorable mention in later generations.) (85. And make me one of the inheritors of the Paradise of Delight.) (86. And forgive my father, verily, he is of the erring.) (87. And disgrace me not on the Day when they will be resurrected.) (88. The Day whereon neither wealth nor sons will avail,) (89. Except him who brings to Allah a clean heart.)

The Prayer of Ibrahim for Himself and for His Father

Here Ibrahim, upon him be peace, asks his Lord to give him Hukm. Ibn `Abbas said, "This is knowledge."

(وَأَلْحِقْنِي بِالصَّالِحِينَ)

(and join me with the righteous.) means, `make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet said three times when he was dying:

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»

(O Allah, with the Exalted Companion (of Paradise)).

(وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْأَخْرِينَ)

(And grant me an honorable mention in later generations.) meaning, `cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Ayah,

(وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرِينَ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(And We left for him (a goodly remembrance) among the later generations: "Salam (peace) be upon Ibrahim. Thus indeed do we reward the good doers.) (37:108-110)

(وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ)

(And make me one of the inheritors of the Paradise of Delight.) meaning, `bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

(وَاعْفِرْ لَأَبِي)

(And forgive my father,) This is like the Ayah,

(رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ)

(My Lord! Forgive me, and my parents) (71:28). But this is something which Ibrahim, peace be upon him, later stopped doing, as Allah says:

(وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ)

(And Ibrahim's supplication for his father's forgiveness was only because of a promise he had made to him) (9:114) until:

(إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ)

(Verily, Ibrahim was Awwah and was forbearing) (9:114). Allah stopped Ibrahim from asking for forgiveness for his father, as He says:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him), until His saying:

(وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(but I have no power to do anything for you before Allah.) (60:4),

(وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ)

(And disgrace me not on the Day when they will be resurrected.) means, `protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ إِبْرَاهِيمَ رَأَىٰ أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبْرَةُ
وَالْقَتْرَةُ»

(Ibrahim will see his father on the Day of Resurrection, covered with dust and darkness.)
According to another narration, also from Abu Hurayrah, may Allah be pleased with him, the
Prophet said:

«يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي
أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللَّهُ تَعَالَى:
إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

(Ibrahim will meet his father and will say: "O Lord, You promised me that You would not
disgrace me on the Day when all creatures are resurrected." And Allah will say to him: "I have
forbidden Paradise to the disbelievers.") He also recorded this in the Hadiths about the
Prophets, upon them be peace, where the wording is:

«يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَىٰ وَجْهِ
آزَرَ قَتْرَةٌ وَغَبْرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ
لَا تَعْصِينِي، فَيَقُولُ أَبُوهُ: قَالِيَوْمَ لَا أُعْصِيكَ،
فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا
تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَىٰ مِنْ أَبِي
الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى
الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ انظُرْ تَحْتَ
رَجْلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ
بِقَوَائِمِهِ فَيُلْقَىٰ فِي النَّارِ»

(Ibrahim will meet his father Azar on the Day of Resurrection, and there will be dust and
darkness on Azar's face. Ibrahim will say to him, "Did I not tell you not to disobey me" His father

will say to him: "Today I will not disobey you." Ibrahim will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state" Allah will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrahim! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.) This was also recorded by Abu `Abdur-Fahman An-Nasa'i in the Tafsir of his Sunan Al-Kubra.

(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ)

(The Day whereon neither wealth nor sons will avail,) means, a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earthful of gold.

(وَلَا بَنُونَ)

(nor sons) means, `or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allah and sincere devotion to Him, and renunciation of Shirk and its people. Allah says:

(إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ)

(Except him who brings to Allah a clean heart.) meaning, free from any impurity or Shirk. Ibn Srin said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves." Sa`id bin Al-Musayyib said, "The clean heart is the sound heart." This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allah says:

(فِي قُلُوبِهِمْ مَّرَضٌ)

(In their hearts is a disease) (2:10). Abu `Uthman An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah."

(وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ - وَبُرِّزَتِ الْجَحِيمُ
لِلْغَاوِينَ - وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ
دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ -
فَكَبَّبُوا فِيهَا هُمْ وَالْغَاوُونَ - وَجُنُودُ إِبْلِيسَ
أَجْمَعُونَ - قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ - تَاللَّهِ إِنْ

كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّجُكُمْ بِرَبِّ الْعَالَمِينَ
 - وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ - فَمَا لَنَا مِنْ شَافِعِينَ
 - وَلَا صَدِيقٍ حَمِيمٍ - قُلُوا أَنْ لَنَا كَرَّةٌ فَنَكُونُ مِنَ
 الْمُؤْمِنِينَ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
 مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(90. And Paradise will be brought near to those who had Taqwa.) (91. And the (Hell) Fire will be placed in full view of the astray.) (92. And it will be said to them: "Where are those that you used to worship.") (93. "Instead of Allah Can they help you or help themselves") (94. Then they will be thrown on their faces into it (the Fire), they and the astray.) (95. And all of the hosts of Iblis together.) (96. They will say while contending therein,) (97. "By Allah, we were truly in a manifest error,) (98. "When we held you as equals with the Lord of all that exists;" (99. "And none has brought us into error except the criminals.") (100. "Now we have no intercessors,") (101. "Nor a close friend.") (102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!") (103. Verily, in this is indeed a sign, yet most of them are not believers.) (104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

Those Who have Taqwa and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

(وَأُزْلِفَتِ الْجَنَّةُ)

(And Paradise will be brought near) means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

(وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ)

(And the (Hell) Fire will be placed in full view of the astray.) meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ
 هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ)

(Where are those that you used to worship instead of Allah Can they help you or help themselves) meaning, `the gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

(فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ)

(Then they will be thrown on their faces into it (the Fire), they and the astray.) Mujahid said, "This means, they will be hurled into it." Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to Shirk. "

(وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ)

(And all of the hosts of Iblis together.) they will all be thrown into it.

(قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ - تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ)

(They will say while contending therein, "By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.") The weak ones among them will say to their arrogant leaders: `Verily, we were following you; can you avail us anything from the Fire' Then they will realize that themselves are to blame and will say: a

(تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ)

(By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.) meaning, `we obeyed your commands as we should have obeyed the commands of the Lord of the all that exists, and we worshipped you along with the Lord of all that exists.'

(وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ)

(And none has brought us into error except the criminals.) meaning, `nobody called us to do that except the evildoers.'

(فَمَا لَنَا مِنْ شَافِعِينَ)

(Now we have no intercessors.) This is like the Ayah which tells us that they will say:

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ
غَيْرَ الَّذِي كُنَّا نَعْمَلُ

(...now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do) (7:53). Similarly, in this Surah, Allah tells us that they will say:

(فَمَا لَنَا مِنْ شَافِعِينَ - وَلَا صَدِيقٍ حَمِيمٍ)

(Now we have no intercessors, nor a close friend.)

(فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ)

((Alas!) If we only had a chance to return, we shall truly be among the believers!) They will wish that they could come back to this world so that they could do deeds of obedience to their Lord -- as they claim -- but Allah knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allah tells us in Surah Sad about how the people of Hell will argue with one another, as He says:

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ)

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) (38:64) Then He says:

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ)

(Verily, in this is indeed a sign, yet most of them are not believers.) meaning, in the dispute of Ibrahim with his people and his proof of Tawhid there is a sign, i.e., clear evidence that there is no God but Allah.

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.)

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ
نُوحٌ أَلَا تَتَّقُونَ - إِنِّي لَكُمْ رَسُولٌ أَمِينٌ - فَاتَّقُوا
اللَّهَ وَأَطِيعُوا - وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا)

(105. The people of Nuh denied the Messengers.) (106. When their brother Nuh said to them: "Will you not have Taqwa") (107. "I am a trustworthy Messenger to you.") (108. "So have Taqwa of Allah, and obey me.") (109. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (110. "So have Taqwa of Allah, and obey me.")

Nuh's preaching to His People, and Their Response

Here Allah tells us about His servant and Messenger Nuh, peace be upon him, who was the first Messenger sent by Allah to the people of earth after they started to worship idols. Allah sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allah. Allah revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allah said:

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ
نُوحٌ أَلَا تَتَّقُونَ)

(The people of Nuh belied the Messengers. When their brother Nuh said to them: "Will you not have Taqwa") meaning, `do you not fear Allah when you worship others instead of Him'

(إِنِّي لَكُمْ رَسُولٌ أَمِينٌ)

(I am a trustworthy Messenger to you.) means, `I am the Messenger of Allah to you, faithfully fulfilling the mission with which Allah has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ)

(So have Taqwa of Allah, and obey me. No reward do I ask of you for it;) means, `I do not want any payment for the advice I give you; I will save my reward for it with Allah. '

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

(So have Taqwa of Allah, and obey me.) `It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allah has entrusted me.'

(قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ - قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ - إِنَّ حِسَابَهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ - وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ -
إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

(111. They said: "Shall we believe in you, when the inferior follow you") (112. He said: "And what knowledge have I of what they used to do") (113. "Their account is only with my Lord, if you could (but) know.") (114. "And I am not going to drive away the believers.") (115. "I am only a plain warner.")

The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

(قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ - قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ)

(They said: "Shall we believe in you, when the inferior follow you" He said: "And what knowledge have I of what they used to do") meaning, `what does it have to do with me if they follow me No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is accept it if they believe in me; whatever is in their hearts is for Allah to know.'

(إِنَّ حِسَابَهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ - وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ)

(Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.) It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

(وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ - إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ
(

(And I am not going to drive away the believers. I am only a plain warner.) meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

(قَالُوا لَئِن لَّمْ تَنْتَهَ يٰ نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ
- قَالَ رَبِّ إِن قَوْمِي كَذَّبُون - فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ
فَقْهًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ - فَأَنْجَيْنَاهُ
وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُون - ثُمَّ أَغْرَقْنَا بَعْدُ
الْبَاقِينَ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(116. They said: "If you cease not, O Nuh you will surely be among those stoned.") (117. He said: "My Lord! Verily, my people have denied me.") (118. "Therefore judge You between me and them, and save me and those of the believers who are with me.") (119. And We saved him and those with him in the laden ship.) (120. Then We drowned the rest thereafter.) (121. Verily, in this is indeed a sign, yet most of them are not believers.) (122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

His People's Threat, Nuh's Prayer against Them, and Their Destruction

Nuh stayed among his people for a long time, calling them to Allah night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

(لَئِن لَّمْ تَنْتَهَ يٰ نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ)

(If you cease not, O Nuh you will surely be among those stoned.) meaning, 'if you do not stop calling us to your religion,'

(لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ)

(you will surely be among those stoned.) meaning, 'we will stone you.' At that point, he prayed against them, and Allah responded to his prayer. Nuh said:

(رَبِّ إِنِّ قَوْمِي كَذَّبُوْنِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(My Lord! Verily, my people have denied me. Therefore judge You between me and them.) This is like the Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!")(54:10) And Allah says here:

(فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ - ثُمَّ
أَغْرَقْنَا بَعْدَ الْبَاقِينَ)

(And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.) The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Ayah means: 'We saved Nuh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

(كَذَّبَتْ عَادُ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ
أَلَا تَتَّقُونَ - إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ
إِلَّا عَلَى رَبِّ الْعَالَمِينَ أَتَبْنُونَ بِكُلِّ رِيْعٍ ءَايَةً
تَعْبَثُونَ)

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ - وَإِذَا بَطَشْتُمْ
بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَاتَّقُوا الَّذِي
أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ وَجَبَّتِ
وَعُيُونَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ)

(123. `Ad denied the Messengers.) (124. When their brother Hud said to them: "Will you not have Taqwa") (125. "Verily, I am a trustworthy Messenger to you.") (126. "So, have Taqwa of Allah, and obey me.") (127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (128. "Do you build on every Ri` an Ayah for your amusement") (129. "And do you get for yourselves Masani` as if you will live therein forever") (130. "And when you seize (somebody), seize you (him) as tyrants") (131. "So have Taqwa of Allah, and obey me.") (132. "And have Taqwa of Him, fear Him Who has aided you with all (good things) that you know.") (133. "He has aided you with cattle and children.") (134. "And gardens and springs.") (135. "Verily, I fear for you the torment of a Great Day.")

Hud's preaching to His People `Ad

Here Allah tells us about His servant and Messenger Hud, when he called his people `Ad. His people used to live in the Ahqaf, curved sand-hills near Hadramawt, on the borders of Yemen. They lived after the time of Nuh, as Allah says in Surat Al-A`raf:

وَإِذْ نُنَادُوا مِنْ بَعْدِ قَوْمِ نُوحٍ
وَإِذْ نُنَادُوا مِنْ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً)

(And remember that He made you successors after the people of Nuh and increased you amply in stature) (7:69). This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allah. So Allah sent Hud, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allah alone, and he warned them of Allah's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nuh had said to his people:

(أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةَ تَعْبَتُونَ)

(Do you build on every Ri` an Ayah for your amusement) The scholars of Tafsir differed over the meaning of the word Ri`. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

(أَتَّبُونَ بِكُلِّ رِيْعٍ ءَايَةً)

(Do you build on every Ri` an Ayah) i.e., a well-known landmark,

(تَعْبُونَ)

(for your amusement) meaning, `you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

(وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ)

(And do you get for yourselves Masani` as if you will live therein forever) Mujahid said, "This means fortresses built up strong and high and structures that are built to last."

(لَعَلَّكُمْ تَخْلُدُونَ)

(as if you will live therein forever) means, `so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

(وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ)

(And when you seize (somebody), seize you (him) as tyrants) They are described as being strong, violent and tyrannical.

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

(So, have Taqwa of Allah, and obey me.) `Worship your Lord and obey your Messenger.' Then Hud began reminding them of the blessings that Allah had bestowed upon them. He said:

(وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ - أَمَدَّكُمْ بِأَنْعَمٍ
وَبَنِينَ - وَجَبَّتِ وَعُيُونَ - إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ)

(And have Taqwa of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.)

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allah with words of encouragement and words of warning, but it was to no avail.

(قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ
الْوَعَّظِينَ - إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ - وَمَا نَحْنُ
بِمُعَذَّبِينَ)

(فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(136. They said: "It is the same to us whether you preach or be not of those who preach.") (137. "This is no other than Khuluq of the ancients,") (138. "And we are not going to be punished.") (139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.) (140. And verily your Lord, He is indeed the Almighty, the Most Merciful.)

The Response of the People of Hud, and Their Punishment

Allah tells us how the people of Hud responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

(قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ
الْوَعَّظِينَ)

(They said: "It is the same to us whether you preach or be not of those who preach.") meaning, 'we will not give up our ways.'

(وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ
لَكَ بِمُؤْمِنِينَ)

(And we shall not leave our gods for your (mere) saying! And we are not believers in you) (11:53). This is how it was, as Allah says:

(إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ)

(Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe) (2:6).

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ)

(Truly, those, against whom the Word of your Lord has been justified, will not believe) (10:96-97). And they said:

(إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ)

(This is no other than Khuluq of the ancients.) Some scholars read this: "Khalq". According to Ibn Mas`ud and according to `Abdullah bin `Abbas -- as reported from Al-`Awfi -- and `Alqamah and Mujahid, they meant, "What you have brought to us is nothing but the tales (Akhlaq) of the ancients." This is like what the idolators of Quraysh said:

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ
بُكْرَةً وَأَصِيلًا)

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") (25:5) And Allah said:

(وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا
وَزُورًا وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ)

(Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients...") (25:4-5)

(وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أُسْطِيرُ
الْأَوَّلِينَ)

(And when it is said to them: "What is it that your Lord has sent down" They say: "Tales of the ancient!") (16:24). Some other scholars recited it,

(إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ)

(This is no other than Khuluq of the ancients,) "as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

(وَمَا نَحْنُ بِمُعَذَّبِينَ)

(And we are not going to be punished.) Allah's saying;

(فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ)

(So they denied him, and We destroyed them.) meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet Hud, so Allah destroyed them. The means of their destruction has been described in more than one place in the Qur'an: Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ)

(Have you not seen how your Lord dealt with `Ad of Iram Possesors of the pillars) (89:6-7). This refers to the former `Ad, as Allah says:

(وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى)

(And that it is He Who destroyed the former `Ad) (53:50). They were descendents of Iram bin Sam bin Nuh,

(ذَاتِ الْعِمَادِ)

(Possesors of the pillars) They used to live among pillars. Those who claim that Iram was a city take this idea from Isra'iliyyat narrations, from the words of Ka`b and Wahb, but there is no real basis for that. Allah says:

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ)

(The like of which were not created in the land) (89:8). meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allah says:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ
(

(As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat!) (41:15) And Allah says:

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صِرَاصٍ عَاتِيَةٍ)

(And as for `Ad, they were destroyed by a furious violent wind!) until His saying:

(حُسُومًا)

(in succession) (69:6-7) meaning, consecutively (i. e., seven nights and eight days).

فَقَتَرَى الْقَوْمَ فِيهَا صَرَعى كَانَهُمْ أَعْجَازُ نَخْلِ
خَاوِيَةٍ)

(so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!) (69:7) means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms. They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allah at all.

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ)

(Verily, the term given by Allah, when it comes, cannot be delayed) (71:4). Allah says here:

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ)

(So they denied him, and We destroyed them.)

(كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ
صَالِحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ
إِلَّا عَلَى رَبِّ الْعَالَمِينَ)

(141. Thamud denied the Messengers.) (142. When their brother Salih said to them: "Will you not have Taqwa") (143. "I am a trustworthy Messenger to you.") (144. "So, have Taqwa of Allah, and obey me.") (145. "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.")

Salih and the People of Thamud

Here Allah tells us about His servant and Messenger Salih, whom He sent to his people Thamud. They were Arabs living in the city of Al-Hijr -- which is between Wadi Al-Qura and Greater Syria. Their location is well known. In our explanation of Surat Al-A`raf, we mentioned the Hadiths which tell how the Messenger of Allah passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabuk, then he went back to Al-Madinah to prepare himself for the campaign. Thamud came after `Ad and before Ibrahim, peace be upon him. Their Prophet Salih called them to Allah, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allah. Then he reminded them of the blessings of Allah.

(أَتُرْكُونَ فِي مَا هَاهُنَا ءَامِنِينَ - فِي جَبَّتٍ
وَعُيُونٍ - وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ -
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ الَّذِينَ
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ)

(146. "Will you be left secure in that which you have here") (147. "In gardens and springs.") (148. "And crops and date palms with soft clusters.") (149. "And you hew out in the mountains, houses with great skill.") (150. "So, have Taqwa of Allah, and obey me.") (151. "And follow not the command of the extravagant,") (152. Who make mischief in the land, and reform not.")

A Reminder to Them of their Circumstances and the Blessings

They enjoyed Salih preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

(وَنَخْلٍ طَلْعَهَا هَضِيمٌ)

(and date palms with soft clusters.) Al-`Awfi narrated from Ibn `Abbas, "Ripe and rich." `Ali bin Abi Talhah narrated from Ibn `Abbas that this meant growing luxuriantly. Isma`il bin Abi Khalid narrated from `Amr bin Abi `Amr -- who met the Companions -- from Ibn `Abbas that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Hatim, then he said: "And something similar was narrated from Abu Salih."

(وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ)

(And you hew out in the mountains, houses with great skill.) Ibn `Abbas and others said, "With great skill." According to another report from him: "They were greedy and extravagant." This was the view of Mujahid and another group. There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Salih said to them:

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

(So, have Taqwa of Allah, and obey me.) Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who granted you provisions so that you could worship Him alone and glorify Him morning and evening.

(وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ - الَّذِينَ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ)

(And follow not the command of the extravagant, who make mischief in the land, and reform not.) meaning, their chiefs and leaders, who called them to Shirk, disbelief and opposition to the truth.

(قَالُوا إِيْمَا أَنْتَ مِنَ الْمُسْحَرِينَ - مَا أَنْتَ إِلَّا بَشَرٌ
مِّثْلُنَا فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - قَالَ
هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ - وَلَا

تَمَسُّوْهَا بِسُوْءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمَ عَظِيْمٍ -
 فَعَقَرُوْهَا فَأَصْبَحُوا نَدِيْمِيْنَ - فَأَخَذَهُمُ الْعَذَابُ إِنْ
 فِيْ ذَٰلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِيْنَ)
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ-

(153. They said: "You are only of those bewitched!") (154. "You are but a human being like us. Then bring us a sign if you are of the truthful.") (155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.") (156. "And touch her not with harm, lest the torment of a Great Day should seize you.") (157. But they killed her, and then they became regretful.) (158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.) (159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.)

The Response of Thamud, Their Demand for a Sign, and Their Punishment

Allah tells us how Thamud responded to their Prophet Salih, upon him be peace, when he called them to worship their Lord, may He be glorified.

(قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِيْنَ)

(They said: "You are only of those bewitched!") Mujahid said, "They meant he was one affected by witchcraft." Then they said:

(مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا)

(You are but a human being like us.) meaning, `how can you receive Revelation when we do not' This is like the Ayah where they are described as saying:

(أَعْلَقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ -
 سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ)

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:26-27) Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allah's

Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allah Salih, peace be upon him, stood and prayed, then he prayed to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

(قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ
(

(He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.) meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

(وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ)

(And touch her not with harm, lest the torment of a Great Day should seize you.) He warned them of the punishment of Allah if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

(فَعَقَرُوهَا فَاصْبَحُوا نَدِمِينَ فَاْخُذْهُمْ الْعَذَابُ)

(But they killed her, and then they became regretful. So, the torment overtook them.) Their land was shaken by a strong earthquake, and there came to them an overwhelming Sayhah (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ)

(وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

(كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ
لُوطُ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ

وَأَطِيعُونَ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ
إِلَّا عَلَى رَبِّ الْعَالَمِينَ)

(160. The people of Lut denied the Messengers.) (161. When their brother Lut said to them: "Will you not have Taqwa") (162. "Verily, I am a trustworthy Messenger to you.") (163. "So, have Taqwa of Allah, and obey me.") (164. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.")

