

The Evildoers cannot escape from Allah Allah said:

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا
سَاءَ مَا يَحْكُمُونَ)

(Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!) means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allah says:

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا)

(Or think those who do evil deeds that they can outstrip Us) meaning, "escape" from Us.

(سَاءَ مَا يَحْكُمُونَ)

(Evil is that which they judge!) what they think is evil.

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ
السَّمِيعُ الْعَلِيمُ - وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ
اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ - وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ)

(5. Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.) (6. And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.) (7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

Allah will fulfill the Hopes of the Righteous Allah's saying;

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ)

(Whoever hopes in meeting with Allah,) means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his

deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allah says:

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ
السَّمِيعُ الْعَلِيمُ)

(Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.)

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ)

(And whosoever strives, he strives only for himself.) This is like the Ayah,

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself) (41:46). Whoever does a righteous deed, the benefit of that deed will come back to him, for Allah has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allah says:

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ
الْعَالَمِينَ)

(And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.) Then Allah tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Ayah,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً
يُضَعِفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) (4:40). And He says here:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ)

(Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ
لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَى
مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ - وَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي
الصَّالِحِينَ)

(8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.) (9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.)

The Command to be Good and Dutiful to Parents

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in His Tawhid, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allah says:

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
فَلَا تَقُلْ لَهُمَا أَفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:23-24) Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

(وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(but if they strive to make associate with Me, which you have no knowledge of, then obey them not.) meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion. It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allah says:

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ)

(And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.) In his Tafsir of this Ayah, At-Tirmidhi recorded that Sa`d said: "Four Ayat were revealed concerning me -- and he told his story. He said: "Umm Sa`d said: `Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.' When they wanted to feed her, they would force her mouth open. Then this Ayah was revealed:

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.)" This Hadith was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih.

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ

نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ
بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ - وَلَيَعْلَمَنَّ اللَّهُ
الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ)

(10. Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allah Best Aware of what is in the breasts of the creatures) (11. And indeed Allah knows those who believe, and verily, He knows the hypocrites.)

The Attitudes of the Hypocrites and the Ways in which Allah tests People

Allah mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allah, so they leave Islam. Allah says:

(وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي
اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ)

(Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;) Ibn ` Abbas said, "Meaning that their trial is leaving Islam if they are made to suffer for Allah." This was also the view of others among the Salaf. This Ayah is like the Ayah,

(وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ
عَلَىٰ وَجْهِهِ)

(And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...) until:

(ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ)

(That is a straying far away))22:11-12(. Then Allah says:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") meaning, "if victory comes from your Lord, O Muhammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the Ayat:

(الَّذِينَ يَتَّبِعُونَ بِكُم مِّنَ الَّذِينَ كَانُوا أَلَمَ نَكُنْ مَعَكُمْ وَإِن كَانُوا لَلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ)

(Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers") (4:141).

(فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ
فَيُصِيبُكُمْ عَلَى مَا أَسْرَبْتُمْ فِي أَنْفُسِهِمْ نَادِمِينَ)

(Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves) (5:52). And Allah tells us about them here:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") Then Allah says:

(أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ)

(Is not Allah Best Aware of what is in the breasts of the creatures) meaning, 'does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you'

(وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ)

(And indeed Allah knows those who believe, and verily He knows the hypocrites.) Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) (47:31) After the battle of Uhud, with its trials and tribulations for the Muslims, Allah said:

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...) (3:179)

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ
مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ - وَلِيَحْمِلَنَّ أَثْقَالَهُمْ
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا
يَفْتَرُونَ)

(12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.) (13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.)

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allah tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

(وَلْنَحْمِلْ خَطِيئَتَكُمْ)

(and let us bear your sins.) meaning, `if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allah says, proving this to be a lie:

وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ
لَكَاذِبُونَ

(Never will they bear anything of their sins. Surely, they are liars.) in their claim that they will bear the sins of others, for no person will bear the sins of another. Allah says:

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ
وَلَوْ كَانَ ذَا قُرْبَىٰ

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin) (35:18).

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَ

(And no friend will ask a friend (about his condition), though they shall be made to see one another) (70:10-11).

وَلِيَحْمِلْنَ أَنْقَالَهُمْ وَأَنْقَالًا مَعَ أَنْقَالِهِمْ

(And verily, they shall bear their own loads, and other loads besides their own.) Here Allah tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allah says:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

(That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge) (16:25). In the Sahih, it says:

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ
مَنْ اتَّبَعَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَىٰ ضَلَالَةٍ كَانَ عَلَيْهِ

مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ
غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

(Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.) In the Sahih, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ
كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

(No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to initiate the idea of killing another.)

(وَلَيُسَلَّنَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَقْتَرُونَ)

(and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hatim recorded that Abu Umamah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللَّهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ:
وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي
مُنَادٍ فَيَقُولُ: أَيُّنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتَّبِعُهُ مِنَ
الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا
أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمَنِ عِزٌّ
وَجَلٌّ، ثُمَّ يَأْمُرُ الْمُنَادِي فَيُنَادِي: مَنْ كَانَتْ لَهُ
تِبَاعَةٌ أَوْ ظُلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبَلُونَ
حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمَنِ، فَيَقُولُ

الرَّحْمَنُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ
نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا
يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ،
وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظُّلَمَاتِ، فَيَقُولُ: اقْضُوا
عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ:
خُذُوا مِنْ سَيِّئَاتِهِمْ فَأَحْمِلُوهَا عَلَيْهِ»

(Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allah will say, "Settle the matter for My servant." They will say, "He does not have even one good deed left." Allah will say, "Take from their evil deeds and give them to him.") Then the Prophet quoted this Ayah:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ
الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ)

(And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) There is a corroborating report in the Sahih with a different chain of narration:

«إِنَّ الرَّجُلَ لِيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ
الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ
عَرَضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ

حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ
فَطُرِحَ عَلَيْهِ»

(A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on him.)

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ
سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ
ظَالِمُونَ - فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا
آيَةً لِّلْعَالَمِينَ)

(14. And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.) (15. Then We saved him and the Companions of the Boat, and made it an Ayah for all people.)

Nuh and His People

Here Allah consoles His servant and Messenger Muhammad by telling him that Nuh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allah says:

(فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ)

(and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.) meaning, `after this long period of time, when the Message and the warning had been of no avail, so, O Muhammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allah guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ
جَاءَتْهُمْ كُلُّ آيَةٍ

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them) (10:96-97). Know that Allah will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low. It was recorded that Ibn `Abbas said: "Nuh received his mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ

(Then We saved him and the Companions of the Boat,) means, those who believed in Nuh, peace be upon him. We have already discussed this in detail in Surah Hud, and there is no need to repeat it here.

وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

(and made it (the ship) an Ayah for all people.) means, `We caused that ship to remain,' whether in itself, as Qatadah said, that it remained until the beginning of Islam, on Mount Judi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allah had saved them from the Flood. This is like the Ayat: s

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ)

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride) until:

وَمَتَاعًا إِلَىٰ حِينٍ

(and as an enjoyment for a while))36:41-44(.

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْزُورًا وَعِيَةً)

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

فَأُنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً
لِّلْعَالَمِينَ)

(Then We saved him and the Companions of the Boat, and made it an Ayah for all people.) This is a shift from referring to one specific ship to speaking about ships in general. A similar shift from specific to general is to be seen in the Ayat:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا
رُجُومًا لِّلشَّيَاطِينِ)

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayatin (devils)) (67:5). meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allah says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ - ثُمَّ
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ)

(And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah in a safe lodging.) (23:12-13). There are many other similar examples.

(وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ - إِنَّمَا تَعْبُدُونَ مِن
دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ
اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ
- وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ)

(16. And (remember) Ibrahim when he said to his people: "Worship Allah, and have Taqwa of Him, that is better for you if you know.") (17. You worship besides Allah only idols, and you

only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek from Allah your provision, and worship Him, and be grateful to Him. To Him you will be brought back.) (18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.)"

Ibrahim's preaching to His People

Allah tells us how His servant, Messenger and close friend Ibrahim, the Imam of the monotheists, called his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrahim said to his people:

(اعْبُدُوا اللَّهَ وَاتَّقُوهُ)

(Worship Allah, and have Taqwa of Him,) meaning worship Him and fear Him Alone, with all sincerity.

(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)

(that is better for you if you know.) if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter. Then Allah states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-`Awfi from Ibn `Abbas. It was also the view of Mujahid and As-Suddi. Al-Walibi reported from Ibn `Abbas: "You invent falsehood, means, you carve idols," which do not have the power to provide for you.

(فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ)

(so seek from Allah your provision,) This emphasizes the idea of asking Allah Alone. This is like the Ayat:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and You (Alone) we ask for help.) (1:5) And His saying:

(رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ)

(My Lord! Build for me, with You, a home in Paradise) (66:11). Allah says here:

(فَابْتَغُوا)

(so seek) meaning, ask for

(عِنْدَ اللَّهِ الرَّزْقَ)

(from Allah your provision,) meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

(وَاعْبُدُوهُ وَاشْكُرُوا لَهُ)

(and worship Him, and be grateful to Him.) Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

(إِلَيْهِ تُرْجَعُونَ)

(To Him you will be brought back.) means, on the Day of Resurrection, when He will reward or punish each person according to his deeds. His saying:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّنْ قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

(وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ)

(And the duty of the Messenger is only to convey plainly.) All the Messengers have to do is to convey the Message as Allah has commanded them. Allah guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatadah said concerning the Ayah:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّنْ قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) "These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatadah implies that the narrative (about Ibrahim) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrahim's) people..." in Ayah 24. This was also stated by Ibn Jarir. From the context it appears that Ibrahim, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

(فَمَا كَانَ جَوَابَ قَوْمِهِ)

("And nothing was the answer of his people...")(29:24) And Allah knows best.

(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ - قلُ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ بدأ الخلقَ ثمَّ اللهُ يُنشِئُ النَّشْأَةَ الأُخْرَةَ إنَّ اللهُ على كُلِّ شَيْءٍ قَدِيرٌ - يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - وَالَّذِينَ كَفَرُوا بِآيَاتِ اللهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(19. See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.) (20. Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter. Verily, Allah is able to do all things.") (21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) (22. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any protector nor any helper.) (23. And those who disbelieve in the Ayat of Allah and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.)