Lut and His Call

Here Allah tells us about His servant and Messenger Lut, peace be upon him. He was Lut bin Haran bin Azar, the nephew of Ibrahim Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrahim, peace be upon them both. They lived in Sadum (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghur)the Jordan Valley(, bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them. He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allah said:

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَدْرُونَ مَا خَلَقَ
لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ -
قَالُوا لَئِنْ لَمْ تَنْتَهَ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ -
قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ)

رَبِّ نَجْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ- فَنجَيْنَهُ وَأَهْلَهُ
أَجْمَعِينَ- إِلَّا عَجُوزاً فِي الْغَيْرِينَ- ثُمَّ دَمَرْنَا
الْآخِرِينَ- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنذَرِينَ- إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ- وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ-)

(165. "Go you in unto the males of Al-`Alamin (people),") (166. "And leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!") (167. They said: "If

you cease not, O Lut, verily, you will be one of those who are driven out!") (168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior.") (169. "My Lord! Save me and my family from what they do.") (170. So, We saved him and his family, all,) (171. Except an old woman among those who remained behind.) (172. Then afterward We destroyed the others.) (173. And We rained on them a rain, and how evil was the rain of those who had been warned!) (174. Verily, in this is indeed a sign, yet most of them are not believers.) (175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

Lut's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allah forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allah had created for them. Their response was only to say:

(لَيْن لَمْ تَنْتَه يَلُوطُ)

(If you cease not, O Lut,) meaning, `if you do not give up what you have brought,'

(لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ)

(verily, you will be one of those who are driven out!) meaning, `we will expel you from among us.' This is like the Ayah,

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ)

(There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") (27:56). When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

(إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ)

(I am, indeed, of those who disapprove with severe anger and fury) `Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you. ' Then he prayed to Allah against them and said:

(رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ)

(My Lord! Save me and my family from what they do.) Allah says:

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ - إِلَّا عَجُوزًا فِي
الْغَيْرِينَ)

(So, We saved him and his family, all. Except an old woman among those who remained behind.) This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allah says about them in Surat Al-A`raf and Surat Hud, and in Surat Al-Hijr, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the Sayhah as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allah says:

ثُمَّ دَمَّرْنَا الْآخَرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا)

(Then afterward We destroyed the others. And We rained on them a rain) until Allah's saying;

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.)

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ
شُعَيْبٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ)

فَاتَّقُوا اللَّهَ وَأَطِيعُوا - وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ -)

(176. The companions of Al-Aykah denied the Messengers.) (177. When Shu`ayb said to them: "Will you not have Taqwa") (178. "I am a trustworthy Messenger to you.") (179. "So, have Taqwa of Allah, and obey me.") (180. "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.")

Shu`ayb and His Preaching to the Dwellers of Al-Aykah

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allah Shu`ayb was one of them, but it does not say here, their brother Shu`ayb, because they called themselves by a name denoting their deification of Al-Aykah, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allah said that the companions of Al-Aykah denied the Messengers, He did not say, "When their brother Shu`ayb said to them." Rather, He said:

(إِذْ قَالَ لَهُمْ شُعَيْبٌ)

(When Shu` ayb said to them) He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of Al-Aykah were different from the people of Madyan, and claimed that Shu` ayb was sent to two nations; some said that he was sent to three.

(أَصْحَابُ لَيْكَةِ)

(The companions of Al-Aykah) were the people of Shu` ayb. This was the view of Ishaq bin Bishr. Someone besides Juwaybir said, "The dwellers of Al-Aykah and the people of Madyan are one and the same." And Allah knows best. Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places. Shu` ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

(أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ - وَزِنُوا
بِالْقِسْطِ الْمُسْتَقِيمِ)

(وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي
الْأَرْضِ مُفْسِدِينَ-)

(وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحِيلَةَ الْأُولِينَ-)

(181. "Give full measure, and cause no loss (to others).") (182. "And weigh with the true and straight balance.") (183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.") (184. "And have Taqwa of Him Who created you and the generations of the men of old.")

The Command to give Full Measure

Allah commanded them to give full measure, and forbade them to give short measure. He said:

(أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ)

(Give full measure, and cause no loss.) meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure, while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

(وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ)

(And weigh with the true and straight balance.) The balance is the scales.

(وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ)

(And defraud not people by reducing their things,) means, do not shortchange them.

(وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

(nor do evil, making corruption and mischief in the land.) means, by engaging in banditry. This is like the Ayah,

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

(And sit not on every road, threatening) (7:86).

(وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحَيَلَةَ الْأُولِينَ)

(And have Taqwa of Him Who created you and the generations of the men of old.) Here he is frightening them with the punishment of Allah Who created them and created their forefathers. This is like when Musa, peace be upon him, said:

(رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ)

(Your Lord and the Lord of your ancient fathers!) (26:26). Ibn `Abbas, Mujahid, As-Suddi, Sufyan bin `Uyaynah and `Abdur-Rahman bin Zayd bin Aslam said:

(وَالْحَيَلَةَ الْأُولِينَ)

(the generations of the men of old.) means, He created the early generations. And Ibn Zayd recited:

(وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا)

(And indeed he (Shaytan) did lead astray a great multitude of you) (36:62).

(قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ)
وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ-
(
فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ-))
قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ-))
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ
يَوْمٍ عَظِيمٍ-))
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ- وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ-))

(185. They said: "You are only one of those bewitched!") (186. "You are but a human being like us and verily, we think that you are one of the liars!") (187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!") (188. He said: "My Lord is the Best Knower of what you do.") (189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.) (190. Verily, in this is indeed a sign, yet most of them are not believers.) (191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

The Response of Shu`ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allah tells us how his people responded, and how it was like the response of Thamud to their Messenger -- for they were of like mind -- when they said:

(إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ)

(You are only one of those bewitched!) meaning, `you are one of those who are affected by witchcraft.'

(وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكٰذِبِينَ
(

(You are but a human being like us and verily, we think that you are one of the liars!) means, `we think you are deliberately lying to us in what you say, and Allah has not sent you to us.'

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ)

(So cause a piece of the heaven to fall on us,) Ad-Dahhak said: "One side of the heavens." Qatadah said: "A piece of the heaven." As-Suddi said: "A punishment from heaven." This is like what the Quraysh said, as Allah tells us:

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَبُوعًا)

(And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us) until:

(أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ
تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا)

(Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face.") (17:90-92)

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

(And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky....") (8:32). Similarly, these ignorant disbelievers said:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ)

(So, cause a piece of the heaven to fall on us, if you are of the truthful!)

(قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ)

(He said: "My Lord is the Best Knower of what you do.") means, 'Allah knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them -- as they asked for -- an exact recompense. Allah says:

(فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ
يَوْمٍ عَظِيمٍ)

(But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty Sayhah which destroyed their souls. Allah says:

(إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ)

(Indeed that was the torment of a Great Day.) Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context. In Surat Al-A`raf He says that the earthquake seized them, and they lay (dead), prostrate in their homes. This was because they said:

(لنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ
قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا)

("We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.") (7:88). They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake. In Surah Hud, Allah says:

(وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ)

(And As-Sayhah seized the wrongdoers) (11:94). This was because they mocked the Allah's Prophet when they said:

أَصْلَوْكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا أَوْ أَنْ
تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ
الرَّشِيدُ

("Does your Salah command that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!") (11:87). They had said this in a mocking, sarcastic tone, so it was befitting that the Sayhah should come and silence them, as Allah says:

فَأَخَذْتَهُمُ الصَّيْحَةَ

(So As-Saihah overtook them) (15:73).

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

(And As-Saihah seized the wrongdoers) (11:94). And here, they said:

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ

(So, cause a piece of the heaven to fall on us,) in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ
عَظِيمٍ

(so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) Muhammad bin Jarir narrated from Yazid Al-Bahili: "I asked Ibn `Abbas about this Ayah:

فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ

(so the torment of the Day of Shadow seized them.) He said: `Allah sent upon them thunder and intense heat, and it terrified them)so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further(, and they ran fleeing from their houses into the fields. Then Allah sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allah sent fire upon them.' Ibn `Abbas said, `That was the torment of the Day of Shadow, indeed that was the torment of a Great Day."

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, in this is an Ayah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.) (26:8-9) meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ
عَرَبِيٍّ مُبِينٍ)

(192. And truly, this is a revelation from the Lord of all that exists,) (193. Which the trustworthy Ruh (Jibril) has brought down.) (194. Upon your heart that you may be (one) of the warners,) (195. In the plain Arabic language.)

The Qur'an was revealed by Allah

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad.

(وَإِنَّهُ)

(And truly, this) refers to the Qur'an, which at the beginning of the Surah was described as

(وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ)

(and never comes there unto them a Reminder as a recent revelation from the Most Gracious...) (26:5).

(لَتَنْزِيلُ رَبِّ الْعَالَمِينَ)

(is a revelation from the Lord of Al-'Alamin.) means, Allah has sent it down to you and revealed it to you.

(نَزَلَ بِهِ الرُّوحُ الْأَمِينُ)

(Which the trustworthy Ruh has brought down.) This refers to Jibril, peace be upon him. This was the view of more than one of the Salaf: Ibn `Abbas, Muhammad bin Ka`b, Qatadah,

`Atiyah Al-`Awfi, As-Suddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj. This is an issue concerning which there is no dispute. Az-Zuhri said, "This is like the Ayah:

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

(Say: "Whoever is an enemy to Jibril -- for indeed he has brought it down to your heart by Allah's permission, confirming what came before it...") (2:97).

(عَلَى قَلْبِكَ)

(Upon your heart) `O Muhammad, free from any contamination, with nothing added or taken away.'

(لِتَكُونَ مِنَ الْمُنذِرِينَ)

(that you may be of the warners,) means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

(بِلِسَانٍ عَرَبِيٍّ مُبِينٍ)

(In the plain Arabic language.) meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

(وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ أَوْلَمِيكُنْ لَهُمْ آيَةٌ أَنْ
يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ نَزَّلْنَاهُ عَلَى بَعْضِ
الْأَعْجَمِينَ)

(فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ-)

(196. And verily, it is in the Zubur of the former people.) (197. Is it not a sign to them that the learned scholars of the Children of Israel knew it) (198. And if We had revealed it unto any of the non-Arabs,) (199. And he had recited it unto them, they would not have believed in it.)

The Qur'an was mentioned in the Previous Scriptures

Allah says: this Qur'an was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of Ahmad:

(وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنِي إِسْرَائِيلَ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ
أَحْمَدُ)

(And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.) (61:6) Zubur here refers to Books; Zubur is the plural of Az-Zabur, which is also the name used to refer to the Book given to Dawud. Allah says:

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

(And everything they have done is noted in the Az-Zubur.) (54:52), meaning, it is recorded against them in the books of the angels. Then Allah says:

(أُولَئِكَ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي
إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it) meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'an mentioned in the Scriptures which they study The meaning is: the fair-minded among them admitted that the attributes of Muhammad and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as `Abdullah bin Salam, Salman Al-Farisi and others who met the Prophet . Allah said:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ)

(Those who follow the Messenger, the Prophet who can neither read nor write ...) (7:157)

The Intense Disbelief of Quraysh

Then Allah tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'an. If this Book with all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allah says:

(وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ)

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ -)

(And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.) And Allah says:

(وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا)

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..." (15:14-15)

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ)

(And even if We had sent down unto them angels, and the dead had spoken unto them...) (6:111)

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ)

(Truly, those, against whom the Word of your Lord has been justified, will not believe.) (10:96)

(كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ - لَا يُؤْمِنُونَ
بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ - فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ - فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ -
أَفْبِعَادَانَا يَسْتَعْجِلُونَ - أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ
- ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ
مَا كَانُوا يُمْتَعُونَ - وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا
مُنذِرُونَ)

ذِكْرِي وَمَا كُنَّا ظَالِمِينَ-

(200. Thus have We caused it to enter the hearts of the criminals.) (201. They will not believe in it until they see the painful torment.) (202. It shall come to them of a sudden, while they perceive it not.) (203. Then they will say: "Can we be respited") (204. Would they then wish for Our torment to be hastened on) (205. Think, if We do let them enjoy for years,) (206. And afterwards comes to them that which they had been promised.) (207. All that with which they used to enjoy shall not avail them.) (208. And never did We destroy a township but it had its warners) (209. By way of reminder, and We have never been unjust.)

The Deniers will never believe until They see the Torment

Allah says: `thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

(لَا يُؤْمِنُونَ بِهِ)

(They will not believe in it), i.e., the truth,

(حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(until they see the painful torment.) means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

(فَيَأْتِيهِمْ بَعْتَةٌ)

(It shall come to them of a sudden,) means, the punishment of Allah will come upon them suddenly,

(وَهُمْ لَا يَشْعُرُونَ وَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ)

(while they perceive it not. Then they will say: "Can we be respited") means, when they see the punishment, then they will wish they had a little more time so that they can obey Allah -- or so they claim. This is like the Ayah:

(وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ)

(And warn mankind of the Day when the torment will come unto them) until:

(مَا لَكُمْ مِّنْ زَوَالٍ)

(that you would not leave) (14: 44). When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir`awn, when Musa prayed against him:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا
فِي الْحَيَاةِ الدُّنْيَا

(Our Lord! "You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world) until:

قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمَا

((Allah) said: "Verily, the invocation of you both is accepted.") (10:88-89). This supplication had an effect on Fir`awn: he did not believe until he saw the painful torment:

حَتَّىٰ إِذَا أُدْرِكُهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ
إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ

(till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe.") until:

وَكُنْتَ مِنَ الْمُفْسِدِينَ

(and you were one of the mischief-makers) (10:90-91). And Allah says:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ

(so when they saw Our punishment, they said: "We believe in Allah Alone...") (40:84-85).

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

(Would they then wish for Our torment to be hastened on) This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

اِنْتِنَا بِعَذَابِ اللَّهِ

(Bring Allah's torment upon us) (29:29). This is as Allah said:

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment...) (29:53-55). Then Allah says:

(أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ)

(Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.) meaning, `even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allah comes upon them, what good will their life of luxury do them then'

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا)

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

(يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ)

(Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment) (2:96).

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

(And what will his wealth avail him when he goes down) (92:11) Allah says here:

(مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ)

(All that with which they used to enjoy shall not avail them.) According to an authentic Hadith:

«يُوتَىٰ بِالْكَافِرِ فَيُعْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟»

فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُوتَى بِأَشَدِّ النَّاسِ بُؤْسًا
كَانَ فِي الدُّنْيَا، فَيُصْبَعُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ
لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبُّ»

(The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good Did you ever see anything good" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad" He will say, "No, O Lord.") meaning: as if nothing ever happened. Then Allah tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

(وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ)
(ذِكْرَى وَمَا كُنَّا ظَالِمِينَ)

(And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.) This is like the Ayat:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) (17:15).

(وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمَّهَاتِهَا
رَسُولًا يَلُوكَ عَلَيْهِمْ ءَايَاتِنَا)

(And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat.) until;

(وَأَهْلُهَا ظَالِمُونَ)

(the people thereof are wrongdoers) (28:59).

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ - وَمَا يَنْبَغِي لَهُمْ وَمَا
يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ)

(210. And it is not the Shayatin (devils) who have brought it down.) (211. Neither would it suit them nor are they able.) (212. Verily, they have been removed far from hearing it.)

The Qur'an was brought down by Jibril, not Shaytan

tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Ruh (i.e., Jibril) who is helped by Allah,

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ)

(And it is not the Shayatin who have brought it down.) Then He tells us that it could not be the case for three reasons that the Shayatin brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayatin, Allah says:

(وَمَا يَنْبَغِي لَهُمْ)

(Neither would it suit them)

(وَمَا يَسْتَطِيعُونَ)

(nor are they able.) meaning, even if they wanted to, they could not do it. Allah says:

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah) (59:21). Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah , so none of the Shayatin could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger . Allah says:

(إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ)

(Verily, they have been removed far from hearing it.) This is like what Allah tells us about the Jinn:

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَأَّتْ حَرَسًا شَدِيدًا
وَشُهْبًا - وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا)

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.) until;

(أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا)

(or whether their Lord intends for them a right path))72:8-10(.

(فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ
- وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ - وَاخْفِضْ جَنَاحَكَ
لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ - فَإِنْ عَصَوْكَ فَقُلْ إِنَّي
بَرِيءٌ مِمَّا تَعْمَلُونَ - وَتَوَكَّلْ عَلَى الْعَزِيزِ
الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ)
وَتَقْلَبُكَ فِي السَّجْدِينَ- إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ-)

(213. So, invoke not with Allah another god lest you should be among those who receive punishment.) (214. And warn your tribe of near kindred.) (215. And be kind and humble to the believers who follow you.) (216. Then if they disobey you, say: "I am innocent of what you do.") (217. And put your trust in the All-Mighty, the Most Merciful,) (218. Who sees you when you stand up.) (219. And your movements among those who fall prostrate.) (220. Verily, He, only He, is the All-Hearer, the All-Knower.)

The Command to warn His Tribe of near Kindred

Here Allah commands (His Prophet) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah. Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were. Allah said:

(فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ)

(Then if they disobey you, say: "I am innocent of what you do.") This specific warning does not contradict the general warning; indeed it is a part of it, as Allah says elsewhere:

(لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ)

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) (36:6),

(لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا)

(that you may warn the Mother of the Towns and all around it) (42:7),

(وَأُنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ)

(And warn therewith those who fear that they will be gathered before their Lord) (6:51),

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا)

(that you may give glad tidings to those who have Taqwa, and warn with it the most quarrelsome people.) (19:97),

(لَأُنذِرَكُم بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17). According to Sahih Muslim,)the Prophet said:(

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَأُؤْمِنُ بِي إِلَّا
دَخَلَ النَّارَ»

(By the One in Whose Hand is my soul, no one from these nations -- Jewish or Christian -- hears of me then does not believe in me, but he will enter Hell.) Many Hadiths have been narrated

concerning the revelation of this Ayah, some of which we will quote below: Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said: "When Allah revealed the Ayah,

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred.), the Prophet went to As-Safa', climbed up and called out,

«يَا صَبَاحَاهُ»

(O people!) The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allah said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ،
أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا يَسْفَحُ هَذَا الْجَبَلَ تُرِيدُ
أَنْ تُغِيرَ عَلَيْكُمْ صَدَقْتُمُونِي؟»

(O Bani `Abd Al-Muttalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me) They said, "Yes." He said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(Then I warn you of a great punishment that is close at hand.) Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this" Then Allah revealed:

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

(Perish the two hands of Abu Lahab and perish he!))111:1(This was also recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her said: "When the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred) was revealed, the Messenger of Allah stood up and said:

«يَا فَاطِمَةَ ابْنَةَ مُحَمَّدٍ، يَا صَفِيَّةَ ابْنَةَ
عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ
مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ»

(O Fatimah daughter of Muhammad, O Safiyyah daughter of `Abd Al-Muttalib, O Bani `Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.) This was recorded by Muslim. Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said: "When the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred.) was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي
وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرِبًا أَهْلَهُ
يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتَفُ: يَا
صَبَاحَاهُ»

(O Bani `Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.) And he started to call out, (O people!) It was also recorded by Muslim and An-Nasa'i. Allah's saying:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ)

(And put your trust in the All-Mighty, the Most Merciful,) means, `in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) means, He is taking care of you. This is like the Ayah,

(وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا)

(So wait patiently for the decision of your Lord, for verily, you are under Our Eyes) (52:48) Ibn `Abbas said that the Ayah,

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) means, "To pray." `Ikrimah said: "He sees him when he stands and bows and prostrates." Al-Hasan said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) "When you pray alone." Ad-Dahhak said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) "When you are lying in bed and when you are sitting." Qatadah said:

(الَّذِي يَرَاكَ)

(Who sees you) "When you are standing, when you are sitting, and in all other situations."

(وَتَقَلُّبِكَ فِي السَّجِدِينَ)

(And your movements among those who fall prostrate.) Qatadah said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

وَتَقَلُّبِكَ فِي السَّجِدِينَ-

(Who sees you when you stand up. And your movements among those who fall prostrate.) "When you pray, He sees you when you pray alone and when you pray in congregation." This was also the view of `Ikrimah, `Ata' Al-Khurasani and Al-Hasan Al-Basri.

(إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(Verily, He, only He, is the All-Hearer, the All-Knower.) He hears all that His servants say and He knows all their movements, as He says:

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

(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof, when you are doing it) (10:61).

(هَلْ أَنْبَيْتُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيْطَانُ - نَزَّلَ
عَلَىٰ كُلِّ أَقَّاكٍ أَثِيمٍ - يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ
كَذِبُونَ - وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ - أَلَمْ تَرَ
أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ - وَأَنَّهُمْ يَقُولُونَ مَا لَا
يَفْعَلُونَ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا
وَسَيَعْلَمَ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(221. Shall I inform you upon whom the Shayatin descend) (222. They descend on every lying, sinful person (Athim).) (223. Who gives ear, and most of them are liars.) (224. As for the poets, the astray follow them,) (225. See you not that they speak about every subject in their poetry) (226. And that they say what they do not do.) (227. Except those who believe and do righteous deeds, and remember Allah much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.)

Refutation of the Fabrications of the Idolators

Here Allah addresses those idolators who claimed that what was brought by the Messenger was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allah stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allah, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayatin, because they have no desire for anything like this Noble Qur'an -- they descend upon those who are like them, the lying fortune-tellers. Allah says:

(هَلْ أَنْبِئُكُمْ)

(Shall I inform you) meaning, shall I tell you,

(هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ - تَنْزَلُ
عَلَىٰ كُلِّ أَقَاكٍ أَثِيمٍ)

(upon whom the Shayatin descend They descend on every lying, sinful person (Athim))
meaning, one whose speech is lies and fabrication.

(أَثِيمٍ)

(Athim) means, whose deeds are immoral. This is the person upon whom the Shayatin descend,
fortune-tellers and other sinful liars. The Shayatin are also sinful liars.

(يُلْقُونَ السَّمْعَ)

(Who gives ear,) means, they try to overhear what is said in the heavens, and they try to hear
something of the Unseen, then they add to it a hundred lies and tell it to their human
comrades, who then tell it to others. Then the people believe everything they say because they
were right about the one thing which was heard from the heavens. This was stated in an
authentic Hadith recorded by Al-Bukhari from `A'ishah, may Allah be pleased with her, who
said, "The people asked the Prophet about fortune-tellers, and he said:

«إِنَّهُمْ لَيَسُوا بِشَيْءٍ»

(They are nothing.) They said: "O Messenger of Allah, they say things that come true." The
Prophet said:

«تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنِّيُّ فَيُقْرِقِرُهَا
فِي أُذُنِ وَلِيِّهِ كَقْرِقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا
أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ»

(That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a
chicken into the ear of his friend, but he mixes it with more than one hundred lies.) Al-Bukhari
also recorded that Abu Hurayrah said, "The Prophet said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ
 الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ
 عَلَى صَفْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا
 قَالَ رَبُّكُمْ؟ قَالُوا (لِلَّذِي قَالَ): الْحَقُّ، وَهُوَ الْعَلِيُّ
 الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْقُو السَّمْعِ، وَمُسْتَرْقُو
 السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ وَصَفَ سُقْيَانُ
 يَدَيْهِ، فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ
 فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخِرُ إِلَى مَنْ
 تَحْتَهُ، حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ،
 فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا
 أَلْقَاهَا قَبْلَ أَنْ يُدْرَكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ
 كَذِبَةٍ، فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا
 وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنْ
 السَّمَاءِ»

(When Allah decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other) -- and Sufyan illustrated this with a gesture, holding his hand vertically with his fingers outspread -- (when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen" So they believe him because of that one thing which was heard from the heavens.) This was recorded by Al-Bukhari. Al-Bukhari recorded from `Aishah, may Allah be pleased with her, that the Prophet said:

«إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ: الْغَمَامُ
بِالْأَمْرِ (يَكُونُ) فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ
الْكَلِمَةَ، فَتَقْرُهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقْرُ
الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ»

(The angels speak in the clouds about some matter on earth, and the Shayatin overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.)

Refutation of the Claim that the Prophet was a Poet

(وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ)

(As for the poets, the astray ones follow them.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means: "The disbelievers follow the misguided among mankind and the Jinn." This was also the view of Mujahid, `Abdur-Rahman bin Zayd bin Aslam, and others. `Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allah revealed the Ayah,

(وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ)

(As for the poets, the erring ones follow them.)

(أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ)

(See you not that they speak about every subject in their poetry) `Ali bin Abi Talhah reported from Ibn `Abbas that this means: "They indulge in every kind of nonsense." Ad-Dahhak reported that Ibn `Abbas said, "They engage in every kind of verbal art." This was also the view of Mujahid and others.

(وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ)

(And that they say what they do not do.) Al-`Awfi reported that Ibn `Abbas said that at the time of the Messenger of Allah , two men, one from among the Ansar and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allah said:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ - أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ
وَادٍ يَهِيمُونَ - وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ)

(As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry And that they say what they do not do.) What is meant here is that the Messenger , to whom this Qur'an was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allah says:

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْءَانٌ مُّبِينٌ)

(And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (36:69),

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - وَمَا هُوَ بِقَوْلِ شَاعِرٍ
قَلِيلًا مَّا تُوْمِنُونَ - وَلَا يَقُولُ كَمَا هِن قَلِيلًا مَّا
تَذْكُرُونَ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ)

(That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.) (69:40-43)

The Exception of the Poets of Islam

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who believe and do righteous deeds,) Muhammad bin Ishaq narrated from Yazid bin `Abdullah bin Qusayt, that Abu Al-Hasan Salim Al-Barrad, the freed servant of Tamim Ad-Dari said: "When the Ayah --

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ)

(As for the poets, the erring ones follow them.) was revealed, Hassan bin Thabit, `Abdullah bin Rawahah and Ka' b bin Malik came to the Messenger of Allah , weeping, and said: "Allah knew when He revealed this Ayah that we are poets. The Prophet recited to them the Ayah,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who believe and do righteous deeds,) and said:

«أَنْتُمْ»

((This means) you.)

وَذَكِّرُوا اللَّهَ كَثِيرًا)

(and remember Allah much). He said:

«أَنْتُمْ»

((This means) you.)

وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمُوا)

(and vindicate themselves after they have been wronged.) He said:

«أَنْتُمْ»

((This means) you.) This was recorded by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. But this Surah was revealed in Makkah, so how could the reason for its revelation be the poets of the Ansar This is something worth thinking about. The reports that have been narrated about this are all Mursal and cannot be relied on. And Allah knows best. But this exception could include the poets of the Ansar and others. It even includes those poets of the Jahiliyyah who indulged in condemning Islam and its followers, then repented and turned to Allah, and gave up what they used to do and started to do righteous deeds and remember Allah much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islam and its followers in order to make up for their insults, as the poet (`Abdullah bin Az-Zab`ari said when he became Muslim: "O Messenger of Allah, indeed my tongue will try to make up for things it said when I was bad -- When I went along with the Shaytan during the years of misguidance, and whoever inclines towards his way is in a state of loss." Similarly, Abu Sufyan bin Al-Harith bin `Abd Al-Muttalib was one of the most hostile people towards the Prophet , even though he was his cousin, and he was the one who used to mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah . He began to praise the Messenger of Allah where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمُوا)

(and vindicate themselves after they have been wronged.) Ibn ` Abbas said, "They responded in kind to the disbelievers who used to ridicule the believers in verse." This was also the view of Mujahid, Qatadah and several others. It was also recorded in the Sahih that the Messenger of Allah said to Hassan:

«اهْجُهُمْ»

(Ridicule them in verse.) Or he said:

«هَاجِهِمْ وَجِبْرِيلُ مَعَكَ»

(Ridicule them in verse, and Jibril is with you.) Imam Ahmad recorded that Ka` b bin Malik said to the Prophet , "Allah has revealed what He revealed about the poets. The Messenger of Allah said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي
بِيَدِهِ لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ»

(The believer wages Jihad with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.)

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned.) This is like the Ayah,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers) (40: 52). According to the Sahih, the Messenger of Allah said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

(Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.) Qatadah bin Di` amah said concerning the Ayah --

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned.) this refers to the poets and others. This is the end of the Tafsir Surat Ash-Shu` ara'. Praise be to Allah, Lord of the worlds.

The Tafsir of Surat An-Naml

(Chapter - 27)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(طس تلك آيات القرآن وكتب مبين - هدى
وبشرى للمؤمنين - الذين يقيمون الصلوة
ويؤتون الزكوة وهم بالآخرة هم يوقنون - إن
الذين لا يؤمنون بالآخرة زينا لهم أعمالهم فهم
يعمهمون - أولئك الذين لهم سوء العذاب وهم
في الآخرة هم الأخسرون - وإنا أنزلنا القرآن
من لدن حكيم عليم)

(1. Ta Sn. These are the Ayat of the Qur'an, and (it is) a Book (that is) clear.) (2. A guide and glad tidings for the believers.) (3. Those who perform the Salah and give the Zakah and they believe with certainty in the Hereafter.) (4. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.) (5. They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.) (6. And verily, you are being taught the Qur'an from One, All

**The Qur'an is Guidance and Glad Tidings for the Believers, a
Warning to the Disbelievers, and it is from Allah**

In (the comments on) Surat Al-Baqarah, we discussed the letters which appear at the beginning of some Surahs.

(تلك آيات القرآن وكتب مبين)

(These are the Ayat of the Qur'an, and (it is) a Book (that is) clear.) It is plain and evident.

(هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ)

(A guide and glad tidings for the believers.) meaning, guidance and good news may be attained from the Qur'an for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay Zakah and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the Ayat:

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..." (41:44).

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا)

(that you may give glad tidings to those who have Taqwa, and warn with it the Ludd (most quarrelsome) people) (19: 97). Allah says here:

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(Verily, those who believe not in the Hereafter,) meaning, those who deny it and think that it will never happen,

(زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ)

(We have made their deeds fair seeming to them, so that they wander about blindly.) means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allah says:

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time) (6:110).

(أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ)

(They are those for whom there will be an evil torment.) in this world and the Hereafter.

(وَهُمْ فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ)

(And in the Hereafter they will be the greatest losers.) means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

(وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ)

(And verily, you are being taught the Qur'an from One, All-Wise, All-Knowing.)

(وَإِنَّكَ)

(And verily, you) O Muhammad. Qatadah said:

(لَتُلَقَّى)

(are being taught) "Are receiving."

(الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ)

(the Qur'an from One, All-Wise, All-Knowing.) from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allah says:

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115).

(إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ
مِنْهَا بِخَبْرٍ أَوْ آتِيكُمْ بِسِهَابٍ قَبَسٍ لَعَلَّكُمْ
تَصْطَلُونَ - فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي
النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ -
يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ - وَأَلْقِ

عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا
وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى
الْمُرْسَلُونَ - إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ
فَأِنِّي غَفُورٌ رَحِيمٌ - وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ
تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى
فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ - فَلَمَّا
جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ -
وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

(7. (Remember) when Musa said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves.") (8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of all that exists.") (9. "O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.") (10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Musa! Fear not: verily, the Messengers fear not in front of Me.") (11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.") (12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious.") (13. But when Our Ayat came to them, clear to see, they said: "This is a manifest magic.") (14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.)

The Story of Musa and the End of Fir`awn

Here Allah tells His Messenger Muhammad about what happened to Musa, peace be upon him, how Allah chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir`awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allah says:

(إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ)

(when Musa said to his household), meaning, remember when Musa was traveling with his family and lost his way. This was at night, in the dark. Musa had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

(لَأَهْلِهِ إِنِّي أَنَسْتُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبْرٍ)

(to his household: "Verily, I have seen a fire; I will bring you from there some information..." meaning, `about the way we should take.'

(أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ)

(or I will bring you a burning ember, that you may warm yourselves.) meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allah says:

(فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا)

(But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!") meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn `Abbas and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn `Abbas, it was the Light of the Lord of the worlds. Musa stood amazed by what he was seeing, and

(نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ)

(he was called: "Blessed is whosoever is in the fire...") Ibn `Abbas said, "This means, Holy is (whosoever is in the fire)."

(وَمَنْ حَوْلَهَا)

(and whosoever is round about it) means, of the angels. This was the view of Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Al-Hasan and Qatadah.

(وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ)

(And glorified be Allah, the Lord of all that exists), Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

(يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ)

(O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.) Allah told him that the One Who was addressing him was his Lord Allah, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Musa threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allah says:

(فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ)

(But when he saw it moving as if it were a Jann (snake).) Jann refers to a type of snake that is the fastest-moving and most agile. When Musa saw that with his own eyes,

(وَلَّى مُذِيراً وَلَمْ يُعَقِّبْ)

(he turned in flight, and did not look back.) meaning, he did not turn around, because he was so afraid. Allah's saying:

(يُمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ)

(O Musa! Fear not: verily, the Messengers fear not in front of Me.) means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

(إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ)

(Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.) This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it up and repents and turns to Allah, Allah will accept his repentance, as He says:

(وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى)

(And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtada.) (20:82)

(وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ)

(And whoever does evil or wrongs himself...) (4:110). And there are many other Ayat which say the same.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ
(سُوءٍ)

(And put your hand into the opening of your garment, it will come forth white without hurt.) This is another sign, further brilliant proof of the ability of Allah to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allah commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

(فِي تِسْعِ آيَاتٍ)

(among the nine signs) means, 'these are two of the nine signs which you will be supported with and which will serve as proof for you.'

(إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ)

(to Fir`awn and his people. Verily, they are a people who are rebellious.) These were the nine signs of which Allah said:

(وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ)

(And indeed We gave Musa nine clear signs) (17:101) -- as we have stated there.

(فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً)

(But when Our Ayat came to them, clear to see,) i.e., clear and obvious,

(قَالُوا هَذَا سِحْرٌ مُّبِينٌ)

(they said: "This is a manifest magic".) They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

(وَجَحَدُوا بِهَا)

(And they belied them) means, verbally,

(وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ)

(though they themselves were convinced thereof.) means, they knew deep down that this was truth from Allah, but they denied it and were stubborn and arrogant.

(ظُلْمًا وَعُلُوًّا)

(wrongfully and arrogantly) means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allah said:

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

(So, see what was the end of the mischief-makers.) meaning, `see, O Muhammad, what were the consequences of their actions when Allah destroyed them and drowned every last one of them in a single morning.' The point of this story is: beware, `O you who disbelieve in Muhammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muhammad is nobler and greater than Musa, and his proof is stronger than that of Musa, for the signs that Allah has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

(وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ
لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ -
وَوَرَّثَ سُلَيْمَانَ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا
مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ - وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ
الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ - حَتَّى إِذَا
أَتَوْا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ
ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ
وَهُمْ لَا يَشْعُرُونَ - فَنبَسَمَ ضَحِكًا مِّنْ قَوْلِهَا

وَقَالَ رَبُّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ)

(15. And indeed We gave knowledge to Dawud and Sulayman, and they both said: "All praise be to Allah, Who has preferred us above many of His believing servants!") (16. And Sulayman inherited from Dawud. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.") (17. And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).) (18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.") (19. So he (Sulayman) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.")

Dawud and Sulayman (peace be upon them), the organization of Sulayman's Troops and His passage through the Valley of the Ants

Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Sulayman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allah says:

(وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ
لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ)

(And indeed We gave knowledge to Dawud and Sulayman, and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!")

(وَوَرِثَ سُلَيْمَانُ دَاوُودَ)

(And Sulayman inherited from Dawud.) means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulayman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allah said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَاهُ فَهُوَ
صَدَقَةٌ»

(We Prophets cannot be inherited from; whatever we leave behind is charity.) And Sulayman said:

(يَأْتِيهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ
شَيْءٍ)

(O mankind! We have been taught the language of birds, and we have been given from everything.) Here Sulayman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being -- as far as we know from what Allah and His Messenger told us. Allah enabled Sulayman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulayman said:

(عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ)

(We have been taught the language of birds, and we have been given from everything.) i.e., all things that a king needs.

(إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ)

(This, verily, is an evident grace.) means, `this is clearly the blessings of Allah upon us.'

(وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ
وَالتَّيْرِ فَهُمْ يُوزَعُونَ)

(And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order.) means, all of Sulayman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.

(فَهُمْ يُوزَعُونَ)

(and they all were set in battle order.) The first and the last of them were brought together, so that none of them would step out of place. Mujahid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line -- just as kings do nowadays."

(حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ)

(Till, when they came to the valley of the ants,) meaning, when Sulayman, the soldiers and the army with him crossed the valley of the ants,

(قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ)

(one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.") Sulayman, peace be upon him, understood what the ant said,

(فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ)

(So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,) meaning: `inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

(وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ)

(and that I may do righteous good deeds that will please You,) means, `deeds that You love which will earn Your pleasure.'

(وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ)

(and admit me by Your mercy among Your righteous servants.) means, `when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

(وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ
مِنَ الْغَائِبِينَ - لِأَعَذِّبَهُ عَذَابًا شَدِيدًا أَوْ لِأَذْبَحَنَّهُ
أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ)

(20. He inspected the birds, and said: "What is the matter that I see not the hoopoe Or is he among the absentees") (21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.")

The Absence of the Hoopoe

Mujahid, Sa`id bin Jubayr and others narrated from Ibn `Abbas and others that the hoopoe was an expert who used to show Sulayman where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Sulayman would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulayman went to some open land and checked on the birds, but he could not see the hoopoe.

(فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ)

(and (Sulayman) said: "What is the matter that I see not the hoopoe Or is he among the absentees") One day `Abdullah bin `Abbas told a similar story, and among the people was a man from the Khawarij whose name was Nafi` bin Al-Azraq, who often used to raise objections to Ibn `Abbas. He said to him, "Stop, O Ibn `Abbas; you will be defeated (in argument) today!" Ibn `Abbas said: "Why" Nafi` said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn `Abbas said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn `Abbas in argument, I would not even answer." Then he said to Nafi` : "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nafi` said: "By Allah I will never dispute with you concerning anything in the Qur'an. "

(لِأَعَذِّبَهُ عَذَابًا شَدِيدًا)

(I will surely punish him with a severe torment) Al-A`mash said, narrating from Al-Minhal bin `Amr from Sa`id that Ibn `Abbas said: "He meant, by plucking his feathers." `Abdullah bin Shaddad said: "By plucking his feathers and exposing him to the sun." This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

(أَوْ لِأَذْبَحَنَّهُ)

(or slaughter him,) means, killing him.

(أَوْ لِيَأْتِيَنِّي بِسُلْطَنٍ مُّبِينٍ)

(unless he brings me a clear reason.) i.e., a valid excuse. Sufyan bin `Uyaynah and `Abdullah bin Shaddad said: "When the hoopoe came back, the other birds said to him: "What kept you Sulayman has vowed to shed your blood." The hoopoe said: "Did he make any exception)did he say `unless'(" They said, "Yes, he said:

(لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَنٍ مُّبِينٍ)

(I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.) The hoopoe said, "Then I am saved."

(فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ - إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ - وَجَدْتُهُمْ وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ - أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)

(22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news.") (23. "I found a woman ruling over them, she has been given all things, and she has a great throne.") (24. "I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.") (25. So they do not prostrate themselves before Allah, Who brings to light what is hidden in the heavens and the earth, and

knows what you conceal and what you reveal.) (26. Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!")

How the Hoopoe came before Sulayman and told Him about Saba'

Allah says:

(فَمَكَثَ غَيْرَ بَعِيدٍ)

(But (the hoopoe) stayed not long,) meaning, he was absent for only a short time. Then he came and said to Sulayman:

(أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ)

(I have grasped which you have not grasped) meaning, 'I have come to know something that you and your troops do not know.'

(وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ)

(and I have come to you from Saba' with true news.) meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said:

(إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ)

(I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'." Allah's saying:

(وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ)

(she has been given all things,) means, all the conveniences of this world that a powerful monarch could need.

(وَلَهَا عَرْشٌ عَظِيمٌ)

(and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ
السَّبِيلِ

(I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has prevented them from the way,) meaning, from the way of truth,

(فَهُمْ لَا يَهْتَدُونَ)

(so they have no guidance.) Allah's saying:

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ
السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ إِلَّا يَسْجُدُوا لِلَّهِ

(and Shaytan has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.) They do not know the way of truth, prostrating only before Allah alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Ayah:

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

(And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you indeed worship Him.) (41:37)

(الَّذِي يُخْرِجُ الخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Who brings to light what is hidden in the heavens and the earth,) `Ali bin Abi Talhah reported that Ibn `Abbas said: "He knows everything that is hidden in the heavens and on earth." This was also the view of `Ikrimah, Mujahid, Sa`id bin Jubayr, Qatadah and others. His saying:

(وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ)

(and knows what you conceal and what you reveal.) means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Ayah:

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ)

(It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day) (13:10). His saying:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)

(Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!) means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him. Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Sahih.

(قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ -
اذهب بكتابي هذا فألقه إليهم ثم تول عنهم
فانظرو ماذا يرجعون - قالت يا أيها الملأ إني ألقى
إلى كتاب كريم - إنه من سليمان وإِنَّهُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ - أَلَّا تَعْلَمُوا عَلَيَّ وَأُنُونِي
مُسْلِمِينَ)

(27. (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars.")
(28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.") (29. She said: "O chiefs! Verily, here is delivered to me a noble letter,
") (30. "Verily, it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful;') (31. `Be you not exalted against me, but come to me submitting (as Muslims).')

Sulayman's Letter to Bilqis

Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen:

(قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَذِبِينَ)

((Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars." meaning, `are you telling the truth'

(أَمْ كُنْتَ مِنَ الْكَذِبِينَ)

(or you are (one) of the liars.) meaning, `or are you telling a lie in order to save yourself from the threat I made against you'

(اذهب بكتّابي هذا فألقه إليهم ثمّ تولّ عنهم
فانظر ماذا يرجعون)

(Go you with this letter of mine and deliver it to them then draw back from them and see what they return.) Sulayman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners. Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

(إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ)

(it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).') So she gathered her commanders and ministers and the leaders of her land, and said to them:

(يَأَيُّهَا الْمَلَأَإِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ)

("O chiefs! Verily, here is delivered to me a noble letter.") She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- أَلَّا تَعْلُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ)

(Verily, it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).') Thus they knew that it was from Allah's Prophet Sulayman, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

(أَلَّا تَعْلُوا عَلَيَّ)

(Be you not exalted against me,) Qatadah said: "Do not be arrogant with me.

(وَأَتُونِي مُسْلِمِينَ)

(but come to me submitting (as Muslims).)" `Abdur-Rahman bin Zayd bin Aslam said: "Do not refuse or be too arrogant to come to me

(وَأَتُونِي مُسْلِمِينَ)

(but come to me submitting (as Muslims).)"

(قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ
قَطِيعَةً أَمْرًا حَتَّى تَشْهَدُونَ - قَالُوا نَحْنُ أَوْلُوا قُوَّةً
وَأَوْلُوا بِأَسْ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا
تَأْمُرِينَ - قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ
- وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ
الْمُرْسَلُونَ)

(32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me.") (33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command.") (34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And

thus they do.") (35. "But verily, I am going to send him a present, and see with what (answer) the messengers return.")