The Evidence for Life after Death

Allah tells us that Ibrahim, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allah created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allah has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys, deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allah says:

(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ)

(See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.)
This is like the Ayah:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ)

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

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ)

(Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth
the creation of the Hereafter.") meaning, the Day of Resurrection.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, Allah is able to do all things.)

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ)

(He punishes whom He wills, and shows mercy to whom He wills;) He is the Ruler Who is in
control, Who does as He wishes and judges as He wants, and there is none who can put back
His judgement. None can question Him about what He does; rather it is they who will be
questioned, for His is the power to create and to command, and whatever He decides is fair
and just, for He is the sovereign who cannot be unjust in the slightest. According to a Hadith
recorded by the Sunan compilers:

«إِنَّ اللَّهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ
لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ»

(If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He
would not be unjust to them.) Allah says:

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ
(

(He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) You will return to Him on the Day of Resurrection.

(وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(And you cannot escape on the earth or in the heaven.) No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

(وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ)

(And besides Allah you have neither any protector nor any helper. And those who disbelieve in the Ayat of Allah and the meeting with Him,) Those who disbelieved in the signs of Allah and denied the Resurrection,

(أُولَئِكَ يَسُؤُوا مِنْ رَحْمَتِي)

(such have no hope of My mercy) they will have no share in it,

(وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(and for such there is a painful torment.) meaning, extremely painful, in this world and the next.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ
حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ)

(24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe.) (25. And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the

life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper.")

The Response of Ibrahim's People -- and how Allah controlled the Fire

Allah tells us how Ibrahim's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrahim addressed them with his words of clear guidance,

(إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ)

(except that they said: "Kill him or burn him.") This was because proof had clearly been established against them, so they resorted to using their power and strength.

(قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ - فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ)

(They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.) (37:97-98). They spent a long time gathering a huge amount of firewood, they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrahim, seized him and put him into a catapult, then they threw him into the fire. But Allah made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allah made him an Imam for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

(فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ)

(Then Allah saved him from the fire.) means, He rescued him from it by making it cool and safe for him.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are indeed signs for a people who believe.) Ibrahim, peace be upon him, explains to his people that idols are incapable of doing anything,

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

(And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the life of this world,) Here Ibrahim was rebuking his people for their evil deed of worshipping idols, and telling them: `You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

(ثُمَّ يَوْمَ الْقِيَامَةِ)

(but on the Day of Resurrection,) the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

(يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

(you shall deny each other,) meaning, `you will denounce one another and deny whatever was between you,'

(وَيَلْعَنُ بَعْضُكُم بَعْضًا)

(and curse each other,) means, the followers will curse their leaders and the leaders will curse their followers.

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters (the Fire), it curses its sister nation (that went before)) (7:37).

(الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ)

(Friends on that Day will be foes one to another except those who have Taqwa.) (43:67) And Allah says here:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ)

(but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,) meaning, `your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allah.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ
هُوَ الْعَزِيزُ الْحَكِيمُ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاتَيْنَاهُ أُجْرَهُ
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(26. So, Lut believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.") (27. And We bestowed on him, Ishaq and Ya`qub, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.)

The Faith of Lut and His Emigration with Ibrahim

Allah tells us that Lut believed in Ibrahim. It was said that he was the son of Ibrahim's brother, and that his name was Lut bin Haran bin Azar. None of Ibrahim's people believed in Ibrahim besides Lut and Sarah the wife of Ibrahim. But if it is asked how we may reconcile this Ayah with the Hadith narrated in the Sahih which says that when Ibrahim passed by that tyrant and he asked about Sarah and what her relationship was to him, Ibrahim said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems -- and Allah knows best -- that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lut believed in him and migrated with him to Syria, then during Ibrahim's lifetime he was sent as a Messenger to the people of Sadum (Sodom) where he settled. We have already discussed their story and more is to come.

(وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(He (Ibrahim) said: "I will emigrate for the sake of my Lord.") It may be that the pronoun in the verb "he said" refers to Lut, because he was the last person mentioned before this phrase; or it may refer to Ibrahim. Ibn `Abbas and Ad-Dahhak said that Ibrahim is the one who is referred in the phrase.

(فَأَمَّنَ لَهُ لُوطٌ)

(So, Lut believed in him.) i.e., out of all his people. Then Allah tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

(إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ)

(Verily, He is the All-Mighty, the All-Wise.) Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative. Qatadah said, "They migrated together from Kutha, which is on the outskirts of Kufa, and went to Syria." Allah gave Ibrahim, Ishaq and Ya`qub, and ordained Prophethood in His Offspring

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ)

(And We bestowed on him, Ishaq and Ya`qub,) This is like the Ayah,

(فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا)

(So, when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) (19:49) That is, when he left his people, Allah gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allah also says:

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub in addition) (21:72) meaning, as an additional gift. This is like the Ayah,

(فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub.) (11:71) meaning, to this son would be born a son during their lives, who would be a delight to them.

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(and We ordained among his offspring prophethood and the Book,) This is a tremendous blessing. Not only did Allah take him as a close friend and make him an Imam for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrahim there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya`qub bin Ishaq bin Ibrahim to the last of them, `Isa bin Maryam, who stood in the midst of his people and announced the good news of the Hashimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Adam in this world and the next, whom Allah chose from the heart of the Arab nation, from the descendants of Isma`il bin Ibrahim, may peace be upon them. There is no Prophet from the line of Isma`il besides him, may the best of blessings and peace be upon him.

(وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) Allah granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn `Abbas, Mujahid, Qatadah and others said: "He obeyed Allah in all ways." This is like the Ayah,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى)

(And of Ibrahim who fulfilled all.) (53:37) He did all that he was commanded to do and obeyed his Lord to the utmost. Allah says:

(وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) And He says:

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

(Verily, Ibrahim was an Ummah, Qanit to Allah, a Hanif, and he was not one of the idolators) until:

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous) (16:120-122).

(وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ مَا
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ - أُنِيَّكُمْ لَتَأْتُونَ
الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمْ

الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا
بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - قَالَ رَبِّ
انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ)

(28. And (remember) Lut, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures.") (29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") (30. He said: "My Lord! Give me victory over the people who are corrupt.")

The preaching of Lut and what happened between Him and His People

Allah tells us that His Prophet Lut, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. As well as doing this, they also disbelieved in Allah and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

(وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ)

(And practice Al-Munkar in your meetings.) This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujahid. Some said that they used to compete in passing gas and laughing. This was the view of `A'ishah, may Allah be pleased with her, and Al-Qasim. Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ
اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ)

(But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") This is indicative of their disbelief, scornful attitude and stubbornness. So Allah's Prophet asked for help against them, and said:

(رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ)

(My Lord! Give me victory over the people who are corrupt.)

(وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ - قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ - وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُواكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ - وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ)

(31. And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.") (32. Ibrahim said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind.") (33. And when Our messengers came to Lut, he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.") (34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") (35. And indeed We have left thereof an evident Ayah for a folk who understand.)

The Angels went to Ibrahim and then to Lut, may peace be upon them both

When Lut, peace be upon him, asked Allah to help him against them, Allah sent angels to help him. They first came to Ibrahim in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sarah, who was present, and she was astonished by this, as we have already explained in our Tafsir of Surat Hud and Surat Al-Hijr. When they brought this news to Ibrahim and told him that they were sent to destroy the people of Lut, he began to speak up for them, hoping to win more time for them so that they might be guided by Allah. When they said, "We have come to destroy the people of this township,"

(قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
لِنُنَجِّيَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ)

((Ibrahim) said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind.") meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lut in the form of handsome young men. When he saw them like that,

(سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا)

(he was grieved because of them, and felt straitened on their account.) means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

(وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ
بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَ
وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا
مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ)

(They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allah rained upon them:

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ - مُّسَوِّمَةٌ عِنْدَ
رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ)

(stones of Sjjil, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.) 11:82-83 (Allah turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of

Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allah says:

(وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً)

(And indeed We have left thereof an evident Ayah) i. e., a clear sign, n

(لِقَوْمٍ يَعْقِلُونَ)

(for a folk who understand.) This is like the Ayah,

(وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ)

(Verily, you pass by them in the morning And at night; will you not then reflect) (37:137-138)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ
وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ - فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَاثِمِينَ)

(36. And to Madyan, We sent their brother Shu`ayb. He said: "O my people! Worship Allah and hope for the last Day, and commit no mischief on the earth as mischief-makers.") (37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.)

Shu`ayb and His People

Allah tells us that His servant and Messenger Shu`ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allah Alone with no partner or associate, and to fear the wrath and punishment of Allah on the Day of Resurrection. He said:

(يَوْمَ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ)

(O my people! Worship Allah and hope for the last Day,) Ibn Jarir said: "Some of them said that this meant: Fear the Last Day." This is like the Ayah,

(لَمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ)

(for those who look forward to (meeting with) Allah and the Last Day) (60:6).

(وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

(and commit no mischief on the earth as mischief-makers.) This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger. So Allah destroyed them with a mighty earthquake that convulsed their land, and the Sayhah (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken. This was the torment of a great day. We have already examined their story in detail in Surat Al-A'raf, Surat Hud and Surat Ash-Shu'ara'.

(فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ)

(and they lay, prostrate in their dwellings.) Qatadah said, "They were dead." Others said that they were thrown on top of one another.

(وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ وَزَيْنَ
لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا
مُسْتَبْصِرِينَ - وَقُرُونَ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ
جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ
وَمَا كَانُوا سَاقِينَ - فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا
وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ)

(38. And `Ad and Thamud! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaytan made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.) (39. And Qarun, Fir`awn, and Haman. And indeed

Musa came to them with clear Ayat, but they were arrogant in the land, yet they could not outstrip Us.) (40. So, We punished each for his sins, of them were some on whom We sent a Hasib, and of them were some who were overtaken by As-Sayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allah Who wronged them, but they wronged themselves.)

The Destruction of Nations Who rejected Their Messengers

Allah tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. `Ad, the people of Hud, peace be upon him, used to live in the Ahqaf (curved sand-hills), near Hadramawt, in the Yemen. Thamud, the people of Salih, lived in Al-Hijr, near Wadi Al-Qura. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qarun was the owner of great wealth and had the keys to immense treasures. Fir`awn, the king of Egypt at the time of Musa, and his minister Haman were two Coptics who disbelieved in Allah and His Messenger, peace be upon him.

(فَكُلًّا أَخَذْنَا بِذَنْبِهِ)

(So, We punished each for his sins,) their punishments fit their crimes.

(فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا)

(of them were some on whom We sent a Hasib,) This was the case with `Ad, and this happened because they said: "Who is stronger than us" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

(وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ)

(and of them were some who were overtaken by As-Sayhah,) This is what happened to Thamud, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allah's Prophet Salih and the believers with him, or to stone them. So the Sayhah struck them, taking away their powers of speech and movement.

(وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ)

(and of them were some whom We caused the earth to swallow,) This refers to Qarun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

(وَمِنْهُمْ مَّنْ أُغْرِقْنَا)

(and of them were some whom We drowned.) This refers to Fir`awn, his minister Haman and their troops, all of whom were drowned in a single morning, not one of them escaped.

(وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ)

(It was not Allah Who wronged them,) in what He did to them,

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves.) that happened to them as a punishment for what they did with their own hands.

(مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ
العَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
العَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ - إِنَّ اللَّهَ يَعْلَمُ مَا
يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ
- وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَالِمُونَ)

(41. The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.) (42. Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.) (43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).)

Likening the gods of the Idolators to the House of a Spider

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm. Then Allah warns those who worship others besides Him

and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَلَمُونَ)

(And these are the examples We give for mankind; but none will understand them except those who have knowledge.) meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Hatim recorded that `Amr bin Murrah said, "I never came across an Ayah of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا
الْعَلَمُونَ)

(And these are the examples We give for mankind; but none will understand them except those who have knowledge.)"

(خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي
ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ - ائْتِ مَا أُوحِيَ إِلَيْكَ مِنَ
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ)

(44. Allah created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.) (45. Recite what has been revealed to you of the Book, and perform the Salah. Verily, the Salah prevents from Al-Fahsha' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allah is greater indeed. And Allah knows what you do.) Allah tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

(لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ)

(that every person may be rewarded for that which he strives) (20:15).

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best) (53:31).

(إِنَّ فِي ذَلِكَ لآيَةً لِلْمُؤْمِنِينَ)

(Verily, therein is surely a sign for those who believe.) meaning, there is clear evidence that Allah is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'an and to pray

Then Allah commands His Messenger and the believers to recite the Qur'an, which means both reciting it and conveying it to people.

(وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and perform the Salah. Verily, the Salah prevents from Al-Fahsha' and Al-Munkar and the remembrance of Allah is greater indeed.) Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things. Imam Ahmad recorded that Abu Hurayrah said: "A man came to the Prophet and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

(What you are saying (i.e., the Salah) will stop him from doing that.)" Prayer also includes the remembering of Allah, which is the higher objective, Allah says:

(وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and the remembrance of Allah is greater indeed.) more important than the former.

(وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ)

(And Allah knows what you do.) means, He knows all that you do and say. Abu Al-`Aliyah commented on the Ayah:

(إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(Verily, the Salah prevents from immoral sins and evil wicked deeds) "Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allah alone (Ikhlas), fear of Allah, and remembrance of Allah. Ikhlas makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allah is the Qur'an which contains commands and prohibitions." Ibn `Awn Al-Ansari said: "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allah which is greater."

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ
إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ
مُسْلِمُونَ)

(46. And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.")

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allah says:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ)

(Invite to the way of your Lord with wisdom and fair preaching...) (16:125) And Allah said to Musa and Harun when he sent them to Fir`awn:

(فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

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

(إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(except with such of them as do wrong;) meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allah says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ

(Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power) until: r

إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(Verily, Allah is All-Strong, All-Mighty) (57:25). Jabir said: "We were commanded to strike with the sword whoever opposes the Book of Allah." And His saying:

وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ

(and say (to them): "We believe in that which has been revealed to us and revealed to you;) means, `if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.' Imam Al-Bukhari, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said, "The People of the Book used to read the Tawrah in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allah said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَدِّبُوهُمْ، وَقُولُوا:
آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكُمْ، وَإِلَهُنَا
وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

(Do not believe the People of the Book and do not deny them. Say: "We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.")" This Hadith was narrated only by Al-Bukhari. Al-Bukhari recorded that Ibn `Abbas said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allah is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, `This is from Allah,' to purchase with it a small price Should not the knowledge that you have, prevent you from asking them No, by

Allah, we have never seen any of them asking you about what was sent down to you." Al-Bukhari recorded that Humayd bin `Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned Ka`b Al-Ahbar, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies." I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great Ummah.

(وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ - وَمَا كُنْتَ تَتْلُو
مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّكَ
الْمُبْطِلُونَ - بَلْ هُوَ ءَايَةٌ بَيِّنَةٌ فِي صُدُورِ
الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ
(

(47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Ayat.) (48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.) (49. Nay, but it is clear Ayat, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Ayat.)

Evidence for the Fact that the Qur'an was revealed from Allah

Ibn Jarir said: "Allah says, `just as We revealed the Books to the Messengers who came before you, O Muhammad, so We have also revealed this Book to you.'" What he said is good and fits the context. Allah's saying:

(فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ)

(and those whom We gave the Scripture believe therein) means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as `Abdullah bin Salam, Salman Al-Farisi and others like them.

(وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ)

(as also believe therein some of these) meaning, the Quraysh Arabs and others.

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ)

(and none but the disbelievers reject Our Ayat.) No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays and light of the sun by their covering an eye. Then Allah says:

(وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ
بِيَمِينِكَ)

(Neither did you read any book before it (this Qur'an) nor did you write any book with your right hand.) meaning, `you lived among your people for a long time before you brought this Qur'an. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allah says:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrah and the Injil, -- he commands them with good; and forbids them from evil.) (7:157) This is how the Messenger of Allah will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places. Allah's saying:

(إِذَا لَأَرْتَبَ الْمُبْطِلُونَ)

(In that case, indeed, the followers of falsehood might have doubted.) means, `if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ
بُكْرَةً وَأَصِيلًا)

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") (25:5) Allah says:

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ)

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth) (25:6). And Allah says here:

(بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا
الْعِلْمَ)

(Nay, but it is (Quran), the clear Ayat, (preserved) in the breasts of those who have been given knowledge.) meaning, this Qur'an is clear Ayat which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allah makes it easy to memorize, recite and interpret. This is like the Ayah,

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ)

(And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember) (54:17). The Messenger of Allah said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَيْهِ مِنْهُ
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحِيًّا أَوْحَاهُ اللَّهُ
إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

(There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the most followers among them.) According to the Hadith of `lyad bin Himar, recorded in Sahih Muslim, Allah says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلِي بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا
يَغْسِلُهُ الْمَاءُ، تَقْرُوهُ نَائِمًا وَيَقْظَانًا»

("I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake.") This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript. This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this Ummah was described as carrying their holy Books in their hearts.

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ)

(And none but the wrongdoers deny Our Ayat) Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allah says:

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

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

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - أَوَلَمْ يَكْفِهِمْ
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ
لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ - قُلْ كَفَى بِاللَّهِ
بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ
أُولَئِكَ هُمُ الْخَسِرُونَ)

(50. And they say: "Why are not signs sent down to him from his Lord" Say: "The signs are only with Allah, and I am only a plain warner.") (51. Is it not sufficient for them that We have sent

down to you the Book which is recited to them Verily, herein is mercy and a reminder for a people who believe.) (52. Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.)

The Idolators' demand for Signs, and the Response

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel. Allah says:

(قُلْ)

(Say) -- 'O Muhammad' --

(إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(The signs are only with Allah) meaning, 'the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the Ayah,

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

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong) (17:59).

(وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

(and I am only a plain warner) means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

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

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

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills) (2:272). Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Surahs, or even one Surah like it.

(أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ)

(Is it not sufficient for them that We have sent down to you the Book which is recited to them) means, `is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth. ' As Allah says:

(أَوْلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)) (26:197)

(وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوْلَمْ تأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى)

(They say: "Why does he not bring us a sign from his Lord" Has there not come to them the proof of that which is in the former Scriptures) (20:133) Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

(There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.)" It was also recorded by Al-Bukhari and Muslim. Indeed Allah has said:

(إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(Verily, herein is mercy and a reminder for a people who believe.) In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners. Then Allah says:

(قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيداً)

(Say: "Sufficient is Allah for a witness between me and you...") `He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ
أَحَدٍ عَنْهُ حَازِئِينَ)

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.) (69:44-47). `But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

(يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(He knows what is in the heavens and the earth.) means, nothing is hidden from Him at all.

(وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ
الْخَسِرُونَ)

(And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence. Allah will punish them for all that, for He is All-Wise and All-Knowing.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ - يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) (54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) (55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.")

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel. Allah says:

(قُلْ)

(Say) -- `O Muhammad' --

(إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(The signs are only with Allah) meaning, `the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the Ayah,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأَوَّلُونَ وَعَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا)

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong) (17:59).

(وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ)

(and I am only a plain warner) means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

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

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

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills) (2:272). Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Surahs, or even one Surah like it.

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(Is it not sufficient for them that We have sent down to you the Book which is recited to them) means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allah says:

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إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)) (26:197)

(وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ
مَّا فِي الصُّحُفِ الْأُولَىٰ)

(They say: "Why does he not bring us a sign from his Lord" Has there not come to them the proof of that which is in the former Scriptures) (20:133) Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

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مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ
وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ
تَابِعًا يَوْمَ الْقِيَامَةِ»

(There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.)" It was also recorded by Al-Bukhari and Muslim. Indeed Allah has said:

(إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(Verily, herein is mercy and a reminder for a people who believe.) In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners. Then Allah says:

(قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا)

(Say: "Sufficient is Allah for a witness between me and you...") `He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مَن
أُحْدِ عَنْهُ حَازِئِينَ)

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.) (69:44-47). `But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

(يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(He knows what is in the heavens and the earth.) means, nothing is hidden from Him at all.

(وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ
الْخٰسِرُونَ)

(And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence. Allah will punish them for all that, for He is All-Wise and All-Knowing.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَّا أَجَلٌ مُّسَمًّى
لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَهُمْ بَعْتَةٌ وَهُمْ لَا يَشْعُرُونَ
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ - يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) (54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) (55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.")

Allah tells us of the ignorance of the idolators and how they asked for the punishment of Allah to be hastened so that it would befall them quickly. This is like the Ayah,

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

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

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى
لَجَاءَهُمُ الْعَذَابُ)

(And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.) Were it not for the fact that Allah has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allah says:

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ)

(And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

(يَوْمَ يَعْشَهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
أَرْجُلِهِمْ)

(On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,) This is like the Ayah,

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(Theirs will be a bed of Hell, and over them coverings (of Hell-fire)) (7:41).

(لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them) (39:16).

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs) (21:39). The Fire will cover them from all sides, which is more effective as a physical punishment.

(وَيَقُولُ دُوقُوا مَا كُنتُمْ تَعْمَلُونَ)

(and it will be said: "Taste what you used to do.") This is a threat and a rebuke, which is a form of psychological punishment, as in the Ayah,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُوقُوا
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.) (54:48-49)

(يَوْمَ يُدْعُونَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ
الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا
تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.) (52:13-16)

(يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ
فَاعْبُدُون - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا
تُرْجَعُونَ - وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ الَّذِينَ
صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ وَكَأَيِّن مِّن دَابَّةٍ لَّا

تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ
الْعَلِيمُ)

(56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.) (57. Everyone shall taste death. Then unto Us you shall be returned.) (58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath which rivers flow, to live therein forever. Excellent is the reward for the workers.) (59. Those who are patient, and put their trust in their Lord.) (60. And so many a moving creature carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.)

Advice to migrate and the Promise of Provision and a Goodly Reward

Allah commands His believing servants to migrate from a land in which they are not able to establish Islam, to the spacious earth of Allah where they can do so, by declaring Allah to be One and worshipping Him as He has commanded. Allah says:

(يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ
فَاعْبُدُونِ)

(O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.) When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Ashamah, the Negus or king, may Allah have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allah and his remaining Companions migrated to Al-Madinah, formerly known as Yathrib, may Allah protect it. Then Allah says:

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ)

(Everyone shall taste death. Then unto Us you shall be returned.) meaning, `wherever you are, death will catch up with you, so always obey Allah and be where Allah commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allah, and whoever was obedient to Him will have the best reward.' Allah says:

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِّنَ
الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ)

(And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow,) meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow -- water, wine, honey and milk -- which they can direct and cause to flow wherever they wish.'

(خَالِدِينَ فِيهَا)

(to live therein forever.) means, they will remain there forever, never wanting to leave.

(نِعْمَ أَجْرُ الْعَمَلِينَ)

(Excellent is the reward for the workers.) these rooms will be a blessed reward for the good deeds of the believers,

(الَّذِينَ صَبَرُوا)

(Those who are patient,) in adhering to their religion, who migrated for the sake of Allah and fought the enemy, leaving behind their families and relatives to seek Allah's Face, and hoping for that which is with Him, believing His promise. Ibn Abi Hatim, may Allah have mercy on him, recorded from Abu Mu`aniq Al-Ash`ari that Abu Malik Al-Ash`ari told him that the Messenger of Allah told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا،
وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ تَعَالَى لِمَنْ
أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ
وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

(In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allah has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.)

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and put their trust in their Lord.) in all their affairs, spiritual and worldly alike. Then Allah tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhajirin migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allah says:

(وَكَايِّنَ مِّنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا)

(And so many a moving creature carries not its own provision!) meaning, it does not have the ability to gather its provision and save it for tomorrow.

(اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ)

(Allah provides for it and for you.) means, Allah allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allah says:

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

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) (11:6)

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the All-Hearer, the All-Knower.) means, He hears all that His servants say and He knows their every movements.

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ
- اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ - وَلَئِنْ سَأَلْتَهُمْ مَنْ
نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ
مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْقِلُونَ)

(61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon" They will surely reply: "Allah." How then are they deviating) (62. Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.) (63. And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay, most of them have no sense.)

Evidences of Tawhid

Allah states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allah stated that He has alone created everything, and that He alone is controlling them -- if this is how it is, then why worship anyone else Why put one's trust in anyone else Since dominion is His Alone, then let worship be for Him Alone. Allah often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His Lordship, as they said in their Talbiyah (during Hajj and `Umrah: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

(وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ
 الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ - فَإِذَا
 رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
 فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ - لِيَكْفُرُوا
 بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ)

(64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -- that is the life indeed, if they but knew.) (65. And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.) (66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.)

Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

(وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ)

(Verily, the home of the Hereafter -- that is the life indeed,) means, the true everlasting life that will never end, but will continue forever and ever.

(لَوْ كَانُوا يَعْلَمُونَ)

(if they but knew.) means, they would prefer that which will last over that which will pass away. Then Allah says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time

(فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ
الدينَ)

(And when they embark on a ship, they invoke Allah, making their faith pure for Him only,) This is like the Ayah,

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

(And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away) (17:67). Allah says here:

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(but when He brings them safely to land, behold, they give a share of their worship to others.) Muhammad bin Ishaq reported from `Ikrimah bin Abi Jahl that when the Messenger of Allah conquered Makkah, he (`Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." `Ikrimah said: "By Allah, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allah, I vow to You that if I come out of this, I will go and put my hand in the hand of Muhammad and I will find him kind and merciful." And this is what indeed did happen.

(لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا)

(So that they become ingrate for that which We have given them, and that they take their enjoyment,)

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ

يَكْفُرُونَ - وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
 أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
 لِلْكَافِرِينَ - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
 وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ)

(67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them Then do they believe in falsehood, and deny the graces of Allah) (68. And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him Is there not a dwelling in Hell for the disbelievers) (69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allah is with the doers of good.)

The Blessing of the Sanctuary Here

Allah reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allah says:

(لِإِيلَافِ قُرَيْشٍ - إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
 - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ
 جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ)

(For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.) (106:1-4)

(أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ)

(Then do they believe in falsehood, and deny the graces of Allah) means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals

بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ
الْبُورِ

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) (14:28) They disbelieved in the Prophet, servant and Messenger of Allah, when what they should have done was to worship Allah Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allah took His blessing away from them, and killed those of them whom He killed at Badr, then His Messenger and the believers gained the upper hand, and Allah enabled His Messenger to conquer Makkah, and He disgraced them and humiliated them (the disbelievers). Then Allah says:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ

(And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him) There is no one who will be more severely punished than one who tells lies about Allah and says that Allah revealed something to him at the time when Allah did not reveal anything to him, or says, 'I shall reveal something like that which Allah revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allah says:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)

(Is there not a dwelling in Hell for the disbelievers) Then Allah says:

(وَالَّذِينَ جَاهَدُوا فِينَا)

(As for those who strive hard for Us,) meaning the Messenger and his Companions and those who follow him, until the Day of Resurrection,

(لَنَهْدِيَهُمْ سُبُلَنَا)

(We will surely guide them to Our paths.) means, 'We will help them to follow Our path in this world and the Hereafter.' Ibn Abi Hatim narrated that `Abbas Al-Hamdani Abu Ahmad -- one of the people of `Akka (Palestine) -- said, concerning the Ayah:

(وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ)

(As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allah is with the doers of good.) "Those who act upon what they know, Allah will guide them to that which they do not know." Ahmad bin Abu Al-Hawari said, "I told this to Abu Sulayman Ad-Darani, and he liked it and said: `No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allah because it was in accordance with what he himself felt."

(وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ)

(And verily, Allah is with the doers of good.) Ibn Abi Hatim recorded that Ash-Sha`bi said; "Isa bin Maryam, peace be upon him, said: `Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.'" And Allah knows best. This is the end of the Tafsir of Surat Al-`Ankabut. All praise and thanks are due to Allah.

The Tafsir of Surat Ar-Rum

(Chapter - 30)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَالْآخِرَةَ هُمْ يُوقِنُونَ -
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
الْمُقَلِّحُونَ - إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - خَتَمَ اللَّهُ
عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ
غِشَاةً وَلَهُمْ عَذَابٌ عَظِيمٌ)

(1. Alif Lam Mim.) (2. The Romans have been defeated.) (3. In the nearest land, and they, after their defeat, will be victorious.) (4. In Bid`i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice) (5. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) (6. A promise from Allah, and Allah fails not in His promise, but most men know not.) (7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.)

Foretelling the Victory of the Romans

These Ayat were revealed about the victory of Sabur, the king of Persia, over Ash-Sham (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imam Ahmad recorded that Ibn `Abbas, may Allah be pleased with him, commented on this Ayah:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ فِي
أَدْنَى الْأَرْضِ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land,) He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allah . The Messenger of Allah said:

«أَمَّا إِنَّهُمْ سَيَغْلِبُونَ»

(They will certainly prevail.) Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allah and he said:

«أَلَا جَعَلْتَهَا إِلَى دُونَ أَرَاهُ قَالَ: الْعَشْرُ»

(Why do you not make it less than))I (the narrator) think he meant less than ten(. Sa`id bin Jubayr said: "Bid` means less than ten." Then the Romans were victorious, and he said, "That is what Allah said:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَيَا آخِرَةَ هُمْ يُوقِنُونَ -
أَوْلِيكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأَوْلِيكَ هُمْ
الْمُقْلِحُونَ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid`i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) This was also recorded by At-Tirmidhi and An-Nasa'i. At-Tirmidhi said: "Hasan Gharib."

Another Hadith

Abu `Isa At-Tirmidhi recorded that Niyar bin Mukram Al-Aslami said: "When the following Ayat were revealed:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ فِي بَضْعِ سِنِينَ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid` years.) on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allah said:

(فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ
وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ - يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ
يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ)

(And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) The Quraysh, on the other hand, wanted the Persians to prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allah revealed these Ayat, Abu Bakr went out proclaiming throughout Makkah:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ فِي
أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سِنِينَ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid` years.) Some of the Quraysh said to Abu Bakr: `This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you' Abu Bakr said, `Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: `What do you think, Bid` means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: `Because Allah said: "In Bid` years." At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a Hasan Hadith."

Who were the Romans

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Alif Lam Mim. The Romans have been defeated.) We have already discussed the separate letters which appear at the beginning of some Surahs in the beginning of our Tafsir of Surat Al-Baqarah. With regard to the Romans (Ar-Rum), they are the descendents of Al-`lys bin Ishaq bin Ibrahim. They are the cousins of the Children of Isra'il, and are also known as Bani Al-Asfar. They used to follow the religion of the Greeks, who were descendents of Yafith bin Nuh, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilaniyyah Ash-Shadqaniyyah, from the land of Harran. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with `Abdullah bin Ariyus (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre.