Bilqis consults with Her Chiefs

When she read Sulayman's letter to them and consulted with them about this news, she said:

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَطِيعَةً
أَمْرًا حَتَّى تَشْهَدُونَ

("O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." meaning, `until you come together and offer me your advice.'

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأَوْلُوا بِأَسْرِ شَدِيدٍ

(They said: "We have great strength, and great ability for war...") They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ

(but it is for you to command; so think over what you will command.) meaning, `we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn `Abbas said: "Bilqis said:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا
أَعِزَّةَ أَهْلِهَا أَذِلَّةً

(Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.) And Allah said:

وَكَذَلِكَ يَفْعَلُونَ

(And thus they do.) Then she resorted to peaceful means, seeking a truce and trying to placate Sulayman, and said:

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ
الْمُرْسَلُونَ

(But verily, I am going to send him a present, and see with what the messengers return.) meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatadah said: "May Allah have mercy on her and be pleased with her -- how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn `Abbas and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a Prophet, so follow him."

(قَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي
اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ -
ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا
وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ)

(36. So, when (the messengers with the gift) came to Sulayman, he said: "Will you help me in wealth What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!") (37. "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.")

The Gift and the Response of Sulayman

More than one of the scholars of Tafsir among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulayman, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

(أَتُمِدُّونَنِ بِمَالٍ)

("Will you help me in wealth") meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your Shirk and your kingdom'

(فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ)

(What Allah has given me is better than that which He has given you!) means, 'what Allah has given to me of power, wealth and troops, is better than that which you have.'

(بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ)

(Nay, you rejoice in your gift!) means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islam or the sword.'

(ارْجِعْ إِلَيْهِمْ)

(Go back to them) means, with their gift,

(فَلَنَأْتِيَنَّهُمْ بَجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا)

(We verily, shall come to them with armies that they cannot resist,) they have no power to match them or resist them.

(وَلَنُخْرِجَنَّهُمْ مِّنْهَا أَذِلَّةً)

(and we shall drive them out from there in disgrace,) `we shall drive them out in disgrace from their land.'

(وَهُمْ صَغُرُونَ)

(and they will be abased.) means, humiliated and expelled. When her messengers came back to her with her undelivered gift, and told her what Sulayman said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulayman and intending to follow him in Islam. When Sulayman, peace be upon him, realized that they were coming to him, he rejoiced greatly.

(قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ
يَأْتُونِي مُسْلِمِينَ - قَالَ عِفْرِيْتُ مِّنَ الْجِنِّ أَنَا
ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ
لَقَوِيٌّ أَمِينٌ - قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا
ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ
مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي
أَعَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ)

(38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)") (39. An `lfrit from the Jinn said: "I will

bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work.") (40. One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the grace of my Lord -- to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful.")

How the Throne of Bilqis was brought in an Instant

Muhammad bin Ishaq reported from Yazid bin Ruman: "When the messengers returned with word of what Sulayman said, she said: `By Allah, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulayman with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulayman sent the Jinn to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and said:

(يَأْيُهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي
مُسْلِمِينَ)

(O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims))."

(قَالَ عِفْرِيْتُ مِّنَ الْجِنِّ)

(An `Ifrit from the Jinn said:) Mujahid said, "A giant Jinn." Abu Salih said, "It was as if he was a mountain."

(أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ)

(I will bring it to you before you rise from your place.) Ibn `Abbas, may Allah be pleased with him, said, "Before you get up from where you are sitting." As-Suddi and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

(وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ)

(And verily, I am indeed strong and trustworthy for such work.) Ibn `Abbas said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulayman, upon him be peace, said, "I want it faster than that." From this it seems that Sulayman wanted to bring this throne as a

demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulayman said, "I want it faster than that,

(قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ)

(One with whom was knowledge of the Scripture said:) Ibn `Abbas said, "This was Asif, the scribe of Sulayman." It was also narrated by Muhammad bin Ishaq from Yazid bin Ruman that he was Asif bin Barkhiya' and he was a truthful believer who knew the Greatest Name of Allah. Qatadah said: "He was a believer among the humans, and his name was Asif."

(أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ)

(I will bring it to you within the twinkling of an eye!) Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allah, may He be exalted. Mujahid said: "He said, O Owner of majesty and honor." When Sulayman and his chiefs saw it before them,

(قَالَ هَذَا مِن فَضْلِ رَبِّي)

(he said: "This is by the grace of my Lord...") meaning, 'this is one of the blessings which Allah has bestowed upon me.'

(لِيَبْلُوَنِي أَءَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ)

(to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;) This is like the Ayat:

(مَّنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا)

(Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.) (41:46)

(وَمَنْ عَمِلَ صَالِحًا فَلَانَفْسِهِمْ يَمْهَدُونَ)

(and whosoever does righteous good deed, then such will prepare a good place for themselves.) (30:44).

(وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ)

(and whoever is ungrateful, certainly my Lord is Rich, Bountiful.) He has no need of His servants or their worship.

(كَرِيمٌ)

(Bountiful) He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Musa said: p

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.) (14:8). It is recorded in Sahih Muslim:

«يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ
وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْفَى قَلْبِ
رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي
لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى
أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي
شَيْئًا. يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ
أَوْقِيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ
وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

(Allah, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allah, and whoever finds otherwise, let him blame no one but himself.")

(قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ
 مِنَ الَّذِينَ لَا يَهْتَدُونَ - فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا
 عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا
 وَكُنَّا مُسْلِمِينَ - وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ
 اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ - قِيلَ لَهَا ادْخُلِي
 الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ
 سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ
 رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ
 رَبِّ الْعَالَمِينَ)

(41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.") (42. So when she came, it was said, "Is your throne like this" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allah (as Muslims).") (43. And Saddaha that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.) (44. It was said to her: "Enter As-Sarh," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulayman said: "Verily, it is a Sarh Mumarrad of Qawarir." She said: "My Lord! Verily, I have wronged myself, and I submit, together with Sulayman to Allah, the Lord of all that exists.")

The Test of Bilqis

When Sulayman brought the throne of Bilqis before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not So he said:

(نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ
 الَّذِينَ لَا يَهْتَدُونَ)

(Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.) Ibn `Abbas said: "Remove some of its adornments and parts." Mujahid said:

"He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered." `Ikrimah said, "They added some things and took some things away." Qatadah said, "It was turned upside down and back to front, and some things were added and some things were taken away."

(فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ)

(So when she came, it was said: "Is your throne like this") Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

(كَأَنَّهُ هُوَ)

((It is) as though it were the very same.) This is the ultimate in intelligence and strong resolve.

(وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ)

(Knowledge was bestowed on us before her, and we had submitted to Allah.) Mujahid said, "This was spoken by Sulayman."

(وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ
مِنْ قَوْمٍ كَافِرِينَ)

(And Saddaha that which she used to worship besides Allah has prevented her, for she was of a disbelieving people.) This is a continuation of the words of Sulayman -- according to the opinion of Mujahid and Sa`id bin Jubayr, may Allah be pleased with them both -- i.e., Sulayman said:

(وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ)

(Knowledge was bestowed on us before her, and we had submitted to Allah.) and what stopped her from worshipping Allah alone was

(مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ
كَافِرِينَ)

(that which she used to worship besides Allah, for she was of a disbelieving people.) What Mujahid and Sa`id said is good; it was also the view of Ibn Jarir. Then Ibn Jarir said, "It could be that the subject of the verb.

(وَصَدَّهَا)

(And Saddaha) refers to Sulayman or to Allah, so that the phrase now means:

(مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ)

(She would not worship anything over than Allah.)

(إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ)

(for she was of a disbelieving people.) I say: the opinion of Mujahid is supported by the fact that she declared her Islam after she entered the Sarh, as we shall see below.

(قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكشفت عن ساقَيْهَا)

(It was said to her: "Enter As-Sarh" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.) Sulayman had commanded the Shayatin to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

Verily, it is a Sarh Mumarrad of Qawarir Sarh means a palace or any lofty construction.

Allah says of Fir`awn -- may Allah curse him -- that he said to his minister Haman:

(ابن لي صرحاً لعلني أبلغ الأَسْبَابَ)

(Build me a Sarh that I may arrive at the ways.) (40:36-37) Sarh is also used to refer to the high constructed palaces in Yemen. Mumarrad means sturdily constructed and smooth.

(مِنْ قَوَارِيرَ)

(of Qawarir) means, made of glass, i.e., it was built with smooth surfaces. Marid is a fortress in Dawmat Al-Jandal. What is meant here is that Sulayman built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allah had given him and how majestic his position was, she submitted to the command of Allah and acknowledged that he was a noble Prophet, so she submitted to Allah and said:

(رَبِّ إِنِّي ظَلَمْتُ نَفْسِي)

(My Lord! Verily, I have wronged myself,) meaning, by her previous disbelief and Shirk and by the fact that she and her people had worshipped the sun instead of Allah.

(وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ)

(and I submit, together with Sulayman to Allah, the Lord of all that exists.) meaning, following the religion of Sulayman, worshipping Allah alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

(وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا
اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ - قَالَ يَقَوْمِ لِمَ
تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ - قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ
مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُقْتَلُونَ)

(45. And indeed We sent to Thamud their brother Salih, (saying): "Worship Allah." Then look! They became two parties quarreling with each other.) (46. He said: "O my people! Why do you seek to hasten the evil before the good Why seek you not the forgiveness of Allah, that you may receive mercy") (47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allah; nay, but you are a people that are being tested.")

Salih and Thamud

Allah tells us about Thamud and how they responded to their Prophet Salih, when Allah sent him to call them to worship Allah alone, with no partner or associate.

(فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ)

(Then look! They became two parties quarreling with each other.) Mujahid said, "These were believers and disbelievers." This is like the Ayah,

(قَالَ الْمَلَأَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
اسْتُضِعُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا

مُرْسَلٍ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ
كٰفِرُونَ

(The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in.") (7:75-76)

(قَالَ يَقَوْمٍ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ)

(He said: "O my people! Why do you seek to hasten the evil before the good") meaning, 'why are you praying for the punishment to come, and not asking Allah for His mercy' Then he said:

(لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ قَالُوا اطَّيَّرْنَا
بِكَ وَيَمَنُ مَعَكَ)

("Why seek you not the forgiveness of Allah, that you may receive mercy" They said: "We augur an omen from you and those with you.") This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Salih and his companions." Mujahid said, "They regarded them as bad omens." This is similar to what Allah said about the people of Fir`awn:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَّعَهُ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Musa and those with him) (7:131). And Allah says:

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ
مِّنْ عِنْدِ اللَّهِ)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah.") (4:78) i.e., by virtue of His will and decree. And Allah tells us about the dwellers of the town, when the Messengers came to them:

(قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ)
(قَالُوا طَيْرُكُمْ مَعَكُمْ)

(They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!) (36:18) And these people)Thamud(said:

(اطْيَرْنَا بِكَ وَيَمَن مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ)

("We augur an omen from you and those with you." He said: "Your omen is of Allah;) meaning, Allah will punish you for that.

(بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ)

(nay, but you are a people that are being tested.) Qatadah said: "You are being tested to see whether you will obey or disobey." The apparent meaning of the phrase

(تُفْتَنُونَ)

(are being tested) is: you will be left to get carried away in your state of misguidance.

(وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ - قَالُوا تَقَاسَمُوا بِاللَّهِ
لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ
أَهْلِهِ وَإِنَّا لَصَادِقُونَ - وَمَكْرُؤًا مَكَرًا وَمَكْرَنَا
مَكَرًا وَهُمْ لَا يَشْعُرُونَ - فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

مَكْرَهُمْ أَنَا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ - فَتِلْكَ
بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْلَمُونَ - وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(48. And there were in the city nine Rahtin, who made mischief in the land, and would not reform.) (49. They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'") (50. So, they plotted a plot, and We planned a plan, while they perceived not.) (51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.) (52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah for people who know.) (53. And We saved those who believed, and had Taqwa of Allah.)

The Plot of the Mischief-Makers and the End of the People of Thamud

Allah tells us about the evildoers of Thamud and their leaders who used to call their people to misguidance and disbelief, and to deny Salih. Eventually they killed the she-camel and were about to kill Salih too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allah says:

(وَكَانَ فِي الْمَدِينَةِ)

(And there were in the city) meaning, in the city of Thamud,

(تِسْعَةَ رَهْطٍ)

(nine Raht,) meaning, nine people,

(يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ)

(who made mischief in the land, and would not reform.) They forced their opinions on the people of Thamud, because they were the leaders and chiefs. Al-`Awfi reported that Ibn `Abbas said: "These were the people who killed the she-camel," Meaning, that happened upon their instigation, may Allah curse them. Allah says:

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ)

(But they called their comrade and he took (a sword) and killed (the she-camel).) (54:29)

(إِذِ انبَعَثَ أَشْقَاهَا)

(When the most wicked man among them went forth (to kill the she-camel).) (91:12) `Abdur-Razzaq said that Yahya bin Rabi` ah As-San` ani told them, "I heard `Ata' -- i.e. Ibn Abi Rabah -- say:

(وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ)

(And there were in the city nine Raht, who made mischief in the land, and would not reform.)
`They used to break silver coins.'" They would break off pieces from them, as if they used to trade with them in terms of numbers) as opposed to weight(, as the Arabs used to do. Imam Malik narrated from Yahya bin Sa` id that Sa` id bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imams.

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَهُ وَأَهْلَهُ)

(They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household...") They took a mutual oath, pledging that during the night, whoever met the Allah's Prophet Salih, peace be upon him, he would assassinate him. But Allah planned against them and caused their plot to backfire. Mujahid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed." `Abdur-Rahman bin Abi Hatim said: "When they killed the she-camel, Salih said to them:

(تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ
مَكْدُوبٍ)

("Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied.") (11:65). They said: `Salih claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Salih had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, `When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allah sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allah punished some of them here, and some of them there, and He saved Salih and the people who were with him. Then he recited:

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ
وَقَوْمَهُمْ بِيُوتِهِمْ خَاوِيَةً

(So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,) i.e., deserted."

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ - وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ)

(for they did wrong. Verily, in this is indeed an Ayah for people who know. And We saved those who believed, and had Taqwa of Allah.)

(وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ
تُبْصِرُونَ - أَعْيَبْتُمْ لِتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ - فَمَا كَانَ جَوَابَ
قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ
إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ - فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
قَدَّرْنَاهَا مِنَ الْغَابِرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
فَسَاءَ مَطَرُ الْمُنذَرِينَ)

(54. And (remember) Lut! When he said to his people: "Do you commit immoral sins while you see") (55. "Do you practice your lusts on men instead of women Nay, but you are a people who behave senselessly.") (56. There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") (57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.) (58. And We rained down on them a rain. So, evil was the rain of those who were warned.)

Lut and His People

Allah tells us about His servant and Messenger Lut, peace be upon him, and how he warned his people of Allah's punishment for committing an act of immorality which no human ever committed before them -- intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lut said:

(أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ تُبْصِرُونَ)

(Do you commit immoral sins while you see) meaning, `while you see one another, and you practice every kind of evil in your meetings.'

(أَعْيَبَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ)

(Do you practice your lusts on men instead of women Nay, but you are a people who behave senselessly.) means, `you do not know anything of what is natural or what is prescribed by Allah.' This is like the Ayah:

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

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

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ)

(There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") means, `they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allah destroyed them, and a similar end awaits the disbelievers. Allah says:

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا مِنْ الْغَابِرِينَ
(

(So, We saved him and his family, except his wife. We destined her to be of those who remained behind.) meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lut so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lut and not because of any honor on her part.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا)

(And We rained down on them a rain.) means; stones of Sjjil, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allah said:

فَسَاءَ مَطَرُ الْمُنْذَرِينَ)

(So, evil was the rain of those who were warned.) meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ
ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ - أَمَّنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَائِقَ دَاتَ بِهَجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا
إِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ)

(59. Say : "Praise and thanks be to Allah, and peace be on His servants whom He has chosen! Is Allah better, or what they ascribe as partners") (60. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight It is not in your ability to cause the growth of their trees. Is there any god with Allah Nay, but they are a people who ascribe equals!)

The Command to praise Allah and send Blessings on His Messengers

Allah commands His Messenger to say:

(الْحَمْدُ لِلَّهِ)

(Praise and thanks be to Allah,) meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allah whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allah be upon them. This was the view of `Abdur-Rahman bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, "This like He said in the Ayah;

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ)

(وَسَلِّمْ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ)

(Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.) (37:180-182)." Ath-Thawri and As-Suddi said, "This refers to the Companions of Muhammad , may Allah be pleased with them all." Something similar was also narrated from Ibn `Abbas, and there is no contradiction between the two views, because they were also among the servants of Allah whom He had chosen, although the description is more befitting of the Prophets.

(ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ)

(Is Allah better, or what they ascribe as partners (to Him)) This is a question aimed at denouncing the idolators for their worship of other gods besides Allah. Some more Proofs of Tawhid Then Allah begins to explain that He is the Only One Who creates, provides and controls, as He says:

(أَمَّنْ خَلَقَ السَّمَوَاتِ)

(Is not He Who created the heavens) meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of all different kinds and colors and shapes, etc.

(وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً)

(and sends down for you water from the sky,) means, He sends it as a provision for His servants,

(فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ)

(whereby We cause to grow wonderful gardens full of beauty and delight) means, beautiful and delightful to behold.

(مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا)

(It is not in your ability to cause the growth of their trees.) meaning, `you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allah says in another Ayah:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(And if you ask them: "Who has created them" they will certainly say: "Allah.") (31:25)

(وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ)

(And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death" they will surely reply: "Allah.") (29:63) Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allah says:

(أَلِلَّهُ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, `is there any god that can be worshipped alongside Allah, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit' Then Allah says:

(بَلْ هُمْ قَوْمٌ يَعْدِلُونَ)

(Nay, but they are a people who ascribe equals (to Him)!) meaning, they describe others as being equal and comparable to Allah.

(أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water) Is there any ilah (god) with Allah Nay, but most of them know not!) Allah says:

(أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا)

(Is not He Who has made the earth as a fixed abode,) meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the Ayah,

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً)

(Allah, Who has made for you the earth as a dwelling place and the sky as a canopy) (40:64).

(وَجَعَلَ خِلَالَهَا أَنْهَارًا)

(and has placed rivers in its midst,) means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

(وَجَعَلَ لَهَا رَوَاسِيًا)

(and has placed firm mountains therein,) means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

(وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا)

(and has set a barrier between the two seas) means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may

be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allah says:

(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً
مَّحْجُوراً)

(And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.) (25:53) Allah says:

(أَعْلَهُ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, any god who could do this, or who deserves to be worshipped Both meanings are indicated by the context.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(Nay, but most of them know not!) means, in that they worship others than Allah.

(أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ حُلَفَاءَ الْأَرْضِ أَعْلَهُ مَعَ اللَّهِ قَلِيلاً مَّا
تَذَكَّرُونَ)

(62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations Is there any god with Allah Little is that you remember!) Allah points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when calamity strikes, as He says elsewhere:

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

(And when harm touches you upon the sea, those that you call upon vanish from you except Him) (17:67),

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ﴾

(Then, when harm touches you, unto Him you cry aloud for help) (16:53). Similarly, Allah says here:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

(Is not He Who responds to the distressed one, when he calls on Him,) meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm Imam Ahmad reported that a man of Balhajim said: "O Messenger of Allah, what are you calling for" He said:

﴿أَدْعُو إِلَى اللَّهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ
فَدَعَوْتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضَلَّتْ بِأَرْضٍ
فَقَرٍ فَدَعَوْتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ
فَدَعَوْتَهُ أَنْبَتَ لَكَ﴾

(I am calling people to Allah Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.) He said: "Advise me." He said:

﴿لَا تَسِبَّنَّ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ
أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ، وَلَوْ أَنْ
تُفْرَغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِيِّ، وَاتَّزِرْ إِلَى
نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَاِلَى الْكَعْبَيْنِ، وَإِيَّاكَ
وَإِسْبَالَ الْإِزَارِ فَإِنْ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ
وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ﴾

(Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf length, or -- if you insist -- let it reach

your ankles, and beware of lowering the garment below the ankles along the ground, for it is a form of showing-off, and Allah does not like showing-off.)

The Story of a Mujahid who fought for the sake of Allah

In his biography of Fatimah bint Al-Hasan Umm Ahmad Al-`Ajaliyyah, Al-Hafiz bin `Asakir reported that she said: "One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, `What is the matter with you Woe to you! I was only preparing you for a day such as this.' The horse said to him: `How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little' The man said, `I make you a promise before Allah that from this day on, only I will feed you from my own lap.' So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: `A city where this man is, will be kept safe from harm.' He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islam) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islam and its followers were good, so the Mujahid trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the Mujahid prisoner. When they made their move, he lifted his gaze to the sky and said, `O Allah! He has deceived me by swearing in Your Name, so protect me in whatever way You will.' Then two wild animals came out and seized them, and the Mujahid came back safe and sound. " The Inheritance of the Earth

(وَيَجْعَلُكُمْ حُلَفَاءَ الْأَرْضِ)

(and makes you inheritors of the earth,) means, each generation inherits from the generation that came before them, one after the other, as Allah says:

(إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ
كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ)

(if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people) (6:133),

(وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ)

(And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others) (6:165),

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ
خٰلِفَةً

(And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth.") (2:30) meaning, people who will come after one another, as we have already stated. Allah's saying:

(وَيَجْعَلُكُمْ حُلَفَاءَ الْاَرْضِ)

(and makes you inheritors of the earth,) means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Adam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allah has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allah says:

(اَمَّنْ يُجِيبُ الْمُضْطَّرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْءَ
وَيَجْعَلُكُمْ حُلَفَاءَ الْاَرْضِ اَعْلَهُ مَعَ اللّٰهِ)

(Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations Is there any god with Allah) meaning, is there anyone else able to do that, or a god with Allah worth worshipping -- while you know that He is the only one who can do that, having no partners

(قَلِيْلًا مَّا تَذْكُرُوْنَ)

(Little is that you remember!) meaning, how little they think about that which would guide them to the truth and show them the straight path.

(اَمَّنْ يَهْدِيْكُمْ فِى ظُلْمَتِ الْبَرِّ وَالْبَحْرِ وَمَنْ
يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ اَعْلَهُ مَعَ
اللّٰهِ تَعَالٰى اللّٰهُ عَمَّا يُشْرِكُوْنَ)

(63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah Exalted be Allah above all that they associate as partners!) Allah says,

(أَمَّنْ يَهْدِيكُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ)

(Is not He Who guides you in the darkness of the land and the sea,) meaning, by means of what He has created of heavenly and earthly signposts. This is like the Ayah,

(وَعَلَامَتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ)

(And landmarks and by the stars, they guide themselves.) (16:16)

(وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ)

(It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...) (6:97)

(وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ)

(and Who sends the winds as heralds of glad tidings, going before His mercy) meaning, ahead of the clouds which bring rain, by means of which Allah shows His mercy to His servants who are suffering drought and despair.

(أَعْلَةٌ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ)

(Is there any god with Allah Exalted be Allah above all that they associate as partners!)

(أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَعْلَةٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ)

(64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth Is there any god with Allah Say: "Bring forth your proofs, if you are truthful.") He is the One Who, by His might and power, originates creation and then repeats it. This is like the Ayat:

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.) (85:12-13)

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

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

(وَمَنْ يَرْزُقْكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ)

(and Who provides for you from heaven and earth) with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ - وَالْأَرْضِ ذَاتِ الصَّدْعِ)

(By the sky which gives rain, again and again. And the earth which splits.) (86:11-12)

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا)

(He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it) (34:2). Allah, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

(كُلُوا وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى)

(Eat and pasture your cattle; verily, in this are signs for men of understanding) (20:54). Allah says:

(الَّهِ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, who did this Or, according to another interpretation: after this (who could be worth worship)

(قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ)

(Say: "Bring forth your proofs, if you are truthful.") Produce the evidence of that. But it is known that they have no proof or evidence, as Allah says:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ)

(And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) (23:117)

(قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ - بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ)

(65. Say: "None in the heavens and the earth knows the Unseen except Allah, nor can they perceive when they shall be resurrected.") (66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.)

The One Who knows the Unseen is Allah

Allah commands His Messenger to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allah.

(إِلَّا اللَّهُ)

(except Allah) This is an absolute exception, meaning that no one knows this besides Allah, He is alone in that regard, having no partner in that knowledge. This is like the Ayat:

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Unseen, none knows them but He) (6:59).

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain) (31:34). until the end of the Surah. And there are many Ayat which mention similar things.

(وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ)

(nor can they perceive when they shall be resurrected.) That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allah says:

(تَقَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden) (7: 187). meaning, it is a grave matter for the dwellers of heaven and earth.

(بَلْ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ
مِّنْهَا)

(Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.) means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning "their knowledge is all the same with regard to that," which reflects the meaning of the Hadith in Sahih Muslim which states that the Messenger of Allah said to Jibril, when the latter asked him when the Hour would come: s

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one who is being asked about it does not know any more than the one who is asking.) In other words, they were both equal in the fact that their knowledge did not extend that far.

(بَلْ هُمْ فِي شَكٍّ مِّنْهَا)

(Nay, they are in doubt about it.) This refers to the disbelievers in general as Allah says elsewhere:

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ
مَوْعِدًا)

(And they will be set before your Lord in rows, (and Allah will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us). ") (18:48) i.e., the disbelievers among you. By the same token, Allah says here:

(بَلْ هُمْ فِي شَكٍّ مِنْهَا)

(Nay, they are in doubt about it.) meaning, they doubt that it will come to pass.

(بَلْ هُمْ مِنْهَا عَمُونَ)

(Nay, they are in complete blindness about it.) They are blind and completely ignorant about it.

(وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا وَاَبَاؤُنَا أَءِنَّا
لَمُخْرَجُونَ - لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَاَبَاؤُنَا مِنْ
قَبْلُ اِنْ هَذَا اِلَّا اَسْطِيرُ الْاَوَّلِينَ)

(قُلْ سِيرُوا فِي الْاَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَقِبَةُ الْمُجْرِمِينَ - وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ
فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ)

(67. And those who disbelieve say: "When we have become dust -- we and our fathers -- shall we really be brought forth") (68. "Indeed we were promised this -- we and our forefathers before, verily, these are nothing but tales of ancients.") (69. Say to them: "Travel in the land and see how has been the end of the criminals.") (70. And grieve you not over them, nor be straitened (in distress) because of what they plot.)

Scepticism about the Resurrection and Its Refutation

Allah tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

(لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ)

(Indeed we were promised this -- we and our forefathers before,) meaning, 'we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

(إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(verily, these are nothing but tales of ancients.) the promises that bodies will be restored are

(إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(nothing but tales of ancients.) meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allah said,

(قُلْ)

(Say) 'O Muhammad, to these people,'

(سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ)

(Travel in the land and see how has been the end of the criminals.) meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allah struck them and how Allah saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet , Allah says:

(وَلَا تَحْزَنْ عَلَيْهِمْ)

(And grieve you not over them,) meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

(وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ)

(nor be straitened because of what they plot.) means, 'because they plot against you and reject what you have brought, for Allah will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ
عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ وَإِنَّ رَبَّكَ لَدُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا
تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ وَمَا مِنْ غَائِبَةٍ فِي
السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ)

(71. And they say: "When this promise, if you are truthful") (72. Say: "Perhaps that which you wish to hasten on, may be close behind you.") (73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.) (74. And verily, your Lord knows what their breasts conceal and what they reveal.) (75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.) Allah tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ)

(And they say: "When (will) this promise (be fulfilled), if you are truthful") Allah said, responding to them:

(قُلْ)

(Say) 'O Muhammad,'

(عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ)

(Perhaps that which you wish to hasten on, may be close behind you.) Ibn `Abbas said, "That which you wish to hasten on has come close to you, or some of it has come close." This was also the view of Mujahid, Ad-Dahhak, `Ata Al-Khurasani, Qatadah and As-Suddi. This is also what is meant in the Ayat:

(وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا)

(And they say: "When will that be" Say: "Perhaps it is near!") (17:51)

(يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ)

(They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers) (29:54).

(عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ)

(may be close behind you.) means, it is being hastened for you. This was reported from Mujahid. Then Allah says:

(وَإِنَّ رَبَّكَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ)

(Verily, your Lord is full of grace for mankind,) meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

(وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ)

(And verily, your Lord knows what their breasts conceal and what they reveal.) means, He knows what is hidden in their hearts just as He knows what is easily visible.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly) (13:10),

(يَعْلَمُ السِّرَّ وَالْأَخْفَى)

(He knows the secret and that which is yet more hidden) (20: 7),

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ)

(Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal) (11:5). Then Allah tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i. e., that which is unseen by His servants and that which they can see. And Allah says:

(وَمَا مِنْ غَائِبَةٍ)

(and there is nothing hidden) Ibn ` Abbas said, "This means, there is nothing

(فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ)

(in the heaven and the earth but it is in a Clear Book.) This is like the Ayah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ
ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.) (22:70)

(إِنَّ هَذَا الْقُرْآنَ أَنْ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ - وَإِنَّهُ لَهْدَى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ - إِنْ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ
الْعَزِيزُ الْعَلِيمُ - فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ
الْمُبِينِ - إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادِي الْعُمْى
عَنْ ضَلَّاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ)

(76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.) (77. And truly, it is a guide and a mercy for the believers.) (78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.) (79. So, put your trust in Allah; surely, you are on manifest truth.) (80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their backs.) (81. Nor can

you lead the blind out of their error. You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).)

The Qur'an tells the Story of the Differences among the Children of Israel, and Allah judges between Them

Allah tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrah and Injil.

(أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ)

(most of that in which they differ.) such as their different opinions about `Isa. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'an came with the moderate word of truth and justice: that he was one of the servants of Allah, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'an says:

(ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَمْتُرُونَ)

(Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt) (19:34).

(وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ)

(And truly, it is a guide and a mercy for the believers.) meaning, it is guidance for the hearts of those who believe in it, and a mercy to them. Then Allah says:

(إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ)

(Verily, your Lord will decide between them) meaning, on the Day of Resurrection,

(بِحُكْمِهِ وَهُوَ الْعَزِيزُ)

(by His judgement. And He is the All-Mighty,) means, in His vengeance,

(الْعَلِيمُ)

(the All-Knowing.) Who knows all that His servants do and say.

The Command to put One's Trust in Allah and to convey the Message

(فَتَوَكَّلْ عَلَى اللَّهِ)

(So, put your trust in Allah;) in all your affairs, and convey the Message of your Lord.

(إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ)

(surely, you are on manifest truth.) meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allah says:

(إِنَّكَ لَا تَسْمِعُ الْمَوْتَى)

(Verily, you cannot make the dead to hear) meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allah says:

(وَلَا تَسْمِعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ)

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنْ ضَلَّاتِهِمْ إِنْ تُسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ-

(nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).) meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allah and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ
الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا
يُوقِنُونَ)

(82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.)

The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allah and changed the true religion. Then Allah will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allah wills. The beast will speak to people about matters. Ibn `Abbas, Al-Hasan and Qatadah said, and it was also narrated from `Ali, may Allah be pleased with him, that it will speak words, meaning, it will address them. Many Hadiths and reports have been narrated about the beast, and we will narrate as many of them as Allah enables us to, for He is the One Whose help we seek. Imam Ahmad recorded that Hudhayfah bin Asid Al-Ghifari said, "The Messenger of Allah came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ
الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانُ وَالذَّابَّةُ وَخُرُوجُ
يَاجُوجَ وَمَأْجُوجَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ
عَلَيْهِ السَّلَامُ، وَالذَّجَّالُ، وَثَلَاثَةُ حُسُوفٍ: حَسْفٌ
بِالْمَغْرِبِ، وَحَسْفٌ بِالْمَشْرِقِ، وَحَسْفٌ بِجَزِيرَةِ
العَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ أَوْ
تَحْشُرُ النَّاسَ، تَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ
مَعَهُمْ حَيْثُ قَالُوا»

(The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhan); emergence of the beast; the emergence of Ya'juj and Ma'juj; the appearance of `Isa bin Maryam, upon him be peace; the Dajjal; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.)" This was also recorded by Muslim and the Sunan compilers from Hudhayfah, in a Mawquf report. At-Tirmidhi said, "It is Hasan Sahih." It was also recorded by Muslim from Hudhayfah in a Marfu` report. And Allah knows best.

Another Hadith

Muslim bin Al-Hajjaj recorded that `Abdullah bin `Amr said, "I memorized a Hadith from the Messenger of Allah which I never forgot afterwards. I heard the Messenger of Allah say:

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ
مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَى،
وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْآخَرَى عَلَى
إِثْرَهَا قَرِيبًا»

(The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.)

Another Hadith

his Sahih, Muslim recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ
مَغْرِبِهَا، وَالذُّخَانَ، وَالذَّجَالَ، وَالدَّابَّةَ، وَخَاصَّةً
أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

(Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjal; the beast; the (death) of one of your favorite, or general affliction.) This was recorded by Muslim alone. Muslim also recorded that Abu Hurayrah, may Allah be pleased with him, said that the the Prophet said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الذَّجَالَ، وَالذُّخَانَ، وَدَابَّةَ
الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ
الْعَامَّةِ، وَخُويصَّةَ أَحَدِكُمْ»

(Hasten to do good deeds before six things appear: the Dajjal; the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.)

Another Hadith

Ibn Majah recorded from Anas bin Malik that the Messenger of Allah said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانَ، وَالذَّابَّةَ، الدَّجَالَ، وَخُويَصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

(Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjal; and the (death of one of your favorite) or general affliction.) He was the only one who recorded this version.

Another Hadith

Abu Dawud At-Tayalisi recorded from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجَلِّي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرِفُ الْمُؤْمِنُ مِنَ الْكَافِرِ»

(A beast will emerge from the earth, and with it will be the staff of Musa and the ring of Sulayman, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.) It also was recorded by Imam Ahmad, with the wording:

«فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْخِوَانِ الْوَاحِدِ

لِيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا
كَافِرُ»

(It will strike the nose of the disbelievers with the ring, and will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.) It was also recorded by Ibn Majah. Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Sulayman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, `How much is this, O believer' `How much is this, O disbeliever' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: `O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: `O so-and-so, you are among the people of Hell,' This is what Allah says:

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ
الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا
يُوقِنُونَ)

(And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.)

(وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ)

(حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا
بِهَا عِلْمًا أَمْ دَا كُنْتُمْ تَعْمَلُونَ - وَوَقَعَ الْقَوْلُ
عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ - أَلَمْ يَرَوْا أَنَّا

جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(83. And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Ayat, and they shall be driven,) (84. Till, when they come, He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do") (85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.) (86. See they not that We have made the night for them to rest therein, and the day sight-giving Verily, in this are Ayat for the people who believe.)

Gathering the Wrongdoers on the Day of Resurrection

Allah tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allah will be gathered before Allah, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

(وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا)

(And the Day when We shall gather out of every nation, a Fawj) means, from every people and generation a group

(مِّمَّنْ يُكْذِبُ بِآيَاتِنَا)

(of those who denied Our Ayat). This is like the Ayat:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

("Assemble those who did wrong, together with their companions (from the devils).") (37:22)

(وَإِذَا النُّفُوسُ زُوِّجَتْ)

(And when the souls are joined with their bodies) (81:7).

(فَهُمْ يُوزَعُونَ)

(and they shall be driven,) Ibn `Abbas, may Allah be pleased with him, said: "They will be pushed." `Abdur-Rahman bin Zayd bin Aslam said: "They will be driven."

(حَتَّىٰ إِذَا جَاءُوا)

(Till, when they come,) and stand before Allah, may He be glorified and exalted, in the place of reckoning,

(قَالَ أَكذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا كُنْتُمْ تَعْمَلُونَ)

(He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do") meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allah says:

(فَلَا صَدَقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(He neither believed nor performed Salah! But on the contrary, he denied and turned away!) (75:31-32) Then the proof will be established against them and they will have no excuse whatsoever, as Allah says:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ)

(That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse) (77:35-36). Similarly, Allah says here:

(وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ)

(And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.) They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden. Then Allah points out His complete power, immense authority and greatness, all dictating that He is to be obeyed and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allah says:

(أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ)

(See they not that We have made the night for them to rest therein,) Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

(وَالنَّهَارَ مُبْصِرًا)

(and the day sight-giving) meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are Ayat for the people who believe.)

(وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ
دَخِرِينَ - وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ
تَمُرٌّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ
إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ
خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعِ يَوْمِئِذٍ ءَامِنُونَ - وَمَنْ
جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

(87. And (remember) the Day on which the Trumpet (Sur) will be blown -- and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah wills. And all shall come to Him, humbled.) (88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allah, Who perfected all things, verily, He is well-acquainted with what you do.) (89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.) (90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do")

The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allah tells us about the terrors of the Day when the Sur will be blown. The Sur, as described in the Hadith, is,

«قَرْنٌ يُنْفَخُ فِيهِ»

(a horn which is blown into.) According to the Hadith about the Sur (Trumpet), it is (the angel) Israfil who will blow into it by the command of Allah, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

(إِلَّا مَنْ شَاءَ اللَّهُ)

(except him whom Allah wills.) these are the martyrs, for they are alive, with their Lord, and being provided for. Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that a man came to him and said, "What is this Hadith that you are narrating, that the Hour will come upon such and such people" He said, "Subhan Allah or `La Ilaha Illallah (or something similar), I had decided that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House)the Ka`bah(, and such and such will happen." Then he said, "The Messenger of Allah said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكْتُ أَرْبَعِينَ لَأ
أُدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ
عَامًا فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بِنُ
مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكْتُ النَّاسُ سَبْعَ
سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا
بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ
أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا
قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ
لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

(The Dajjal will emerge in my Ummah, and will remain for forty -- I do not know whether he said forty days, or forty months, or forty years -- then Allah will send `Isa son of Maryam, who looks like `Urwah bin Mas`ud, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allah will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.)" He said, "I heard it from the Messenger of Allah who said:

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ
السَّبَّاحِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،
فَيَتَمَلَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيِبُونَ؟
فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ،
وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ
فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْثًا وَرَفَعَ
لَيْثًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ
إِيلِهِ، قَالَ: فَيَصْنَعُ وَيَصْنَعُ النَّاسُ، ثُمَّ يُرْسِلُ
اللَّهُ أَوْ قَالَ يُنْزِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ
قَالَ: الطَّلُّ نُعْمَانُ الشَّاكِّ فَتَنْبِتُ مِنْهُ أَجْسَادُ
النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ،
ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُواهُمْ
إِنَّهُمْ مَسْئُورُونَ، ثُمَّ يُقَالُ: أَخْرَجُوا بَعَثَ النَّارَ،
فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٌ
وَتِسْعَةٌ وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ
شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ»

(Then the most evil of people will remain, and they will be as nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shaytan will appear to them and will say, "Will you do as I tell you" They will say, "What do you command us to do" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Sur (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall

down, and all the other people will also fall down. Then Allah will send -- or send down -- rain like dew -- or he said, like shade (Nu'man was the one who was not sure) -- from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.) His saying;

«ثُمَّ يُنْفَخُ فِي الصُّورِ قَلْبًا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى
لَيْبًا وَرَفَعَ لَيْبًا»

(Then the Sur (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.) means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Sur which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds -- this is when all of the creation will be brought forth from their graves. Allah says:

(وَكُلٌُّّ أَتَوْهُ دَخِرِينَ)

(And all shall come to Him, humbled.) meaning, humbling themselves and obeying Him, and no one will go against His command. This is like the Ayat:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ)

(On the Day when He will call you, and you will answer with His praise and obedience) (17:52).

(ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ)

(Then afterwards when He will call you by a single call, behold, you will come out from the earth) (30:25). According to the Hadith about the Sur, when it is blown for the third time, Allah will command the souls to be put into the hole of the Sur (Trumpet), then Israfil will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the Sur (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allah will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allah says:

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَأَنَّهُمْ إِلَى
نُصْبٍ يُوفِضُونَ)

(The Day when they will come out of the graves quickly as racing to a goal.) (70:43)

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ
السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) (27:88) meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places. This is like the Ayat:

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا - وَتَسِيرُ الْجِبَالُ سَيْرًا)

(On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.) (52:9-10)

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا)

(And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.") (20:105-107),

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً)

(And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47).

(صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ)

(The work of Allah, Who perfected all things,) means, He does that by His great power.

(الَّذِي أَتَقَنَ كُلَّ شَيْءٍ)

(Who perfected all things,) means, He has perfected all that He has created, and has fashioned it according to His wisdom.

(إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ)

(verily, He is well-acquainted with what you do) means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly. Then Allah describes the state of the blessed and the doomed on that Day, and says:

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا)

(Whoever brings a good deed, will have better than its worth.) Qatadah said, "That is sincerely for Allah alone." Allah has explained elsewhere in the Qur'an that He will give ten like it.

(وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ ءَامِنُونَ)

(and they will be safe from the terror on that Day.) This is like the Ayah,

(لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them) (21:103) and Allah said:

(أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40),

(وَهُمْ فِي الْعُرُقَاتِ ءَامِنُونَ)

(and they will reside in the high dwellings in peace and security) (34:37).

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ)

(And whoever brings an evil deed, they will be cast down on their faces in the Fire.) means, whoever comes to Allah with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allah says:

(هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

((And it will be said to them) "Are you being recompensed anything except what you used to do")

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ - وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ
الْمُنذِرِينَ - وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.") (93. And say: "All the praises and thanks be to Allah. He will show you His Ayat, and you shall recognize them. And your Lord is not unaware of what you do.")

The Command to worship Allah and to call People with the Qur'an

Allah commands His Messenger to say:

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ)

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.) This is like the Ayah,

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ
الَّذِي يَتَوَقَّأَكُمُ

(Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die.) (10:104) The fact that the word "Rabb" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the Ayah,

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُم مِّن
جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ)

(So let them worship the Lord of this House (the Ka` bah), Who has fed them against hunger, and has made them safe from fear.) (106:3-4)

(الَّذِي حَرَّمَهَا)

(Who has sanctified it) means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two Sahihs that Ibn ` Abbas said: "On the day of the conquest of Makkah, the Messenger of Allah said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ
الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَيْدُهُ وَلَا
يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا»

(Verily, this city was made sacred by Allah the day He created the heavens and the earth, so it is sacred by the sanctity of Allah until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...) This was reported in Sahih, Hasan, Musnad narrations, through various routes, by such a large group that it is absolutely unquestionable, as has been explained in the appropriate place in the book Al-Ahkam, to Allah is the praise and thanks.

(وَلَهُ كُلُّ شَيْءٍ)

(and to Whom belongs everything.) This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ)

(And I am commanded to be from among the Muslims.) means, those who believe in Allah alone, who are sincere towards Him and who obediently follow His commands.

(وَأَنْ أَتْلُوَ الْقُرْآنَ)

(And that I should recite the Qur'an,) means, to people, so as to convey it to them. This is like the Ayah,

(ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ)

(This is what We recite to you of the Ayat and the Wise Reminder.) (3:58)

(نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ)

(We recite to you some of the news of Musa and Fir`awn in truth.) (28:3) meaning, 'I am a conveyer and a warner.'

(فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ)

(then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.") meaning, 'I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allah will judge their nations to whom they were sent, as He says:

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13: 40).

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Protector over all thing) (11:12).

(وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا)

(And say: "All the praises and thanks be to Allah. He will show you His Ayat (signs), and you shall recognize them.) means, praise be to Allah, Who does not punish anyone except after establishing plea against him, warning him)and leaving him with no excuse(. Allah says:

(سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا)

(He will show you His Ayat (signs), and you shall recognize them.) This is like the Ayah,

(سُرِّيهِمْ آيَاتِنَا فِي الْأُفُقِ وَفِي أَنْفُسِهِمْ حَتَّى
يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ)

(We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth) (41:53).

(وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ)

(And your Lord is not unaware of what you do.) means, on the contrary, He witnesses and sees all things. It was recorded that Imam Ahmad, may Allah have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else: "If you are alone one day, do not say, `I am alone.' Rather say, `Someone is watching me.' Do not think that Allah will let His attention wander for even an instant, or that anything is hidden from Him." This is the end of the Tafsir of Surat An-Naml. All praise and thanks be to Allah.

The Tafsir of Surat Al-Qasas

(Chapter - 28)

Which was revealed in Makkah

Imam Ahmad bin Hanbal, may Allah have mercy on him, recorded that Ma`diykarib said: "We came to `Abdullah and asked him to recite to us:

(طسم)

(Ta Sin Mim.) the two hundred. He said, `I do not know it; you should go to someone who learned it from the Messenger of Allah Khabbab bin Al-Aratt.' So we went to Khabbab bin Al-Aratt and he recited it to us, may Allah be pleased with him."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(طسم - تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ - لَعَلَّكَ بَخِعٌ
 نَفْسَكَ إِلَّا يَكُونُوا مُؤْمِنِينَ - إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ
 مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ -
 وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا
 كَانُوا عَنْهُ مُعْرِضِينَ - فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ
 مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(1. Ta Sn Mim) (2. These are the Ayat of the manifest Book.) (3. We recite to you some of the news of Musa and Fir`awn in truth, for a people who believe.) (4. Verily, Fir`awn exalted himself in the land and made its people Shiya`a, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.) (5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,) (6. And to establish them in the land, and We let Fir`awn and Haman and their armies receive from them that which they feared.)

The Story of Musa and Fir`awn, and what Allah intended for Their Peoples

We have already discussed the significance of the separate letters.

(تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ)

(These are the Ayat of the manifest Book.) means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

(نَنْتَلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ)

(We recite to you some of the news of Musa and Fir`awn in truth,) This is like the Ayah,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ)

(We relate unto you the best of stories) (12:3). which means, `We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allah says:

(إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ)

(Verily, Fir`awn exalted himself in the land) means, he was an arrogant oppressor and tyrant.

(وَجَعَلَ أَهْلَهَا شِيَعًا)

(and made its people Shiya`) means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

(يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ)

(weakening a group among them.) This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir`awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allah comes, it cannot be delayed, and for each and every matter there is a decree from Allah. Allah says:

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي
الْأَرْضِ)

(And We wished to do a favor to those who were weak in the land,) until His saying;

(يَحْذَرُونَ)

(which they feared.) And Allah did indeed do this to them, as He says:

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ)

(And We made the people who were considered weak) until His saying;

(يَعْرِشُونَ)

(they erected) (7:137). And Allah said:

(كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ)

(Thus and We caused the Children of Israel to inherit them) (26: 59). Fir`awn hoped that by his strength and power he would be saved from Musa, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allah, which can never be overcome. On the contrary, Allah's ruling was carried out, for it had been written and decreed from past eternity that Fir`awn would meet his doom at the hands of Musa.

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفَتْ
عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا
رَادُّوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ - فَالْتَقَطَهُ
ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ
وَهُمَّنَّ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ - وَقَالَتِ
امْرَأَتُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكَ لَا تَقْلُبُوهُ
عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ)

(7. And We inspired the mother of Musa: "Suckle him (Musa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers.") (8. Then the household of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir`awn, Haman and their armies were sinners.) (9. And the wife of Fir`awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.)

How Musa's Mother was inspired and shown what to do

It was mentioned that when Fir`awn killed so many of the males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir`awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir`awn issued orders that the boys should be killed one year, and left alone the following year. Harun, peace be upon him, was born in a year when the boys were not killed, and Musa was born in a year when the boys were being killed. Fir`awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allah curse them. When the mother of Musa became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a

boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Musa, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allah says:

(وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي)

(And I endued you with love from Me) (20:39).

Musa, peace be upon him, in the House of Fir`awn

When Musa's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allah says:

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ)

(And We inspired the mother of Musa (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.") Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir`awn, where some servant women picked the box up and took it to Fir`awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allah filled her heart with love for him when she saw him; this was because she was blessed and because Allah wanted to honor her and cause her husband's doom. Allah says:

(فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا)

(Then the household of Fir`awn picked him up, that he might become for them an enemy and a cause of) grief.) Allah says:

(إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ)

(Verily, Fir`awn, Haman and their armies were sinners.)

(وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكَ)

(And the wife of Fir`awn said: "A comfort of the eye for me and for you...") means, when Fir`awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Asiyah bint Muzahim came to the child's defence and tried to endear him to Fir`awn, saying,

(قُرَّةَ عَيْنٍ لِي وَلَكَ)

(A comfort of the eye for me and for you.) Fir`awn said: "For you he may be, but not for me. And this was indeed the case: Allah guided her because of him, and destroyed him at his hands.

(عَسَى أَنْ يَنْفَعَنَا)

(perhaps he may be of benefit to us.) This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him.

(أَوْ نَتَّخِذْهُ وَلَدًا)

(or we may adopt him as a son.) She wanted to take him and adopt him as a son, because she had no children from Fir`awn.

(وَهُمْ لَا يَشْعُرُونَ)

(And they perceived not.) means, they did not know what Allah planned for them when they picked him up, by His great wisdom and definitive proof.

(وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارغًا إِنْ كَادَتْ لَتُبْدِي
بِهِ لَوْلَا أَنْ رَبَّنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ
- وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ
وَهُمْ لَا يَشْعُرُونَ - وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ
قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ
وَهُمْ لَهُ نَاصِحُونَ - فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ

عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(10. And the heart of the mother of Musa became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.) (11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.) (12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner") (13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.)

The intense Grief of Musa's Mother, and how He was returned to Her

Allah tells us how, when her child was lost in the river, the heart of Musa's mother became empty, i.e., she could not think of any matter in this world except Musa. This was the view of Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu `Ubaydah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others.

(إِنْ كَادَتْ لَتُبْدِي بِهِ)

(She was very near to disclose his (case),) means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allah had not given her strength and patience. Allah says:

(لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ
الْمُؤْمِنِينَ قَالَتْ لِأُخْتِهِ قُصِّيهِ)

(had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him.") means, she told her daughter, who was older and was of an age to understand things,

(قُصِّيهِ)

(Follow him.) means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

(فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ)

(So she watched him from a far place (secretly),) Ibn `Abbas said, "Off to the side." Mujahid said, "It means she looked from afar. Qatadah said: "She started to look at him as if she was not

really interested." When Musa had settled into the house of Fir`awn, after the king's wife had begun to love him and asked Fir`awn not to kill him, they brought to him the wet nurses who were to be found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allah says:

(وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ)

(And We had already forbidden foster suckling mothers for him,) Because of his honored status with Allah, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allah caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When (his sister) saw that they were confused over who should nurse the child,

(فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ)

(she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner") Ibn `Abbas said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir`awn. She called for Musa's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Asiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir`awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Musa came back with her child, happy that after a time of fear Allah granted her security, prestige, and ongoing provision. There was only a short time between the distress and the way out, a day and night, or thereabouts -- and Allah knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allah said:

(فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا)

(So We restored him to his mother, that her eye might be comforted,) means, by him,

(وَلَا تَحْزَنُ)

(and that she might not grieve,) means, for him.

وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ

(and that she might know that the promise of Allah is true.) meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

(But most of them know not.) means, they do not know the wisdom of Allah in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences are good, as Allah says:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

(and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you) (2:216).

فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

(it may be that you dislike a thing and Allah brings through it a great deal of good) (4:19).

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ - وَدَخَلَ الْمَدِينَةَ عَلَى
حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ
هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْتَهُ الَّذِي
مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى
فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ
عَدُوٌّ مُّضِلٌّ مُّبِينٌ - قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - قَالَ
رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا
لِلْمُجْرِمِينَ)

(14. And when he reached maturity, and was complete, We bestowed on him Hukm and knowledge. And thus do We reward the doers of good.) k(15. And he entered the city when its people were unaware: and he found there two men fighting, -- one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and he died. He said: "This is of Shaytan's doing, verily, he is a plain misleading enemy.") (16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.) (17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!")

How Musa killed a Coptic Man

Having described Musa's beginnings, Allah then tells us that when he reached maturity, and was complete in stature, Allah gave him Hukm and religious knowledge. Mujahid said that this means prophethood.

(وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(And thus do We reward the doers of good.) Then Allah describes how Musa reached the status that was decreed for him, that of Prophethood and speaking to Allah, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allah says:

(وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا)

(And he entered the city when its people were unaware.) Ibn Jurayj narrated from `Ata' Al-Khurasani, from Ibn `Abbas, "That was between Maghrib and `Isha'." Ibn Al-Munkadir narrated from `Ata' bin Yasar from Ibn `Abbas, "That was in the middle of the day." This was also the view of Sa`id bin Jubayr, `Ikrimah, As-Suddi and Qatadah.

(فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ)

(and he found there two men fighting,) meaning, hitting one another and struggling with one another.

(هَذَا مِنْ شِيعَتِهِ)

(one of his party,) meaning, an Israelite,

(وَهَذَا مِنْ عَدُوِّهِ)

(and the other of his foes.) meaning, a Coptic. This was the view of Ibn `Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. The Israelite man asked Musa, peace be upon him, for help, and Musa took advantage of the fact that people were not paying attention, so he went to the Coptic man and

(فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ)

(so Musa struck him with his fist and he died.) Mujahid said, "This means he punched him with his fist." And then he died.

(قَالَ)

(He said) refers to Musa.

(وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ - قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ)

("This is of Shaytan's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,) meaning, ` what You have given me of prestige, power and blessings -- '

(قَلَنْ أَكُون ظَهِيرًا)

(I will nevermore be a helper of the criminals!) ` those who disbelieve in You and go against Your commands.'

(فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى
إِنَّكَ لَغَوِيٌّ مُّبِينٌ)

(فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ
يَمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا
تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ)

(18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Musa said to him: "Verily, you are a plain misleader!") (19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa! Is it your intention to kill me as you killed a man yesterday Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.")

How the Secret of this Killing became known

Allah tells us that when Musa killed that Coptic,

(فِي الْمَدِينَةِ خَائِفًا)

(he became afraid in the city) meaning, of the consequences of his action,

(يَتَرَقَّبُ)

(looking about) means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Musa passed by him, he called for his help again, against this other Coptic. Musa said to him:

(إِنَّكَ لَغَوِيٌّ مُّبِينٌ)

(Verily, you are a plain misleader!) meaning, 'you obviously lead people astray and are very evil.' Then Musa intended to attack that Coptic, but the Israelite -- because of his own

cowardice and weakness -- thought that Musa wanted to hit him because of what he had said, so he said, in self-defence --

(يَمُوسَى أُثْرِيْدُ أَنْ تَقْتُلْنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ)

(O Musa! Is it your intention to kill me as you killed a man yesterday) Nobody except him and Musa, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir`awn's gate and told him about it. So Fir`awn came to know of it, and he became very angry and resolved to kill Musa, so he sent people after him to bring him to him.

(وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ
يَمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ)

(20. And there came a man running, from the farthest end of the city. He said: "O Musa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.")

(وَجَاءَ رَجُلٌ)

(And there came a man) He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Musa, so he reached Musa first and said to him: "O Musa,

(إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ)

(Verily, the chiefs are taking counsel together about you.)," meaning, `they are consulting with one another about you.'

(لِيَقْتُلُوكَ فَاخْرُجْ)

(to kill you, so escape.) means, from this land.

(إِنِّي لَكَ مِنَ النَّاصِحِينَ)

(Truly, I am one of the good advisers to you.)

(فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ
 الْقَوْمِ الظَّالِمِينَ - وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ
 عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ - وَلَمَّا وَرَدَ
 مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ
 وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا
 خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ
 وَأَبُونَا شَيْخٌ كَبِيرٌ - فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى
 الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
 (

(21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!") (22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way.") (23. And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.") (24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!")

Musa, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Musa about how Fir`awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

(فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ)

(So he escaped from there, looking about in a state of fear.) meaning, turning around and watching.

(قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ)

(My Lord! Save me from the people who are wrongdoers!) means, from Fir`awn and his chiefs. It was mentioned that Allah sent to him an angel riding a horse, who showed him the way. And Allah knows best.

(وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ)

(And when he went towards (the land of) Madyan,) means, he took a smooth and easy route -- and he rejoiced because of that.

(قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ)

(he said: "It may be that my Lord guides me to the right way.") meaning, the most straight route. And Allah did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

(وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ)

(And when he arrived at the water (a well) of Madyan,) means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

(وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ)

(he found there a group of men watering, and besides them he found two women who were keeping back.) means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Musa, peace be upon him, saw them, he felt sorry for them and took pity on them.

(قَالَ مَا خَطْبُكُمَا)

(He said: "What is the matter with you") meaning, `why do you not water your flocks with these people'

(قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءُ)

(They said: "We cannot water until the shepherds take...") meaning, `we cannot water our flocks until they finish.'

(وَأَبُونَا شَيْخٌ كَبِيرٌ)

(And our father is a very old man.) means, `this is what has driven us to what you see.'

(فَسَقَى لَهُمَا)

(So he watered (their flocks) for them,)

(ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ
مِنْ خَيْرٍ فَقِيرٌ)

(then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!")

(إِلَى الظِّلِّ)

(to shade,) Ibn `Abbas, Ibn Mas`ud and As-Suddi said: "He sat beneath a tree." `Ata' bin As-Sa'ib said: "When Musa said:

(رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)

("My Lord! Truly, I am in need of whatever good that You bestow on me!") the women heard him."

(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ
أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ
وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ
الْقَوْمِ الظَّالِمِينَ - قَالَتْ إِحْدَاهُمَا يَا بَتِ اسْتَجِرْهُ
إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ - قَالَ إِنِّي
أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ
تَأْجُرَنِي تَمَانِي حَجَجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ
عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ
اللَّهُ مِنَ الصَّالِحِينَ - قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا

الْأَجْلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا
نَقُولُ وَكِيلٌ)

(25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers.") (26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.") (27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.") (28. He (Musa) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.")

Musa, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Musa, peace be upon him, had done. So he sent one of them to call him to meet her father. Allah says:

(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ)

(Then there came to him one of them, walking shyly.) meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, `Umar, may Allah be pleased with him: "She was covering herself from them with the folds of her garment." Ibn Abi Hatim recorded that `Amr bin Maymun said, `Umar, may Allah be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please." This chain of narrators is Sahih.

(قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ
لَنَا)

(She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us.") This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

(فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ)

(So when he came to him and narrated the story,) means, he told him about his story and why he had to leave his country.

(قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(he said: "Fear you not. You have escaped from the people who are wrongdoers.") He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

(نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(You have escaped from the people who are wrongdoers.)

(قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ
اسْتَجَرْتُ الْقَوِيَّ الْأَمِينُ)

(And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.") One of the two daughters of the man said this, and it was said that she was the one who had walked behind Musa, peace be upon him. She said to her father:

(يَا أَبَتِ اسْتَجِرْهُ)

(O my father! Hire him!) as a shepherd to look after the sheep. `Umar, Ibn `Abbas, Shurayh Al-Qadi, Abu Malik, Qatadah, Muhammad bin Ishaq and others said: "When she said:

(إِنَّ خَيْرَ مَنْ اسْتَجَرْتُ الْقَوِيَّ الْأَمِينُ)

(Verily, the best of men for you to hire is the strong, the trustworthy.) her father said to her, 'What do you know about that' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'" `Abdullah (Ibn Mas`ud) said, "The people who had the most discernment were three: Abu Bakr's intuition about `Umar; the companion of Yusuf when he said, 'Make his stay comfortable'; and the companion of Musa, when she said:

(يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتُ الْقَوِيَّ
الْأَمِينُ)

(O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.)"

(إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ)

(I intend to wed one of these two daughters of mine to you,) means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

(عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّحَ فَإِنْ أُثْمَمْتَ
عَشْرًا فَمِنْ عِنْدِكَ)

(on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.) meaning, `on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

(وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ
مِنَ الصَّالِحِينَ)

(But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.) means, `I do not want to put pressure on you or cause you any inconvenience or argue with you.' Ibn Abi Hatim recorded that `Ali bin Rabah Al-Lakhmi said, "I heard `Utbah bin An-Nadar As-Sulami, the Companion of the Messenger of Allah narrating that the Messenger of Allah said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ آجَرَ نَفْسَهُ بِعِقَّةِ فَرْجِهِ
وَطَعْمَةِ بَطْنِهِ»

(Musa, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.) And Allah tells us about Musa, peace be upon him:

(قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا
عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.") Musa said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

(أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ)

(whichever of the two terms I fulfill, there will be no injustice to me,) meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the Ayah,

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ﴾

(But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him) (2:203). And the Messenger of Allah said to Hamzah bin `Amr Al-Aslami, may Allah be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

(If you wish, then fast, and if you wish, do not fast.) even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Musa, peace be upon him, fulfilled the longer of the two terms. Al-Bukhari recorded that Sa`id bin Jubayr said: "A Jew from the people of Hirah asked me; 'Which of the two terms did Musa fulfill?' I said, 'I do not know until I go to the scholar of the Arabs and ask him.' So I went to Ibn `Abbas, may Allah be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allah said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhari.

﴿فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ
جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ
لَعَلَّكُمْ تَصْطَلُونَ - فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ
الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ
أَنْ يَّمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ - وَأَنْ أَلْقِ
عَصَاكَ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا
وَلَمْ يُعَقِّبْ يَمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ
الْأَمِينِينَ - اسْأَلْكَ يَدَاكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ

مِنْ غَيْرِ سُوءٍ وَأَضْمَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
فَذَانِكَ بُرْهَانِنَ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ
كَانُوا قَوْمًا فَاسِقِينَ)

(29. Then, when Musa had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Tur. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.") (30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah, the Lord of all that exists!") (31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Musa! Draw near, and fear not. Verily, you are of those who are secure.") (32. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir`awn and his chiefs. Verily, they are the people who are rebellious.")

Musa's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous Ayah, we have already seen that Musa completed the longer and better of the two terms, which may also be understood from the Ayah where Allah says:

(فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ)

(Then, when Musa had fulfilled the term,) meaning, the longer of the two; and Allah knows best.

(وَسَارَ بِأَهْلِهِ)

(and was traveling with his family,) They said: "Musa missed his country and his relatives, so he resolved to visit them in secret, without Fir`awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp, and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

(ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا)

(he saw a fire in the direction of At-Tur) he saw a fire burning from a far.

(فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا)

(He said to his family: "Wait, I have seen a fire...") meaning, `wait while I go there, '

(لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ)

(perhaps I may bring to you from there some information,) This was because they lost their way.

(أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ)

(or a burning firebrand that you may warm yourselves.) so that they could get warm and find relief from the cold.

(فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِئِ الْوَادِي الْأَيْمَنِ)

(So when he reached it (the fire), he was called from the right side of the valley,) From the side of the valley that adjoined the mountain on his right, to the west. This is like the Ayah,

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ
الْأَمْرَ)

(And you were not on the western side, when We made clear to Musa the commandment) (20:44). This indicates that when Musa headed for the fire, he headed in the direction of the Qiblah with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

(مِنَ شَاطِئِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ
مِنَ الشَّجَرَةِ)

(from the right side of the valley, in the blessed place, from the tree.)

(أَنْ يَّمُوسَىٰ إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ)

(O Musa! Verily, I am Allah, the Lord of all that exists!) meaning, `the One Who is addressing you and speaking to you is the Lord of all that exists, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

(وَأَنْ أَلْقِ عَصَاكَ)

(And throw your stick!) `the stick that is in your hand' -- as was stated in the Ayah,

(وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى - قَالَ هِيَ عَصَايَ
أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا
مَأْرَبٌ أُخْرَى)

("And what is that in your right hand, O Musa" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.") (20:17-18). The meaning is: `this stick, which you know so well;'

(قَالَ أَلْقَهَا يَا مُوسَى - فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى
(

("Cast it down, O Musa!" He cast it down, and behold! It was a snake, moving quickly.) (20:19-20). Musa knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) Surah Ta Ha. And here Allah says:

(فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا)

(But when he saw it moving as if it were a snake, he turned in flight,) It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

(وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ)

(he turned in flight, and looked not back.) he did not turn around, because it is human nature to flee from such a thing. But when Allah said to him:

(يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمْنِينَ)

(O Musa! Draw near, and fear not. Verily, you are of those who are secure.) he came back to his original position. Then Allah said:

(اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ
سُوءٍ)

(Put your hand into the opening of your garment, it will come forth white without a disease;) meaning, `when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allah said:

(مِنْ غَيْرِ سُوءٍ)

(without a disease) i.e., with no trace of leukoderma.

(وَاضْمَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ)

(and draw your hand close to your side to be free from the fear.) Mujahid said, "To be free from terror." Qatadah said, "To be free from fear." Musa was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Musa, and puts his hand over his heart, his fear will disappear or be lessened, if Allah wills; in Allah we place our trust.

(فَدَانِكَ بُرْهَانِنَ مِنْ رَبِّكَ)

(These are two proofs from your Lord) This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allah said:

(إِلَى فِرْعَوْنَ وَمَلَئِهِ)

(to Fir`awn and his chiefs.) meaning his leaders and prominent followers.