These are the ones who followed the religion of the kings. Then after them came the Jacobites, followers of Ya`qub Al-Askaf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allah said:

«إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

(They split into seventy two sects.) The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasan, Ar-Riy and all the lands of the Persians. His name was Sabur Dhul-Aktaf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

How Caesar defeated Chosroes (Kisra)

It was previously reported that `Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth -- gold, jewels, fabric, servant-women, servants, and much more -- such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-tenth of that. He asked Chosroes to let him go out of the city to Ash-Sham and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me. Signs of Tawhid Allah tells us that pondering His creation will show that He exists and that He is Unique in creating it, and that there is no god nor lord besides Him. So He says:

(أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ)

(Do they not reflect upon themselves) Thinking and pondering how Allah created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allah says:

(وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكٰفِرُونَ)

(And indeed many of mankind deny meeting with their Lord.) Then Allah tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

(أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ)

(Do they not travel in the land) means, 'do they not understand and think and see and hear about the people of the past' Allah says:

(فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً)

(and see what was the end of those before them They were superior to them in strength,) meaning, 'the nations of the past who came before you were stronger than you to whom Muhammad has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.' Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allah punished them for their sins and they had no one who could protect them from Allah. Their wealth and sons could not protect them from the wrath of Allah in the slightest, and Allah was not at all unjust towards them when He sent His punishment upon them.

(وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ)

(but they used to wrong themselves.) They brought destruction upon themselves, when they rejected and mocked the signs of Allah. All of this only happened because of their previous sins and their rejection (of the Messengers). Allah says:

(ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوءَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ)

(Then evil was the end of those who did evil, because they denied the Ayat of Allah and made a mockery of them.) This is like the Ayat:

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6:110),

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away, Allah turned their hearts away.) (61:5),

(فَإِنْ تَوَلَّوْا فَاَعْلَمُ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ)

(And if they turn away, then know that Allah's will is to punish them for some sins of theirs) (5:49). It was said that the meaning of the phrase

(ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوءَى)

(Then evil was the end of those who did evil,) is that evil was their inevitable end, because they rejected the signs of Allah and made fun of them. This is the view of Ibn Jarir, which he recorded from Ibn `Abbas and Qatadah. Ibn Abi Hatim also recorded it from them and from Ad-Dahhak bin Muzahim. This is the apparent meaning -- and Allah knows best -- of the phrase:

(وَكَاثُوا بِهَا يَسْتَهْزِئُونَ)

(and made a mockery of them.)

(اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ -
وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ - وَلَمْ يَكُنْ
لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ
كَفِرِينَ - وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّبُ يَتَفَرَّقُونَ -
فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي
رَوْضَةٍ يُحْبَرُونَ - وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ
مُحْضَرُونَ)

(11. Allah originates the creation, then He will repeat it, then to Him you will be returned.) (12. And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.) (13. No intercessors will they have from those whom they made equal with Allah, and they will reject and deny their partners.) (14. And on the Day when the Hour will be established -- that Day shall they be separated.) (15. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.) (16. And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.) Allah said:

(اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ)

(Allah originates the creation, then He will repeat it,) Just as He was able to create it in the first place, so He is also able to repeat it.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(then to Him you will be returned.) on the Day of Resurrection, when each will be required according to his deeds. Then Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ)

(And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.) Ibn `Abbas said, "The sinners will be filled with despair." Mujahid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."

(وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ)

(No intercessors will they have from those whom they made equal with Allah,) means, the gods whom they used to worship instead of Allah will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَضُونَ وَتَتَفَرَّقُونَ)

(And on the Day when the Hour will be established -- that Day shall (all men) be separated.) Qatadah said: "By Allah, this refers to the separation after which there will be no reunion." In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allah says:

(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ)

(Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.) Mujahid and Qatadah said, "This means, they will enjoy a life of luxury."

(فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ -
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ - يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ)

(17. So glorify Allah, when you enter the evening, and when you enter the morning.) (18. And His is all the praise in the heavens and the earth; and in `Ashiyya and when Tuzhirun.) (19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.)

The Command to pray Five Times Daily

Here Allah glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allah says:

(وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And His is all the praise in the heavens and the earth;) meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allah says:

(وَعَشِيًّا وَحِينَ تُظْهِرُونَ)

(and in `Ashiyya and when Tuzhirun.) -- the `Ashiyy is the time when the darkness is most intense, and Izhar is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allah says:

(وَالنَّهَارَ إِذَا جَلَّهَا - وَاللَّيْلَ إِذَا يَغْشَاهَا)

(By the day as it shows up its brightness. By the night as it conceals it.) (91:3-4)

(وَاللَّيْلِ إِذَا يَغْشَىٰ - وَالنَّهَارِ إِذَا تَجَلَّىٰ)

(By the night as it envelops. By the day as it appears in brightness.) (92:1-2)

(وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ)

(By the forenoon (after sunrise). By the night when it darkens.) (93:1-2) And there are many similar Ayat.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
(الْحَيِّ)

(He brings out the living from the dead, and brings out the dead from the living.) This is what we see of His power to create things and their opposites. These Ayat which come one after the other are all of the same; in each of them Allah mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

(وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(And He revives the earth after its death.) This is like the Ayat:

وَأَيُّهَا لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) until:

(وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ)

(and We have caused springs of water to gush forth therein.) (36:33-34)

(وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.) until:

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) (22:5-7)

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud) until:

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that you may remember or take heed.) (7:57) Allah says here:

(وَكَذَلِكَ نُخْرِجُوكَ)

(And thus shall you be brought out.)

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ - وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

(20. And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!) (21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.)

Among the Signs of Allah

Allah says:

(وَمِنْ ءَايَاتِهِ)

(And among His signs) -- which speak of His might and power, is the fact that He created your father Adam out of dust.

(ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ)

(and then -- behold you are human beings scattered!) So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allah clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allah says:

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

(And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!) Imam Ahmad recorded that Abu Musa said, "The Messenger of Allah said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ
مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،
وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful taken from throughout the earth. Hence the sons of Adam vary as the earth varies, so they are white and red and black and)colors(in between, evil and good, easy-going or difficult -- or something in between.)" This was also recorded by Abu Dawud and At-Tirmidhi, who said, "This Hadith is Hasan Sahih." Allah said:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا)

(And among His signs is this that He created for you wives from among yourselves,) meaning, 'He created females of your own kind, to be wives for you.'

(لَتَسْكُنُوا إِلَيْهَا)

(that you may find repose in them,) This is like the Ayah,

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا)

(It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her) (7:189). This refers to Hawwa'. Allah created her from Adam, from the short rib on his left. If Allah had made all of Adam's progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allah's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in that are indeed signs for a people who reflect.)

(وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ
اللُّغَاتِ وَالْوَلَوَاتِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ -
وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ
فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ)

(22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.) (23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.) Allah said:

(وَمِنْ آيَاتِهِ)

(And among His signs) indicating His magnificent power.

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(is the creation of the heavens and the earth,) The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

(وَاخْتَلَفُ أَلْسِنَتِكُمْ)

(and the difference of your languages) So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allah knows the variety of languages spoken among the sons of Adam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allah created Adam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ)

(Verily, in that are indeed signs for men of sound knowledge.)

(وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ)

(And among His signs is your sleep by night and by day, and your seeking of His bounty.) Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ)

(Verily, in that are indeed signs for a people who listen.) meaning, understand.

(وَمِنْ ءَايَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ

فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ - وَمِنْ آيَاتِهِ أَنْ
تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً
مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.) (25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) Allah says,

(وَمِنْ آيَاتِهِ)

(And among His signs) which speak of His greatness,

(يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا)

(He shows you the lightning, for fear and for hope,) Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allah says:

(وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا)

(and He sends down water from the sky, and therewith revives the earth after its death.) After it was barren, with nothing growing there, then the water comes to it and

(اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(it is stirred, and it swells and puts forth every lovely kind (of growth).) (22:5). In this is a clear sign and proof of the resurrection and the coming of the Hour. Allah says:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

i(Verily, in that are indeed signs for a people who understand.) Then Allah says:

(وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ)

(And among His signs is that the heaven and the earth stand by His command.) This is like the Ayat:

(وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His leave) (22: 65).

(إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا)

(Verily, Allah grasps the heavens and the earth lest they should move away from their places) (35:41). Whenever `Umar bin Al-Khattab, may Allah be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the dead will come forth from their graves, brought back to life by His command and His call to them,

(ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(Then afterwards when He will call you by a single call, behold, you will come out from the earth.) This is like the Ayat:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!) (17:52)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.) (79:13-14), and

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) (36:53).

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ -
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ
وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ)

(26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.) (27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.) Allah says:

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(To Him belongs whatever is in the heavens and the earth.) means, He owns it and it is enslaved to Him.

كُلٌّ لَهُ قَانِتُونَ)

(All are obedient to Him.) they are humble before Him and submit to Him, whether willingly or unwillingly.

Repeating the Creation is easier for Allah

Allah's saying:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) Ibn Abi Talhah reported that Ibn `Abbas said, "This means it is easier for Him." Mujahid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him." This was also the view of `Ikrimah and others. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،
وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ

فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ
بَأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ:
اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ
يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

(Allah says; "The son of Adam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: `He will not remake me as He originated me' -- while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: `Allah has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me.") This was recorded only by Al-Bukhari.

(وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ)

(His is the highest description in the heavens and in the earth.) `Ali bin Abi Talhah reported Ibn `Abbas said, "This is like the Ayah:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

(There is nothing like Him) (42:11)." Qatadah said: "His description is La ilaha illallah, and there is no Lord but He."

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ - بَلِ اتَّبَعَ الَّذِينَ
ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ
اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ)

(28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other Thus do We explain the signs in detail to a people who have sense.)

(29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allah has sent astray And for such there will be no helpers.)

A Parable of Tawhid

This is the parable Allah makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners -- idols and false gods -- are enslaved to and belong to Him. In their Talbiyah (during Hajj and `Umrah they used to say, "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns."

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) `something which you yourselves can see witness, and understand.'

(هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآ رَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ)

(Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you...) `None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

(تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(whom you fear as you fear each other.) `You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allah has no partner." The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allah from among His creation At-Tabarani recorded that Ibn `Abbas said, "The people of Shirk used to say in their Talbiyah, `At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allah revealed the words:

(هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآ رَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other)" If humans have this characteristic, this parable shows that it is even less befitting for Allah to have a partner.

(كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ)

(Thus do We explain the signs in detail to a people who have sense.) Then Allah points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

(بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا)

(Nay, but those who do wrong follow...), meaning, the idolators,

(أَهْوَاءَهُمْ)

(...their own lusts) means, in their worship of false gods without knowledge.

(فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ)

(Then who will guide him whom Allah has sent astray) means, no one can guide them if Allah has decreed that they will be misguided.

(وَمَا لَهُمْ مِّنْ نَّاصِرِينَ)

(And for such there will be no helpers.) means, there is no one who can save them from the power of Allah or grant them a way out, for what He wills, happens and what He does not will, does not happen.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - مُنِيبِينَ إِلَيْهِ
وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
المُشْرِكِينَ - مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(30. So, set you your face towards the religion as a Hanif. Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion, but most men know not.) (31. (And remain always) turning in repentance to Him and have Taqwa of Him;

and perform the Salah and be not of idolators.) (32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.)

The Command to adhere to Tawhid

Allah says: `so set your face and persevere in the religion which Allah has prescribed for you, the worship of Allah Alone, the religion of Ibrahim, to which Allah has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fitrah with which He created His creation.' Allah created His creation to recognize Him and know His Tawhid, and that there is no God except Him, as we have already seen when discussing the Ayah,

(وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ)

(and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes!..." (7:172). And according to a Hadith, Allah said,

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَهُمْ الشَّيَاطِينُ
عَنْ دِينِهِمْ»

("I created my servants Hunafa (i.e., monotheists), then the Shayatin misled them from their religion.") We will see in the Hadiths that Allah created His creation with the Fitrah of Islam, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq,) Some of them said that this means, `do not change the creation of Allah, for if you do, you will divert the people away from the Fitrah with which He created them.' So it is instructive; just as His saying:

(وَمَنْ دَخَلَهُ كَانَ ءَامِنًا)

(And whoever enters it, he is safe) This is a good and correct interpretation. Others said that this means, Allah made all of His creation equal, all of them have the same sound Fitrah and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn `Abbas, Ibrahim An-Nakha`i, Sa`id bin Jubayr, Mujahid, `Ikrimah, Qatadah, Ad-Dahhak and Ibn Zayd said that the Ayah:

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq) means, the religion of Allah. Al-Bukhari said:

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq,) "It means, the religion of Allah, and the religion, and the Fitrah is Islam." Then he reported that Abu Hurayrah said, "The Messenger of Allah said:

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

(No child is born except in a state of Fitrah, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself -- do you see any among them that are born mutilated) then the narrator (Abu Hurayrah) said (recite this Ayah),

(فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ)

(Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion.)" This was also recorded by Muslim.

(ذَلِكَ الدِّينُ الْقَيِّمُ)

(that is the straight religion,) means, adherence to the Shari`ah and the sound Fitrah is the true, straight religion.

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.) means, most people do not know this and they deviate far astray from it, as Allah says:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

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

وَإِنْ تُطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) (6:116).

(مُنْبِئِينَ إِلَيْهِ)

(turning in repentance to Him) Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."

(وَاتَّقَوْهُ)

(and have Taqwa of Him;) means, fear Him and remember that He is always watching.

(وَأَقِيمُوا الصَّلَاةَ)

(and perform the Salah), which is the greatest act of worship.)

(وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ)

(and be not of the idolators.) Be of those who single out Allah, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarir recorded that Yazid bin Abi Maryam said: "Umar, may Allah be pleased with him, passed by Mu`adh bin Jabal and asked, `What is the foundation of this Ummah' Mu`adh said, `Three things, and they are the things that will bring salvation: Al-Ikhlās (doing a deed for Allah alone), which is the Fitrah with which Allah created mankind; Salah, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.` Umar said: `You have spoken the truth.

Splitting into Sects and the Saved Sect

His saying:

(مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(Of those who Farraqu Dinahum (split up their religion), and became sects, each sect rejoicing in that which is with it.) means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as Faraqu Dinahum, meaning "neglected their religion and left it behind them." These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islam, as Allah says:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ)

(Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allah) (6:159). The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This Ummah too has split into sects, all of which are misguided apart from one, which is Ahlus-Sunnah Wal-Jama`ah, those who adhere to the Book of Allah and the Sunnah of the Messenger of Allah and what was followed by the first generations, the Companions, their followers, and the Imams of the Muslims of earlier and later times. In his Mustadrak, Al-Hakim recorded that the Messenger of Allah was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(What I and my Companions are upon.)

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ
إِذَا أَدَّاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ لِيَكْفُرُوا بِمَا ءَاتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ
تَعْلَمُونَ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا
كَانُوا بِهِ يُشْرِكُونَ وَإِذَا أَدَّقْنَا النَّاسَ رَحْمَةً فَرِحُوا
بِهَا وَإِنْ نُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ
يَقْنَطُونَ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ)

(33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.) (34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.) (35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him) (36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!) (37. Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.)

How man sways between Tawhid and Shirk, and between Joy and Despair, according to His Circumstances

Allah tells us that when man is in dire straits, he calls upon Allah alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allah and worship others alongside Him.

(لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ)

(So as to be ungrateful for the graces which We have bestowed on them.) Then Allah warns them by saying:

(فَسَوْفَ تَعْلَمُونَ)

(but you will come to know.) One of them said: By Allah, if a law enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is Then Allah denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

(أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا)

(Or have We revealed to them an authority,) means, proof.

(فَهُوَ يَتَكَلَّمُ)

(which speaks) means, tells

(بِمَا كَانُوا بِهِ يُشْرِكُونَ)

(of that which they have been associating with Him) This is a rhetorical question intended to denounce them, for they have no such thing.

(وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ)

(And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!) This is a denunciation of man for the way he is, except for those whom Allah protects and helps, for when man is given blessings, he is proud, and says:

(ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ)

("Ills have departed from me." Surely, he is exultant, and boastful.) (11:10) He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allah says:

(إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who show patience and do righteous good deeds). They are patient during times of difficulty and do good deeds at times of ease. It was reported in the Sahih:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»

(How wonderful is the affair of the believer. Allah does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.)

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills).) He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in that are indeed signs for a people who believe.)

(فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ - وَمَا آتَيْنَاهُمْ مِّن رَّبًّا لِّيَرْبُؤُوا فِي أَمْوَالِ

النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُمْ مِّنْ زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغِفُونَ - اللَّهُ
الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ
مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ مَا يَفْعَلُ مِنْ دَلِكُمْ مِّنْ شَيْءٍ
سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ)

(38. So, give to the kindred his due, and to Al-Miskin and to the wayfarer. That is best for those who seek Allah's Face; and it is they who will be successful.) (39. And that which you give in Riba in order that it may increase from other people's property, has no increase with Allah; but that which you give in Zakah seeking Allah's Face, then those they shall have manifold increase.) (40. Allah is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that Glory be to Him! And Exalted be He above all that they associate.)

The Command to uphold the Ties of Kinship and the Prohibition of Riba Allah commands giving:

(ذَا الْقُرْبَىٰ حَقَّهُ)

(to the kindred his due) his due of respect and upholding the ties of kinship.

(وَالْمَسْكِينُ)

(and to Al-Miskin) the one who has nothing to spend on his needs, or he has something but it is not enough.

(وَابْنِ السَّبِيلِ)

(and to the wayfarer.) the traveler who is in need of money and other things during his journey.

(ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ)

(That is best for those who seek Allah's Face;) meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

(وَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(and it is they who will be successful.) means, in this world and the Hereafter. Then Allah says:

(وَمَا آتَيْتُم مِّن رَّبًّا لِّيرْبُؤًا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُؤُا عِنْدَ اللَّهِ)

(And that which you give in Riba, in order that it may increase from other people's property, has no increase with Allah;) This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allah. This is how this Ayah was interpreted by Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, `Ikrimah, Muhammad bin Ka`b and Ash-Sha`bi. Allah says:

(وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ)

(but that which you give in Zakah seeking Allah's Face, then those they shall have manifold increase.) Those are the ones for whom Allah will multiply the reward. It was reported in the Sahih:

«وَمَا تَصَدَّقَ أَحَدٌ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ فَيُرَبِّبُهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلُهُ حَتَّى تَصِيرَ التَّمْرَةُ أَكْبَرَ مِنْ أَحَدٍ»

(No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.)

Creation, Provision, Life and Death are all in the Hand of Allah
Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ)

(Allah is He Who created you, then provided food for you,) means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

(ثُمَّ يُمِيتُكُمْ)

(then will cause you to die,) means, after this life.

(ثُمَّ يُحْيِيكُمْ)

(then (again) He will give you life.) means, on the Day of Resurrection.

(هَلْ مِنْ شُرَكَائِكُمْ)

(Is there any of your partners) means, those whom you worship instead of Allah,

(مَنْ يَفْعَلُ مِنْ دَلِيقُمْ مِّنْ شَيْءٍ)

(that do anything of that) meaning, none of them are able to do any of that. But Allah is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

(سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ)

(Glory be to Him! And Exalted be He above all that they associate.) meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ لِيُدِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ
- قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ)

(41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.) (42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators.")

The Effects of Sin in this World

Ibn `Abbas, `Ikrimah, Ad-Dahhak, As-Suddi and others said: "What is meant by Al-Barr here is the empty land or wilderness, and by Al-Bahr is towns and cities." According to a report narrated from Ibn `Abbas and `Ikrimah, Al-Bahr refers to towns and cities which are on the banks of rivers. Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rafi` said:

(ظَهَرَ الْفَسَادُ)

(Evil has appeared) "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Hatim, who said: "Muhammad bin `Abdullah bin Yazid Al-Muqri' told us, from Sufyan from Humayd bin Qays Al-A'raj from Mujahid:

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ)

(Evil has appeared on land and sea) "Evil on land means the killing of the son of Adam, and evil on the sea means piracy." According to the first opinion, the phrase,

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ)

(Evil has appeared on land and sea because of what the hands of men have earned,) means the shortfall in the crops and fruits is because of sins. Abu Al-`Aliyah said: "Whoever disobeys Allah in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allah." Hence it says in the Hadith which was recorded by Abu Dawud:

«لِحَدِّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَهْلِهَا مِنْ أَنْ يُمَطَّرُوا أَرْبَعِينَ صَبَاحًا»

(Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.) The reason for that is that if the prescribed punishments are carried out, this will deter the people -- most or many of them -- from violating the prohibitions of Allah. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when `Isa bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this Shari`ah at that time, and will kill the pigs and break the cross and abolish the Jizyah. He will accept nothing except Islam or the sword. When Allah destroys the Dajjal and his followers, and Ya'uj and Ma'uj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the Shari`ah of Muhammad . The more justice is established, the more the blessings and good things will increase. It was reported in the Sahih: h

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ
وَالشَّجَرُ وَالذَّوَابُ»

(When the evildoer dies, it is a relief for the people, the land, the trees and the animals.) Imam Ahmad bin Hanbal recorded that Abu Qahdham said: "At the time of Ziyad or Ibn Ziyad, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: ` This grew at a time when justice prevailed."

(لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا)

(that He may make them taste a part of that which they have done,) means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they may return.) means, from disobedience. This is like the Ayah,

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And We tried them with good and evil in order that they might turn.) (7:168). Then Allah says:

(قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَقِبَ الَّذِينَ مِنْ قَبْلُ)

(Say: "Travel in the land and see what was the end of those before (you)!") meaning, those who came before you.

(كَانَ أَكْثَرُهُمْ مُشْرِكِينَ)

(Most of them were idolators.) means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ - مَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَأَنْفُسِهِمْ يَمْهَدُونَ

- لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ
فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ)

(43. So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert. On that Day men shall be divided.) (44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.) (45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.)

The Command to follow the Straight Path before the Day of Resurrection

Here Allah commands His servants to hasten to obedience to Him and to hasten to do good deeds.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
مَرَدَّ لَهُ مِنَ اللَّهِ)

(So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert.) The Day of Resurrection, for when Allah wants it to happen, no one will be able to avert it.

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.) means, they will be separated, with one group in Paradise and another in Hell. Allah says:

(مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا
فَلَأَنْفُسِهِمْ يَمْهَدُونَ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْ فَضْلِهِ)

(Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.) meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allah wills.

(إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ)

(Verily, He likes not the disbelievers.) yet He is still just with them and does not oppress them.

(وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ
مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ - وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُم بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ
الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

(46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.) (47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.)

Among the Signs of Allah are the Winds

Here Allah mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning that they will be followed by rain. Allah says:

(وَلِيُذِيقَكُمْ مِّن رَّحْمَتِهِ)

(giving you a taste of His mercy,) that is, the rain which will come down and revive people and the land.

(وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ)

(and that the ships may sail at His command,) means, on the sea, for they are driven by the wind.

(وَلِتَبْتَغُوا مِن فَضْلِهِ)

(and that you may seek of His bounty,) means, by trading, earning a living and traveling from one country to another, one region to another.

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(in order that you may be thankful.) means, that you may give thanks to Allah for the innumerable favors He has done for you, both visible and hidden. Then Allah says:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ
فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنَ الَّذِينَ أُجْرَمُوا

(And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;) These are words of consolation from Allah to His servant and Messenger Muhammad . They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allah punished those who rejected and opposed them, and saved those who believed in them.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

(and it was incumbent upon Us to help the believers.) This is a duty which Allah took upon Himself as a blessing and a favor to them. This is like the Ayah,

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

(your Lord has prescribed mercy for Himself) (6:54). Ibn Abi Hatim recorded that Abu Ad-Darda', may Allah be pleased with him, said: "I heard Allah's Messenger saying:

«مَا مِنْ امْرِئٍ مُسْلِمٍ يَرُدُّ عَنْ عَرَضِ أَخِيهِ إِلَّا
كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ
الْقِيَامَةِ»

(No Muslim man defends the honor of his brother except that there would be a right upon Allah to defend him from the fire of Hell on the Day of Resurrection.) Then he recited this Ayah:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

(and it was incumbent upon Us to help the believers.)"

اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُنْفِثُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى

الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ
 مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ - وَإِنْ كَانُوا مِنْ
 قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِّنْ قَبْلِهِ لَمُبْلِسِينَ - فَانظُرْ
 إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ
 مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرٌ - وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا
 لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ)

(48. Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!) (49. And verily, before that -- just before it was sent down upon them -- they were in despair!) (50. Look then at the effects of Allah's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.) (51. And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).)

The Revival of the Earth is a Sign of the Resurrection

Here Allah explains how He creates the clouds that rain the water.

(اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُثِيرُ سَحَابًا)

(Allah is He Who sends the winds, so that they raise clouds) either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allah wills.

(فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ)

(and spread them along the sky as He wills,) means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allah says:

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْهِ
رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتَ سَحَابًا ثِقَالًا سُقْنَهُ لِبَادٍ
مَّيِّتٍ)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead) until:

(كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ)

(Similarly, We shall raise up the dead, so that you may remember or take heed.) (7:57) Allah says here:

(اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا)

(Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments) Mujahid, Abu `Amr bin Al-`Ala', Matar Al-Warraaq and Qatadah said, "This means pieces." Others said that it means `piled up,' as Ad-Dahhak said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth. His saying:

(فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ)

(until you see rain drops come forth from their midst!) means, `so you see the drops, i.e., the rain, which come from the midst of those clouds.'

(فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ)

(Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!) They rejoice at the rain when it comes to them because of their need for it.

(وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ
لَمُبْلِسِينَ)

(And verily, before that -- just before it was sent down upon them -- they were in despair!) The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allah says:

(فَانظُرْ إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ)

(Look then at the effects of Allah's mercy,) meaning, the rain.

(كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(how He revives the earth after its death.) Thus Allah draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

(إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَىٰ)

(Verily, that (Allah) shall indeed raise the dead.) means, the One Who does that is able to raise the dead.

(إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.)

(وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن
بَعْدِهِ يَكْفُرُونَ)

(And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).)

(وَلَئِن أَرْسَلْنَا رِيحًا)

(And if We send a wind,) means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the Ayah,

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ)

(Then tell Me about the seed that you sow in the ground.) until:

(بَلْ نَحْنُ مَحْرُومُونَ)

(Nay, but we are deprived!) (56:63-67)

(فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ
ضَلَّاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ)

(52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.) (53. And you cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat, and have submitted (to Allah in Islam).)

The Disbelievers are like the Dead, Deaf and Blind

Allah says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allah, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allah says:

(إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ)

(you can make to hear only those who believe in Our Ayat, and have submitted (to Allah in Islam).) means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allah says:

(إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ
اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ)

(It is only those who listen will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.) (6:36) `A'ishah, the Mother of the faithful, may Allah be pleased with her, used this Ayah --

(إِنَّكَ لَا تُسْمِعُ الْمَوْتَى)

(So verily, you cannot make the dead to hear) as evidence against `Abdullah bin `Umar when he reported that the Prophet had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until `Umar said, "O Messenger of Allah, are you addressing people who are dead bodies" He said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُحْيِيُونَ»

(By the One in Whose Hand is my soul, you do not hear what I say any better than they do, but they cannot respond.) s`A'ishah interpreted this event to mean that the Prophet was making the point that now they would know that what he had been telling them was true. Qatadah said: "Allah brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(54. Allah is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.)

The Different Stages of Man

Here Allah points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a Nutfah, then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allah says:

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا
يَشَاءُ)

(then after strength gave (you) weakness and grey hair. He creates what He wills.) He does whatsoever He wills and controls His servants in whatever way He wants.

(وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(And He is the All-Knowing, the All-Powerful.)

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ - وَقَالَ الَّذِينَ
أَوْثُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى
يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا
تَعْلَمُونَ - فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ)

(55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour -- thus were they ever deluded.) (56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.") (57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allah's) pleasure.)

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allah tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allah that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allah says:

كَذَلِكَ كَانُوا يُؤْفَكُونَ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ
وَإِلَىٰ يَمِينٍ لَّقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ

(thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection...") The believers who have knowledge of the Hereafter will respond to them, just as they established the proof of Allah against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

لَّقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ

(Indeed you have stayed according to the decree of Allah,) meaning, the Book of deeds,

إِلَىٰ يَوْمِ الْبَعْثِ

(until the Day of Resurrection;) means, `from the day when you were created until the day you were resurrected. '

وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

(but you knew not.) Allah says:

فَيَوْمَئِذٍ

(So, on that Day) meaning, the Day of Resurrection,

لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ

(no excuse of theirs will avail those who did wrong,) means, their excuses for what they did.

وَلَا هُمْ يُسْتَعْتَبُونَ

(nor will they be allowed (then) to return to seek (Allah's) pleasure.) means, they will not be allowed to return to this world. This is like the Ayah,

وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

(and if they seek to please (Allah), yet they are not of those who will ever be allowed to please (Allah)) (41:24).

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ
أَنْتُمْ إِلَّا مُبْطِلُونَ - كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ
الَّذِينَ لَا يَعْلَمُونَ - فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا
يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ)

(58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." (59. Thus does Allah seal up the hearts of those who know not.) (60. So be patient. Verily, the promise of Allah is true; and let not those who have no certainty of faith discourage you (from conveying Allah's Message).)

Parables in the Qur'an and how the Disbelievers do not learn from them

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ)

(And indeed We have set forth for mankind, in this Qur'an every kind of parable.) means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ
إِلَّا مُبْطِلُونَ)

(But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.") If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

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

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

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;) meaning, `bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter.'

(وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ)

(and let not those who have no certainty of faith discourage you (from conveying Allah's Message).) `Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr

Imam Ahmad recorded from a man among the Companions of the Prophet that the Messenger of Allah led them in Fajr prayer and recited Ar-Rum in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ
يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ
مِنْكُمْ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We have become confused in our recitation of Qur'an, because some people among you are praying with us but they have not performed Wudu' properly. Whoever attends the prayer with us, let him perform Wudu' properly.) This has a Hasan chain of narration, the text itself is Hasan. It contains amazing information, that the Prophet was affected by the faulty Wudu' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imam. This is the end of the Tafsir of Surat Ar-Rum. Allah's is the praise and thanks.

Parables in the Qur'an and how the Disbelievers do not learn from them

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ

(And indeed We have set forth for mankind, in this Qur'an every kind of parable.) means, `We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ
إِلَّا مُبْطِلُونَ

(But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.") If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

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

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

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

(Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;) meaning, `bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter.'

وَلَا يَسْتَخَفِّكَ الَّذِينَ لَا يُوقِنُونَ

(and let not those who have no certainty of faith discourage you (from conveying Allah's Message).) `Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr

Imam Ahmad recorded from a man among the Companions of the Prophet that the Messenger of Allah led them in Fajr prayer and recited Ar-Rum in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ مِنْكُمْ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We have become confused in our recitation of Qur'an, because some people among you are praying with us but they have not performed Wudu' properly. Whoever attends the prayer with us, let him perform Wudu' properly.) This has a Hasan chain of narration, the text itself is Hasan. It contains amazing information, that the Prophet was affected by the faulty Wudu' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imam. This is the end of the Tafsir of Surat Ar-Rum. Allah's is the praise and thanks.