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they are the people who are rebellious.) means, who are disobedient towards Allah and who go against His commands and His religion.

(قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ
- وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ
مَعِيَ رِذَاءً يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ - قَالَ
سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا

يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا
الغَالِبُونَ)

(33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.") (34. "And my brother Harun -- he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me.") (35. Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat; you two as well as those who follow you, will be the victors.")

How Musa asked for the Support of His Brother and was granted that by Allah

When Allah commanded him to go to Fir`awn, the one who he had run away from and whose vengeance he feared,

(قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا)

(Musa said: My Lord! I have killed a man among them,) meaning, that Coptic,

(فَأَخَافُ أَنْ يَقْتُلُونِ)

(and I fear that they will kill me.) i.e., `when they see me.'

(وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا)

(And my brother Harun -- he is more eloquent in speech than me,) Musa, peace be upon him, had a speech defect, because when he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly. Musa said:

(وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي - يَفْقَهُوا قَوْلِي - وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي - هَارُونُ أَخِي - اشْدُدْ بِهِ أَزْرِي - وَأَشْرِكْهُ فِي أَمْرِي)

("And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Harun, my brother. Increase my strength with him, And let him share my task.") (20:27-32) meaning, `give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king. ' Hence Musa said:

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ
مَعِيَ رِدْءًا

(And my brother Harun -- he is more eloquent in speech than me: so send him with me as a helper) meaning, as a support to give strength to my cause and confirm what I say and convey from Allah, because the word of two carries more weight in people's minds than the word of one. So he said:

(إِنِّي أَخَافُ أَنْ يُكَذِّبُون)

(Verily, I fear that they will deny me.) Muhammad bin Ishaq said: c

(رِدْءًا يُصَدِّقُنِي)

(as a helper to confirm me.) means, `to explain to them what I say, for he can understand me where they may not.' When Musa asked for this, Allah said to him:

(سَنَشُدُّ عَضُدَكَ بِأَخِيكَ)

(We will strengthen your arm through your brother,) meaning, `We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Ayat;

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى)

(You are granted your request, O Musa!) (20:36)

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا)

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy) (19:53). One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Musa did for Harun, may peace be upon them both, for he interceded for him until Allah made him a Prophet and Messenger with him to Fir`awn and his chiefs. Allah said concerning Musa:

(وَكَانَ عِنْدَ اللَّهِ وَجِيهًا)

(he was honorable before Allah) (33:69).

(وَنَجْعَلُ لَكُمْ سُلْطٰنًا)

(and (We will) give you both power) means, overwhelming evidence.

فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا

(so they shall not be able to harm you, with Our Ayat;) means, `they will have no way or means of harming you because you are conveying the signs of Allah.' This is like the Ayat:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

(O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.) until His saying:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

(Allah will protect you from mankind) (5:67).

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ

(Those who convey the Message of Allah) until His saying:

وَكَفَى بِاللَّهِ حَسِيبًا

(And sufficient is Allah as a Reckoner) (33:39). And sufficient is Allah as a Helper and Supporter. And Allah told them the consequences in this world and the next, for them and for those who followed them,

أَنْتُمْ وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ

(you two as well as those who follow you will be the victors.) This is like the Ayat:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) (58:21)

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life) (40:51) to the end of the Ayah.

(فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا
إِلَّا سِحْرٌ مُّقْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا
الْأُولَئِينَ - وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ
بِالهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ
لَا يُفْلِحُ الظَّالِمُونَ)

(36. Then when Musa came to them with Our Clear Ayat, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old.") (37. Musa said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful.")

Musa before Fir`awn and His People

Allah tells us how Musa and his brother Harun came before Fir`awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allah had given them to confirm the truth of what they were saying about Allah being One and that His commandments were to be followed. Fir`awn and his chiefs saw that with their own eyes and realized that it was certainly from Allah, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

(مَا هَذَا إِلَّا سِحْرٌ مُّقْتَرَى)

(This is nothing but invented magic.) meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

(وَمَا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولَئِينَ)

(Never did we hear of this among our fathers of old.) They were referring worshipping Allah Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allah. Musa said in response to them:

(رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالهُدَى مِنْ عِنْدِهِ)

(My Lord knows best him who came with guidance from Him,) meaning, 'of me and you, and He will decide between me and you.' So he said:

(وَمَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ)

(and whose will be the happy end in the Hereafter.) meaning, who will be supported and will prevail.

(إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers will not be successful.) refers to the idolators who associate others in worship with Allah.

(وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ
غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي
صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ
مِنَ الْكَاذِبِينَ - وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ -
فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ
كَانَ عَقِبَةُ الظَّالِمِينَ - وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ
إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ - وَأَتَّبَعْنَاهُمْ
فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنْ
الْمَقْبُوحِينَ)

(38. Fir`awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Haman, to bake clay, and set up for me a Sarh in order that I may look at the God of Musa; and verily, I think that he (Musa) is one of the liars.") (39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.) (40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.) (41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.)

The Arrogance of Fir`awn and His ultimate Destiny

Allah tells us of Fir`awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allah curse him.

(فَاسْتَخَفَّ قَوْمَهُ فَاَطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) 43:54(He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

(يَأَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(O chiefs! I know not that you have a god other than me.) Allah tells us about Fir`awn:

(فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى - إِنَّ فِي ذَلِكَ لَعِبْرَةً
لِمَنْ يَخْشَى)

(Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allah, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.) (79:23-26) meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allah took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Musa with that, and said:

(لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنْ
الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners) (26:29).

(فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا
لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى)

(So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh in order that I may look at the God of Musa;) He commanded his minister and adviser Haman to bake bricks for him, i.e., to make bricks in order to build a Sarh, a exalted towering palace. This is like the Ayah,

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرِحًا لَعَلِّي أَبْلُغُ
الْأَسْبَابَ - أَسْبَابَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى إِلِهِ
مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ)

(And Fir`awn said: "O Haman! Build me a Sarh that I may arrive at the ways -- the ways of the heavens, and I may look upon the God of Musa, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir`awn led to nothing but loss and destruction) (40:36-37). Fir`awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Musa was lying when he claimed that there was a God other than Fir`awn. Fir`awn said:

(وَإِنِّي لِأَظُنُّهُ مِنَ الْكَذِبِينَ)

(and verily, I think that he (Musa) is one of the liars.) meaning, `when he says that there is a lord other than me.' The issue was not whether Allah had sent Musa, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

(وَمَا رَبُّ الْعَالَمِينَ)

(And what is the Lord of Al-`Alamin) (26:23) and:

(لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ
الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners.) (26:29) and he said:

(يَأَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(O chiefs! I know not that you have a god other than me.) This was the view of Ibn Jarir.

(وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ)

(And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.) means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

(فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطِرَ عَذَابٍ - إِنَّ رَبَّكَ
لِبَالِمِرْصَادٍ)

(So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).) (89:13-14). Allah says here:

(فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ)

(So, We seized him and his armies, and We threw them all into the sea.) meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ وَجَعَلْنَاهُمْ أَئِمَّةً
يَدْعُونَ إِلَى النَّارِ)

(So, behold what was the end of the wrongdoers. And We made them leaders inviting to the Fire) for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

(وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ)

(and on the Day of Resurrection, they will not be helped.) their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allah says:

(أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ)

(We have destroyed them. And there was none to help them) (47:13).

(وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً)

(And We made a curse to follow them in this world,) Allah decreed that they and their king Fir`awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

(وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ)

(and on the Day of Resurrection, they will be among disgraced.) Qatadah said, "This Ayah is like the Ayah,

(وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بِئْسَ الرَّفْدُ
الْمَرْفُودُ)

(They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.) (11:99)."

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى بِصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً
لَعَلَّهُمْ يَتَذَكَّرُونَ)

(43. And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)

The Blessings which Allah bestowed upon Musa

Allah tells us about the blessings which He gave His servant and Messenger Musa, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir`awn and his chiefs.

(مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى)

(after We had destroyed the generations of old) After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allah among the idolators, as Allah says:

(وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ
- فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً)

(And Fir`awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment) (69:9-10).

(بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً)

(as an enlightenment for mankind, and a guidance and a mercy,) guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(that they might remember.) means, that the people might be reminded and guided by it.

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ
الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ - وَلَكِنَّا أَنْشَأْنَا
قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي
أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ -
وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ - وَلَوْ لَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا
قَدَّمْتَ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَنُتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ)

(44. And you were not on the western side (of the Mount), when We made clear to Musa the commandment, and you were not among the witnesses.) (45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Ayat to them. But it is We Who kept sending (Messengers).) (46. And you were not at the side of At-Tur when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.) (47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger We would then have followed Your Ayat and would have been among the believers.")

Proof of the Prophethood of Muhammad

Allah points out the proof of the prophethood of Muhammad , whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allah told him about Maryam and her story, as Allah said:

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ)

(You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed) (3:44), meaning, `you were not present then, but Allah has revealed this to you.' Similarly, Allah told him about Nuh and his people, and how He saved Nuh and drowned his people, then He said:

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

(This is of the news of the Unseen which We reveal unto you ; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwa) (11:49). And at the end of the same Surah (Hud) Allah says:

(ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصُهُ عَلَيْكَ)

(That is some of the news of the towns which We relate unto you) (11: 100). And here, after telling the story of Musa from beginning to end and how Allah began His revelation to him and spoke with him, Allah says:

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى
الْأَمْرَ)

(And you were not on the western side (of the Mount), when We made clear to Musa the commandment,) meaning, `you -- O Muhammad -- were not on the western side of the mountain where Allah spoke to Musa from the tree which was to the east of it, in the valley.'

(وَمَا كُنْتَ مِنَ الشَّاهِدِينَ)

(and you were not among the witnesses.) `to that event, but Allah has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allah established against them and what was revealed to the earlier Prophets.

(وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ
ءَايَاتِنَا)

(And you were not a dweller among the people of Madyan, reciting Our Ayat to them.) meaning, `you were not living among the people of Madyan reciting Our Ayat to them, when you started to tell about Our Prophet Shu`ayb and what he said to his people and how they responded.'

(وَلَكِنَّا كُنَّا مُرْسِلِينَ)

(But it is We Who kept sending.) means, `but We revealed that to you and sent you to mankind as a Messenger.'

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of At-Tur when We called.) Qatadah said that:

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of At-Tur when We did call.) refers to Musa, and this -- and Allah knows best -- is like the Ayah:

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ
الْأَمْرَ)

(And you were not on the western side (of the Mount), when We made clear to Musa the commandment.) Here Allah puts it in a different and more specific way by describing it as a call. This is like the Ayat:

(وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ)

(And (remember) when your Lord called Musa) (26:10).

(إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى)

(When his Lord called him in the sacred valley of Tuwa) (79:16).

(وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا
(

(And We called him from the right side of At-Tur, and made him draw near to Us for a talk with him) (19:52).

(وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ)

(But (you are sent) as a mercy from your Lord,) means, 'you were not a witness to any of those things, but Allah has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

(لِنُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ)

(to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.) means, 'so that they may be guided by that which you bring from Allah.'

(وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا)

(And if (We had) not (sent you to the people of Makkah) -- in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger) meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allah comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allah says about the situation after He revealed His blessed Book the Qur'an:

(أَن تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ
قَبْلِنَا وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ أَوْ تَقُولُوا لَوْ
أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَى وَرَحْمَةً)

(Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy) (6:156-157).

(رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى
اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ)

(Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allah after the Messengers) (4:165).

(يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى
فِتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ)

(O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner) (5:19). And there are many similar Ayat.

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظْهَرَا وَقَالُوا إِنَّا
بِكُلِّ كَافِرُونَ - قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ - فَإِنْ لَّمْ
يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ
أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بغير هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ

لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - وَلَقَدْ وَصَّيْنَا لَهُمُ الْقَوْلَ
لَعَلَّهُمْ يَتَذَكَّرُونَ)

(48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa Did they not disbelieve in that which was given to Musa of old" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." (49. Say: "Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.") (50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah Verily, Allah guides not the people who are wrongdoers.) (51. And indeed now We have conveyed the Word to them, in order that they may remember.)

The stubborn Response of the Disbelievers

Allah tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muhammad , in their stubbornness, disbelief, ignorance and misguided thinking, they said:

(لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى)

(Why is he not given the like of what was given to Musa) Meaning -- and Allah knows best -- many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits -- which made things difficult for the enemies of Allah -- and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allah wrought at the hands of Musa as evidence and proof against Fir`awn and his chiefs and the Children of Israel. But all of this had no effect on Fir`awn and his chiefs; on the contrary, they denied Musa and his brother Harun, as Allah tells us:

(أَجِئْنَا لِتَلْفِئْتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونُ
لَكُمْمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْمُ
بِمُؤْمِنِينَ)

(Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land We are not going to believe you two!) (10:78)

(فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ)

(So they denied them both and became of those who were destroyed.) (23:48)

The Rebellious do not believe in Miracles

Allah says here:

(أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ)

(Did they not disbelieve in that which was given to Musa of old) Did not mankind disbelieve in those mighty signs which were given to Musa

(قَالُوا سِحْرَانِ تَظَاهَرَا)

(They say: "Two kinds of magic, each helping the other!") cooperating or working one with the other.

(وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ)

(And they say: "Verily, in both we are disbelievers.") meaning, ` we disbelieve in each of them.' Because of the close relationship between Musa and Harun, mention of one includes the other.

False Accusation that Musa and Harun (peace be upon them both) practiced Magic

bin Jabr said, "The Jews told Quraysh to say this to Muhammad , then Allah said: ` Did they not disbelieve in that which was given to Musa of old They say: Two kinds of magic, each helping the other!' This refers to Musa and Harun, may the peace and blessings of Allah be upon them both,

(تَظَاهَرَا)

(each helping the other) i.e., working together and supporting one another." This was also the view of Sa`id bin Jubayr and Abu Razin that the phrase "two kinds of magic" referred to Musa and Harun. This is a good suggestion. And Allah knows best.

The Response to this False Accusation

(سِحْرَانِ تَظَاهَرَا)

(Two kinds of magic, each helping the other!) ` Ali bin Abi Talhah and Al-`Awfi reported that Ibn `Abbas said that this refers to the Tawrah and the Qur'an, because Allah says next:

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعُهُ

(Say: "Then bring a Book from Allah, which is a better guide than these two that I may follow it.") Allah often mentions the Tawrah and the Qur'an together, as in the Ayat:

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهَدَىٰ لِلنَّاسِ

(Say: "Who then sent down the Book which Musa brought, a light and a guidance to mankind...") until:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

(And this is a blessed Book which We have sent down.) (6:91-92) And at the end of the same Surah, Allah says:

ثُمَّ آتَيْنَا مُوسَىٰ الْكِتَابَ تَمَامًا عَلَىٰ الَّذِي
أَحْسَنَ

(Then, We gave Musa the Book, to complete (Our favor) upon those who would do right) (6:154).

وَهَذَا كِتَابٌ 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) (6:155). And the Jinn said:

إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ

(Verily, we have heard a Book sent down after Musa, confirming what came before it) (46:30). Waraqah bin Nawfal said, "This is An-Namus, who came down to Musa." And those who are possessed of insight know instinctively that among the many Books which He has sent down to

His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muhammad, which is the Qur'an. Next to it in status and greatness is the Book which Allah revealed to Musa bin `Imran, which is the Book concerning which Allah says:

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا
عَلَيْهِ شُهَدَاءَ)

(Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto) (5:44). The Injil was revealed as a continuation and complement of the Tawrah and to permit some of the things that had been forbidden to the Children of Israel. Allah says:

(قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ)

(Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.) meaning, `in your efforts to refute the truth with false arguments.'

(فَإِن لَّمْ يَسْتَجِيبُوا لَكَ)

(But if they answer you not,) means, `if they do not respond to what you tell them, and do not follow the truth,'

(فَاعْلَمْ أَنَّمَا يُبِيعُونَ أَنفُسَهُمْ)

(then know that they only follow their own lusts.) means, with no basis or evidence. p

(وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغَيْرِ هُدًى مِنَ اللَّهِ)

(And who is more astray than one who follows his own lusts, without guidance from Allah) means, with no guidance taken from the Book of Allah.

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(Verily, Allah guides not the people who are wrongdoers.)

(وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ)

(And indeed now We have conveyed the Word) Mujahid said: "We have explained the Word to them." As-Suddi said something similar. Qatadah said: "Allah is saying, `He has told them what He did in the past and what He will do in the future."

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Mujahid and others said:

(وَصَّلْنَا لَهُمْ)

(We have conveyed the Word) means, to Quraysh.

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -
وَإِذَا يُنْقَلَى عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ - أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ
مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - وَإِذَا سَمِعُوا اللَّعْوَ
أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلِكُمْ
سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ)

(52. Those to whom We gave the Scripture before it, they believe in it.) (53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.") (54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.) (55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.")

The Believers among the People of the Book

Allah tells us that the pious scholars among the People of the Book believe in the Qur'an, as He says:

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ
يُؤْمِنُونَ بِهِ)

(Those to whom We gave the Book recite it as it should be recited, they are the ones who believe therein) (2:121).

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah) (3:199).

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -
وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِن كَان وَعْدُ رَبَّنَا لَمَفْعُولًا
(

(Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") (17:107-108)

(وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا
إِنَّا نَصَارَى)

(And you will find the nearest in love to the believers those who say: "We are Christians. ") until:

(فَاكْتُبْنَا مَعَ الشَّاهِدِينَ)

(so write us down among the witnesses) (5:82-83). Sa' id bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najashi (ruler of Ethiopia). When they came to the Prophet , he recited to them:

(يس - وَالْقُرْءَانَ الْحَكِيمِ)

(Ya Sn. By the Qur'an, full of wisdom.) (36:1-2) until he completed the Surah. They began to weep, and they embraced Islam. These other Ayat were revealed concerning them:

(الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ)

(Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.") meaning, `even before the Qur'an came we were Muslims, i.e., we believed in One God and were sincerely responding to Allah's commands.'

(أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا)

(These will be given their reward twice over, because they are patient,) means, those who have this characteristic -- that they believed in the first Book and then in the second. Allah says:

(بِمَا صَبَرُوا)

(because they are patient,) meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the Sahih from the Hadith of `Amir Ash-Sha`bi from Abu Burdah that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ
الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ أَدَّى
حَقَّ اللَّهِ وَحَقَّ مَوْلِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ،
فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا»

(There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.) Imam Ahmad recorded that Abu Umamah said:

"On the day of the Conquest)of Makkah(I was walking alongside the Messenger of Allah as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

(Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.)" Allah's saying:

(وَيَذَرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ)

(and repel evil with good,) means, they do not respond to evil in kind, rather they forgive and overlook.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and spend out of what We have provided for them.) meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakah and give voluntary charity.'

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ)

(And when they hear evil vain talk, they withdraw from it) meaning, they do not mix with the people who indulge in such talk, rather they do as Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(and if they pass by some evil vain talk, they pass by it with dignity) (25:72).

(وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ)

(and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.") means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allah says of them that they say:

لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي
الْجَاهِلِينَ)

(To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.) meaning, 'we do not seek the way of the ignorant and we do not like it.'

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ - وَقَالُوا إِنْ نَتَّبِعِ
الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا أَوَلَمْ نُمْكِّنْ لَهُمْ
حَرَمًا ءَامِنًا يُجَبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا
مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(56. Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.) (57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.)

Allah guides Whom He wills

Allah says to His Messenger : ` O Muhammad:

(لَا تَهْدِي مَنْ أَحْبَبْتَ)

(Verily, you guide not whom you like)' meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allah will guide whom He wills, and His is the ultimate wisdom,' as He says:

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.) (2:272)

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.) (12:103) This Ayah is even more specific than the following:

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.) meaning: Allah knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two Sahihs that this Ayah was revealed concerning Abu Talib, the paternal uncle of the Messenger of Allah . He used to protect the Prophet, support him and stand by him. He loved the Prophet dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allah . When he was on his deathbed, the Messenger of Allah called him to Faith and to enter Islam, but the decree overtook him and he remained a follower of disbelief, and Allah's is the complete wisdom. Az-Zuhri said: "Sa`id bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzumi, may Allah be pleased with him, said: "When Abu Talib was dying, the Messenger of Allah came to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umayyah bin Al-Mughirah with him. The Messenger of Allah said:

«يَا عَمَّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ»

(O my uncle, say La ilaha illallah, a word which I may use as evidence in your favor before Allah)in the Hereafter(.) Abu Jahl bin Hisham and `Abdullah bin Abi Umayyah said: `O Abu Talib, will you leave the religion of `Abdul-Muttalib' The Messenger of Allah kept urging him to say La ilaha illallah, and they kept saying, `Will you leave the religion of `Abdul-Muttalib' -- until, at the very end, he said that he was on the religion of `Abdul-Muttalib, and he refused to say La ilaha illallah. The Messenger of Allah said:

«وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ»

(By Allah, I shall certainly seek forgiveness for you unless I am told not to.) Then Allah revealed:

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلِيَا قُرْبَى)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin) (9:113). And there was revealed concerning Abu Talib the Ayah,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills.)" This was recorded (by Al-Bukhari and Muslim) from the Hadith of Az-Zuhri.

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

(وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا)

(And they say: "If we follow the guidance with you, we would be snatched away from our land.") Allah tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allah :

(إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا)

(If we follow the guidance with you, we would be snatched away from our land.), meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allah said in response to them:

(أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا ءَامِنًا)

(Have We not established for them a secure sanctuary,) meaning, the excuse they give is a lie and is false, because Allah has put them in a secure city and a venerated sanctuary which has been safe from the time it was built -- how could this sanctuary be safe for them when they believed in disbelief and Shirk, and how could it not be safe for them when they become Muslims and follow the truth

(يُجَبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ)

(to which are brought fruits of all kinds,) means, all kinds of fruits from the surrounding regions, from At-Ta'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

(رِزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(a provision from Ourselves, but most of them know not.) - this is why they said what they said.

(وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتَاكَ
مَسَكِنُهُمْ لَمْ تُسْكَنْ مِّنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ
الْوَارِثِينَ - وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى
يَبْعَثَ فِي أُمَّهَاتِ رُسُلِهِمْ يَأْتُوهُمْ ءَايَاتِنَا وَمَا كُنَّا
مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ)

(58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.) (59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat. And never would We destroy the towns unless the people thereof are wrongdoers.)

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allah says:

(وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا)

(And how many a town have We destroyed, which was thankless for its means of livelihood! They were arrogant transgressors who denied Allah's blessing of giving them ample provision. This is like the Ayah, o

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً
يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ)

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place) until:

(فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ)

(So the torment overtook them while they were wrongdoers.) (16:112-113) Allah said:

(فَتَاكَ مَسَكِنُهُمْ لَمْ تُسْكَنْ مِّنْ بَعْدِهِمْ إِلَّا قَلِيلًا)

(And those are their dwellings, which have not been inhabited after them except a little.) Their land became empty and desolate, and you can see nothing but their dwellings.

(وَكُنَّا نَحْنُ الْوَرَثِينَ)

(And verily, We have been the heirs.) Their towns became ruins, with none remaining. Then Allah tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

(وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا)

(And never will your Lord destroy the towns until He sends to their mother town) i.e., Makkah -

(رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا)

(a Messenger reciting to them Our Ayat.) This indicates that the Unlettered Prophet, Muhammad was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Ayat:

(لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا)

(so that you may warn the Mother of Towns and all those around it) (6:92).

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158),

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(That I may therewith warn you and whomsoever it may reach.) (6:19)

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) (11:17).

(وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا)

(And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.) (17:58). Allah tells us that He will destroy every town before the Day of Resurrection, as He says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger.) (17:15). Allah has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two Sahihs that the Prophet said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black.) Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

(وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا
وَزِينْتُمْ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفْلا تَعْقِلُونَ -
أَفَمَنْ وَعَدْنَاهُ وَعَدَا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ
مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ
الْمُحْضَرِينَ)

(60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allah is better and will remain forever. Have you then no sense) (61. Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up)

**This World is transient and the One Whose concern is this World is
not equal to the One Whose concern is the Hereafter**

Allah tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allah prepared for His righteous servants in the Hereafter. As Allah says:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for the most righteous.) (3:198)

(وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ)

(whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.) (13:26)

(بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةَ خَيْرٌ وَأَبْقَى
(

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.) (87:16-17). The Messenger of Allah said:

«وَاللَّهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ
أَحَدُكُمْ إصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ إِلَيْهِ»

(By Allah, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.) Allah's saying:

(أَفَلَا تَعْقِلُونَ)

(Have you then no sense) means, do those who prefer this world to the Hereafter have no sense

(أَفَمَنْ وَعَدْنَاهُ وَعَدَاً حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ
مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ
الْمُحْضَرِينَ)

(Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up) Is the one who believes in the reward which Allah has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allah and in His promises and threats He is only enjoying a few days in this life,

(ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ)

(then on the Day of Resurrection, he will be among those brought up.) Mujahid and Qatadah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allah and Abu Jahl, or that it was revealed concerning Hamzah and Ali, and Abu Jahl. Both views were narrated from Mujahid. The apparent meaning is that it is more general than that. This is like the Ayah where Allah describes a believer in Paradise looking out at his companion who is in Hell, and saying:

(وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ)

(Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).) (37:57) And Allah says:

(وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ)

(but the Jinn know well that they have indeed to appear (before Him)) (37:158).

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ - قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا
هُؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا
إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ - وَقِيلَ ادْعُوا
شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا

الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ - وَيَوْمَ يُنْدِيهِمْ
 فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ - فَعَمِيَتْ عَلَيْهِمُ
 الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ - فَأَمَّا مَنْ تَابَ
 وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ
 الْمُفْلِحِينَ)

(62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert") (63. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.") (64. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!) (65. And the Day He will call to them, and say: "What answer gave you to the Messengers") (66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.) (67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.)

The Idolators and Their Partners and the Enmity between Them in the Hereafter

Allah informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

("Where are My (so-called) partners whom you used to assert") meaning, 'where are the gods which you used to worship in the world, the idols and rivals Can they help you or save you' This is said in the nature of a rebuke and warning, as in the Ayah,

(وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
 وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
 مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
 لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ)

(And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you

claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.) (6:94) His saying:

(قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ)

(Those about whom the Word will have been fulfilled) means the Shayatin and evil Jinn, and those who used to advocate disbelief.

(رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا
تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ)

("Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.") They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Ayat:

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِيْلَهَةً لِيُكُونُوا لَهُمْ عِزًّا)

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.) (19:81-82)

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَمْ يَنْجِبْ لَهُ
يَوْمَ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls besides Allah, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6). Ibrahim Al-Khalil, peace be upon him, said to his people:

(إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا)

(You have taken idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other.) (29:25)

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

(When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them) until:

(وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ)

(And they will never get out of the Fire.) (2:166-167). Allah says:

(وَقِيلَ ادْعُوا شُرَكَاءَكُمْ)

(And it will be said (to them): "Call upon your partners,") meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

(فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوْا الْعَذَابَ)

(and they will call upon them, but they will give no answer to them, and they will see the torment.) means, they will realize for sure that they are inevitably destined for the Fire. His saying:

(لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ)

(If only they had been guided!) means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the Ayah,

(وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا -

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.) (18:52-53) Their attitude towards the Messengers on the Day of Resurrection

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ)

(And the Day He will call to them, and say: "What answer gave you to the Messengers") The first call will be concerning the issue of Tawhid, which includes evidences of the prophethood -- `What was your response to the Messengers who were sent to you How did you deal with them' This is like the questions which will be asked of a person in his grave: `who is your Lord who is your Prophet and what is your religion' The believer will testify that there is no God except Allah and that Muhammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allah's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allah says:

(فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ)

(Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.) Mujahid said: "The proof will be obscured from them," so they will not be able to ask one another for help by virtue of their blood ties. Allah's saying:

(فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا)

(But as for him who repented, believed, and did righteous deeds,) means, in this world.

(فَعَسَى أَن يَكُونَ مِنَ الْمُفْلِحِينَ)

(then perhaps he will be among those who are successful.) means, on the Day of Resurrection. And the word; perhaps (عَسَى), when used in reference to Allah, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allah.

(وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ
الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ -

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ - وَهُوَ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ
وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ)

(68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allah, and exalted above all that they associate.) (69. And your Lord knows what their breasts conceal, and what they reveal.) (70. And He is Allah; La ilaha illa Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.)

Allah Alone is the One Who has the Power of Creation, Knowledge and Choice

Allah tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement. His saying:

(وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ)

(And your Lord creates whatsoever He wills and chooses,) means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and bad alike, are in His Hands and will return to Him.

(مَا كَانَ لَهُمُ الْخِيَرَةُ)

(no choice have they.) is a negation, according to the correct view. This is like the Ayah,

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision) (33:36). Then Allah says:

(وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ)

(And your Lord knows what their breasts conceal, and what they reveal.) He knows what is hidden in their hearts, just as He knows what they do openly.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ)

(It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) (13:10).

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(And He is Allah; La ilaha illa Huwa,) meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

(لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ)

(His is the praise, in the first and in the last,) in all that He does, He is to be praised for His justice and wisdom.

(وَلَهُ الْحُكْمُ)

(His is the decision,) that none can put back, because of His might, power, wisdom and mercy.

(وَالِيهِ تُرْجَعُونَ)

(and to Him shall you be returned.) means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَوْ لَيْلٍ تَسْمَعُونَ - قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ - وَمِنْ رَحْمَتِهِ

جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ)

(71. Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light Will you not then hear") (72. Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest Will you not then see") (73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty -- and in order that you may be grateful.)

Night and Day are among the Blessings of Allah and are Signs of Tawhid

Allah reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ)

(which god besides Allah could bring you light) meaning, 'with which you could see things and which would bring you relief'

(أَفَلَا تَسْمَعُونَ)

(Will you not then hear) Then Allah tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allah says:

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ)

(which god besides Allah could bring you night wherein you rest) meaning, 'to rest from your work and activity.'

(أَفَلَا تُبْصِرُونَ وَمِنْ رَحْمَتِهِ)

(Will you not then see It is out of His mercy) towards you,

(جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ)

(that He has made for you the night and the day) He created both,

(لِتَسْكُنُوا فِيهِ)

(that you may rest therein) during the night,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty) during the day, by traveling, moving about and working.

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(and in order that you may be grateful.) So that you may give thanks to Allah by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the Ayah,

(وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ
يَذْكُرَ أَوْ أَرَادَ شُكُورًا)

(And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) (25:62). And there are many similar Ayat.

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ)

(74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert") (75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah, and the lies which they invented will disappear from them.)

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allah. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners, whom you used to assert) meaning, in this world.

(وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا)

(And We shall take out from every nation a witness,) Mujahid said, "This means a Messenger."

(فَقُلْنَا هَاتُوا بُرْهَانَكُمْ)

(and We shall say: "Bring your proof.") meaning, 'of the truth of your claim that Allah had any partners.'

(فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ)

(Then they shall know that the truth is with Allah,) meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(and the lies which they invented will disappear from them.) they will vanish and will be of no benefit to them.

(إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

(76. Verily, Qarun was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") (77. "But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has

been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers.")

Qarun and His People's exhortation

It was recorded that Ibn ` Abbas said:

(إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى)

(Verily, Qarun was of Musa's people,) "He was the son of his paternal uncle." This was also the view of Ibrahim An-Nakha`i, `Abdullah bin Al-Harith bin Nawfal, Sammak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others; they all said that he was the cousin of Musa, peace be upon him. Ibn Jurayj said: "He was Qarun bin Yashar bin Qahith, and Musa was the son of `Imran bin Qahith.

(وَأَتَيْنَاهُ مِنَ الْكُنُوزِ)

(And We gave him of the treasures,) meaning, of wealth;

(مَا إِنْ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ)

(that of which the keys would have been a burden to a body of strong men.) Groups of strong men would not have been able to carry them because they were so many. Al-A`mash narrated from Khaythamah, "The keys of Qarun's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet." Other views were also given, and Allah knows best.

(إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ
الْفَرِحِينَ)

(Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, `do not be arrogant and proud of your wealth.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ)

(Verily, Allah likes not those who exult.) Ibn ` Abbas said, "This means, those who rejoice and gloat." Mujahid said, "It means those who are insolent and reckless, and do not thank Allah for what He has given them." His saying:

(وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيْبَكَ مِنَ الدُّنْيَا)

(But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;) means, 'use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

(وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا)

(and forget not your portion of lawful enjoyment in this world;) 'That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

(وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ)

(and be generous as Allah has been generous to you,) 'Be generous to His creatures, as He has been generous to you.'

(وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ)

(and seek not mischief in the land.) meaning: 'do not let your aim be to spread corruption on earth and do harm to Allah's creation.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

(Verily, Allah likes not the mischief-makers.)

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ أَنَّ
اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ دُنُوبِهِمْ
الْمُجْرِمُونَ)

(78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in

might and greater in the amount they had collected But the criminals will not be questioned of their sins.)

Allah informs us how Qarun responded to the exhortations of his people when they sought to guide him to what is good.

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") meaning, 'I have no need of your advice; Allah has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the Ayat:

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.") (39:49) An alternative interpretation of this Ayah says that the meaning is: "Only because of what Allah knows about me did I obtain this favor." This is like His saying:

(وَلَئِنْ أَدْقَنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me.") (41:50) meaning, "I deserved it." Imam `Abdur-Rahman bin Zayd bin Aslam explained this Ayah very well. Concerning the phrase,

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") He said: "Were it not for the fact that Allah is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

(أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا)

(Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected) This is what those who have

little knowledge say when they see a person whom Allah has granted a lot of wealth; they say that if he did not deserve it, Allah would not have given it to him.

(فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ
لُدُو حَظٌّ عَظِيمٌ - وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا
يُلَاقَاهَا إِلَّا الصَّابِرُونَ)

(79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") e(80. But those who had been given knowledge said: "Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient.")

How Qarun went forth in His Finery, and His People's Comments

Allah tells us how Qarun went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

(يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لُدُو حَظٌّ
عَظِيمٌ)

(Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.) meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

(وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ
صَالِحًا)

(Woe to you! The reward of Allah is better for those who believe and do righteous deeds,) 'Allah's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic Hadith:

«يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا
لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ
بَشَرٍ وَاقْرَأُوا إِن شِئْتُمْ:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ)

(Allah has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: (No person knows what is kept hidden for them of joy as a reward for what they used to do.)) (32:17).

(وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ)

(and this none shall attain except the patient.) As-Suddi said: "None shall reach Paradise except for the patient" -- as if this were the completion of the statement made by the people of knowledge. Ibn Jarir said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allah, stating this fact."

(فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ
يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ
- وَأَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ بِالْأُمْسِ يَقُولُونَ
وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا وَيَكْفُرُوا
لَا يُفْلِحُ الْكَافِرُونَ)

(81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allah, nor was he one of those who could save themselves.) (82. And those who desired his position the day before, began to say: "Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful.")

How Qarun and His Dwelling Place were swallowed up by the Earth

After telling us about Qarun's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allah then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the Sahih by Al-Bukhari from Salim, who said that his father told him that the Messenger of Allah said:

«بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ إِذْ حُسِفَ بِهِ، فَهُوَ
يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

(While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.) He also recorded something similar from Salim from Abu Hurayrah from the Prophet . Imam Ahmad recorded that Abu Sa' id said, "The Messenger of Allah said:

«بَيْنَمَا رَجُلٌ فِيْمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ
أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ،
فَإِنَّهُ لَيَتَجَلَجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

(When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allah commanded the earth to swallow him up, and he will remain sinking down into it until the Day of Resurrection.) This version was recorded only by Ahmad, and its chain of narration is Hasan (sound).

(فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا
كَانَ مِنَ الْمُنتَصِرِينَ)

(Then he had no group to help him against Allah, nor was he one of those who could save themselves.) means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allah. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allah's saying:

(وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ)

(And those who had desired his position the day before,) means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا
أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

(Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") When he was swallowed up in the earth, they began to say:

﴿وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ﴾

(Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants.) Wealth does not indicate that Allah is pleased with its owner, for Allah gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Hadith narrated by Ibn Mas`ud,

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ،
وَإِنَّ اللَّهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ،
وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ»

(Allah has allotted character among you just as He has allotted your provision. Allah gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.)

﴿لَوْلَا أَن مِّنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا﴾

(Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up!) meaning, 'were it not for the kindness and grace of Allah towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيَكَاذِبُ لَا يُفْلِحُ الْكَافِرُونَ﴾

(Know you not that the disbelievers will never be successful.) He was a disbeliever, and the disbelievers will never be successful before Allah in this world or in the Hereafter.

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَعْمَلُونَ)

(83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.)

(84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.)

The Blessings of the Hereafter for the humble Believers

Allah tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not exalt themselves above the creatures of Allah, arrogantly oppressing them and spreading corruption among them. `Ikrimah said that this phrase referred to haughtiness and arrogance. Ibn Jurayj said:

(لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ)

(those who do not want to exalt themselves in the land) "Arrogance and tyranny,

(وَلَا فَسَادًا)

(nor cause corruption) committing sins." Ibn Jarir recorded that `Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the Ayah,

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.) This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the Sahih that the Prophet said:

«إِنَّهُ أَوْحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَىٰ أَحَدٍ»

(It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.) But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allah, I like to have my garment looking good and my shoes looking good -- is this a kind of arrogance" The Prophet said:

«لَا، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

(No, for Allah is beautiful and loves beauty...) And Allah says:

(مَنْ جَاءَ بِالْحَسَنَةِ)

(Whosoever brings good,) meaning, on the Day of Resurrection,

(قَلَهُ خَيْرٌ مِّنْهَا)

(he shall have the better thereof;) meaning, the reward of Allah is better than the good deeds of His servant -- how can it not be, when Allah has multiplied it many times over This is the position of generosity. Then Allah says:

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.) This is like the Ayah,

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

(And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do") (27: 90). This is the position of generosity and justice.

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
 قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي
 ضَلَالٍ مُّبِينٍ - وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ
 الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا
 لِلْكَافِرِينَ - وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذٍ
 أَنْزَلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
 الْمُشْرِكِينَ - وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ
 إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ
 تُرْجَعُونَ)

(85. Verily, He Who has given you the Qur'an, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") (86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.) (87. And let them not turn you away from the Ayat of Allah after they have been sent down to you, and invite to your Lord and be not of idolators.) (88. And invoke not any other god along with Allah, La ilaha illa Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.)

The Command to convey the Message of Tawhid

Here Allah commands His Messenger to convey the Message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ
 مَعَادٍ)

(Verily, He Who has given you the Qur'an, will surely bring you back to the return.) meaning, 'the One Who has commanded you to put it into practice among mankind,'

(لَرَادُّكَ إِلَىٰ مَعَادٍ)

(will surely bring you back to the return.) ` On the Day of Resurrection, where He will question you concerning that,' as Allah said:

(قَلَنَسَلَنَ الَّذِيْنَ أَرْسَلْنَا إِلَيْهِمْ وَلَنَسَلَنَ الْمُرْسَلِينَ)

(Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.) (7:6) Allah said:

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") (5:109). And He said:

(وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Prophets and the witnesses will be brought forward) (39: 69) In his Tafsir of his Sahih, Al-Bukhari recorded that Ibn ` Abbas commented on the Ayah:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) "To Makkah." This was also recorded by An-Nasa'i in his Tafsir in his Sunan, and by Ibn Jarir. Al-` Awfi also reported from Ibn ` Abbas that the phrase:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) means, "will surely bring you back to Makkah as He brought you out of it." Muhammad bin Ishaq recorded that Mujahid commented on:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) He said, "Back to your place of birth in Makkah." Ibn ` Abbas is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come after death, and to Paradise which will be his reward and his destiny for putting the Message of Allah into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allah. Allah's saying:

(قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)

(Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") means: "Say, O Muhammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, `My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allah reminds His Prophet the numerous blessings He granted to him and mankind by virtue of sending him to them:

(وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ)

(And you were not expecting that the Book would be sent down to you,) `Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

(وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ)

(but it is a mercy from your Lord.) means, `but revelation has been sent down to you from Allah as a mercy to you and to mankind because of you. Since Allah has granted you this great blessing,'

(فَلَا تَكُونَنَّ ظَهِيرًا)

(So never be a supporter) i. e., a helper,

(لِلْكَافِرِينَ)

(of the disbelievers.) rather, separate from them, `express your hostility towards them and oppose them. '

(وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you.) meaning, `Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allah will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

(وَادْعُ إِلَىٰ رَبِّكَ)

(and invite to your Lord) to worship your Lord Alone, with no partners or associates,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and be not of idolators.)

(وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ)

(And invoke not any other god along with Allah, there is no God but Him.) means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) Here Allah is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.) (55:26-27). Allah used the word "Face" to refer to Himself, as He says here:

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) meaning, everything except Him. It was reported in the Sahih via Abu Salamah that Abu Hurayrah said, "The Messenger of Allah said:

«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدٌ أَلَّا كُلُّ شَيْءٍ مَّا
خَلَا اللَّهَ بَاطِلٌ»

(The truest word of a poet was the saying of Labid - indeed everything except Allah is false.)

(لَهُ الْحُكْمُ)

(His is the decision,) means, dominion and control, and there is none who can reverse His judgement or decision.

(وَالِيهِ تُرْجَعُونَ)

(and to Him you shall be returned.) means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished. This is the end of the Tafsir of Surat Al-Qasas. To Allah be praise and blessings.

The Tafsir of Surat Al-` Ankabut

(Chapter - 29)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِیْهِ هُدًى لِّلْمُتَّقِیْنَ -
الَّذِیْنَ یُؤْمِنُونَ بِالْغَیْبِ وَیُقِیْمُونَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ یُنْفِقُونَ - وَالَّذِیْنَ یُؤْمِنُونَ بِمَا اُنزِلَ اِلَیْكَ
وَمَا اُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ یُوقِنُونَ)

(1. Alif Lam Mim.) (2. Do people think that they will be left alone because they say: "We believe," and will not be tested.) (3. And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.) (4. Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!)

The Believers are tested so that it may be known Who is Sincere and Who is Lying In the beginning of the Tafsir of Surat Al-Baqarah, we discussed the letters which appear at the beginning of some Surahs.

(أَحْسِبَ النَّاسُ أَنْ یُتْرَكُوا أَنْ یَقُولُوا ءَامَنَّا وَهُمْ
لَا یُفْقَهُونَ)

(Do people think that they will be left alone because they say: "We believe," and will not be tested.) This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِیَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ
الْأُمَّتُ الْقَائِمَةُ، یُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِیْنِهِ،
فَإِنْ كَانَ فِی دِیْنِهِ صَلَابَةٌ زَیْدَ لَهُ فِی الْبَلَاءِ»

(The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.) This Ayah is like the Ayah,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient) (3:142) There is a similar Ayah in Surat At-Tawbah. And Allah says:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!) (2:214) Allah says here:

(وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ)

(And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.) meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imams of Ahlus-Sunnah wal-Jama`ah are agreed on this. This is the view of Ibn `Abbas and others concerning phrases such as the Ayah,

(إِلَّا لِنَعْلَمَ)

(only that We know) (2:143). Meaning, only to see -- because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.