The Tafsir of Surah Luqman

Chapter - 31)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى
هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(1. Alif Lam Mim.) (2. These are Ayat of the Wise Book.) (3. A guide and a mercy for the Muhsinin.) (4. Those who perform the Salah and give Zakah and they have faith in the Hereafter with certainty.) (5. Such are on guidance from their Lord, and such are the successful.) At the beginning of Surat Al-Baqarah we discussed the letters such as those that appear at the beginning of this Surah. Allah has made the Qur'an a guidance and healing and a mercy for the Muhsinin, who are those who do good deeds in accordance with the Shari'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the Zakah to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allah; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allah says:

(أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ)

(Such are on guidance from their Lord,) meaning, they follow His guidance with clear understanding.

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(and such are the successful.) in this world and in the Hereafter.

(وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ - وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَكُلَىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بِعَذَابِ أَلِيمٍ)

(6. And of mankind is he who purchases idle talk (Lahw Al-Hadith) to mislead from the path of Allah without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.) (7. And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear. So announce to him a painful torment.)

The Doomed are preoccupied with Idle Talk and They turn away from the Ayat of Allah

When Allah mentions the blessed -- who are those who are guided by the Book of Allah and benefit from hearing it, as He says:

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ
تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah) (39:23). He connect that with mention of the doomed, those who turn away from the Qur'an and do not benefit from hearing the Words of Allah. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ud commented about the Ayah:

(وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن
سَبِيلِ اللَّهِ)

(And of mankind is he who purchases Lahu Al-Hadith to mislead (men) from the path of Allah), he said, "This -- by Allah -- refers to singing."

(وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن
سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ)

(And of mankind is he who purchases Lahw Al-Hadith to mislead (men) from the path of Allah without knowledge,) Qatadah said: "By Allah, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things." It was said that what is meant by the words

(يَشْتَرِي لَهْوَ الْحَدِيثِ)

(purchases idle talks) is buying singing servant girls. Ibn Jarir said that it means all speech that hinders people from seeing the signs of Allah and following His path. His saying:

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(to mislead (men) from the path of Allah) means, he does this to oppose Islam and its followers.

(وَيَتَّخِذَهَا هُزُوًا)

(and takes it by way of mockery.) Mujahid said, "This means mocking the path of Allah and making fun of it."

(أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(For such there will be a humiliating torment.) Just as they showed no respect to the signs and path of Allah, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment. Then Allah says:

(وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَكُنَّ مُسْتَكْبِرِينَ كَانُوا لَهَا أَعْرَافًا وَيَسْمَعُهَا كَانٍ فِي أذْنَيْهِ وَقَرَأَ)

(And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear.) means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

(فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ)

(So announce to him a painful torment.) i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allah and its verses hurt him.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ - خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.)
(9. To abide therein. It is a promise of Allah in truth. And He is the All-Mighty, the All-Wise.)

The Good Destiny of the Believers

Here Allah mentions the destiny of the righteous in the Hereafter, those who believe in Allah and His Messenger and do righteous deeds in accordance with the Laws of Allah.

(لَهُمْ جَنَّاتُ النَّعِيمِ)

(for them are Gardens of Delight.) means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

(وَعَدَ اللَّهُ حَقًّا)

(It is a promise of Allah in truth.) meaning, this will undoubtedly come to pass, for it is a promise from Allah, and Allah never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

(وَهُوَ الْعَزِيزُ)

(And He is the All-Mighty,) Who has subjugated all things and to Whom all things submit,

(الْحَكِيمُ)

(the All-Wise.) in what He says and what He does, Who has made this Qur'an a guidance to the believers.

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them) (41:44).

(وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82)

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي
الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ
دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ
زَوْجٍ كَرِيمٍ - هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ
الَّذِينَ مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ)

(10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,) (11. This is the creation of Allah. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.)

Proofs of Tawhid

Thus Allah explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ)

(He has created the heavens without any pillars) Al-Hasan and Qatadah said, "It does not have any pillars, visible or invisible."

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ)

(and has set on the earth firm mountains) means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allah says:

(أَنْ تَمِيدَ بِكُمْ)

(lest it should shake with you.)

(وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ)

(And He has scattered therein moving creatures of all kinds) means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allah tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ
زَوْجٍ كَرِيمٍ)

(And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,) meaning, every kind of good produce in pairs, i.e., they are beautiful to look at. Ash-Sha`bi said: "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile."

(هَذَا خَلْقُ اللَّهِ)

(This is the creation of Allah.) means, all that Allah has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allah says:

(فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ)

(So, show Me that which those besides Him have created.) those idols and rivals whom you worship and call upon.

(بَلِ الظَّالِمُونَ)

(Nay, the wrongdoers) means the idolators who associate others in worship with Allah

(فِي ضَلَالٍ)

(in error) means, they are ignorant and blind.

(مُبِينٌ)

(plain) means, it is clear and obvious, and not at all hidden.

(وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ
يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
حَمِيدٌ)

(12. And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allah is All-Rich, Worthy of all praise.)

Luqman

The Salaf differed over the identity of Luqman; there are two opinions: was he a Prophet or just a righteous servant of Allah without the prophethood The majority favored the latter view, that he was a righteous servant of Allah without being a Prophet. Sufyan Ath-Thawri said, narrating from Al-Ash`ath, from `Ikrimah, from Ibn `Abbas, "Luqman was an Ethiopian slave who was a carpenter. `Abdullah bin Az-Zubayr said, "I said to Jabir bin `Abdullah: `What did you hear about Luqman' He said: `He was short with a flat nose, and came from Nubia." Yahya bin Sa`id Al-Ansari narrated from Sa`id bin Al-Musayyib that "Luqman was from the black peoples of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld prophethood from him." Al-`Awza`i said, " Abdur-Rahman bin Harmalah told me; `A black man came to Sa`id bin Al-Musayyib to ask him a question, and Sa`id bin Al-Musayyib said to him: "Do

not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja` the freed slave of `Umar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with thick lips." Ibn Jarir recorded that Khalid Ar-Raba`i said: "Luqman was an Ethiopian slave who was a carpenter. His master said to him, `Slaughter this sheep for us,' so he slaughtered it.)His master(said: `Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allah willed, and)his master(said: `Slaughter this sheep for us,' so he slaughtered it.)His master(said, `Bring the worst two morsels from it,' so he brought out the tongue and the heart. His master said to him, `I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqman said, `There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'" Shu`bah narrated from Al-Hakam, from Mujahid, "Luqman was a righteous servant, but he was not a Prophet." Allah's saying:

(وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ)

(And indeed We bestowed upon Luqman Al-Hikmah) means, understanding, knowledge and eloquence.

(أَنْ اشْكُرَ لِلَّهِ)

(saying: "Give thanks to Allah.") means, `We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.' Then Allah says:

(وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ)

(And whoever gives thanks, he gives thanks for (the good of) himself.) meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says:

(وَمَنْ عَمِلَ صَالِحًا فَلَانَفْسِهِمْ يَمْهَدُونَ)

(and whosoever does righteous good deeds, then such will prepare a good place for themselves.) (30:44)

(وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ)

(And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.) He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There is no God but He, and we worship none but Him.

(وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ
 بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ - وَوَصَّيْنَا الْإِنْسَانَ
 بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي
 عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ -
 وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
 عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
 وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّٰ ثُمَّ إِلَىَّٰ مَرْجِعُكُمْ
 فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(13. And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.") (14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years -- give thanks to Me and to your parents. Unto Me is the final destination.) (15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.)

Luqman's Advice to His Son

Allah tells us how Luqman advised his son. His full name was Luqman bin `Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli. Allah describes him in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqman started by advising him to worship Allah Alone, and not to associate anything with Him. Then he warned him:

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) meaning, it is the greatest wrong. Al-Bukhari recorded that `Abdullah said: "When the Ayah

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm)(6:82) was revealed, the Companions of the Messenger of Allah were distressed by this, and said, 'Who among us does not confuse his belief with Zulm' The Messenger of Allah said:

«إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ:
يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ»

(That is not what it means. Have you not heard what Luqman said: (O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong indeed))" It was recorded by Muslim. When Luqman advised his son to worship Allah Alone, he also told him to honor his parents. This is like the Ayah,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents) (17:23). These two things are often mentioned together in the Qur'an. Allah says here:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ
وَهْنٍ

(And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,) Mujahid said: "The hardship of bearing the child." Qatadah said: "Exhaustion upon exhaustion." `Ata' Al-Khurasani said: "Weakness upon weakness."

(وَفِصَالُهُ فِي عَامَيْنِ)

(and his weaning is in two years) means, after he is born, he is breastfed and weaned within two years. This is like the Ayah,

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

(The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling)(2:233). On this basis, Ibn `Abbas and other Imams understood that the shortest possible period of pregnancy was six months, because Allah says elsewhere:

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا)

(and the bearing of him, and the weaning of him is thirty months) (46:15). Allah mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the Ayah,

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:24). Allah says here:

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(give thanks to Me and to your parents. Unto Me is the final destination.) means, 'I will reward you most generously for that.'

(وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

(وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ)

(and follow the path of him who turns to Me in repentance and in obedience.) means, the believers.

(ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(Then to Me will be your return, and I shall tell you what you used to do.) At-Tabarani recorded in Al-'Ishrah that Sa`d bin Malik said, "This Ayah,

(وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: `O Sa`d! What is this new thing I see you doing Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate."

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - يَبْنَىٰ أَقِمِ الصَّلَاةَ
وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ
مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ - وَلَا
تُصَعِّرْ وَجْهَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ - وَأَقْصِدْ فِي
مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ)

(16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.") (17. "O my son! Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments.") (18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.") (19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.")

This is useful advice which Allah tells us Luqman gave, so that people may follow it and take it as a good example.

He said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ)

(O my son! If it be (anything) equal to the weight of a grain of mustard seed,) means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

(يَأْتِ بِهَا اللَّهُ)

(Allah will bring it forth.) means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished. This is like the Ayat:

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئاً)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything) (21:47).

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

(So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) (99:7-8) Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allah says:

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

(Verily, Allah is Subtle, Well-Aware.) meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

(خَبِيرٌ)

(Well-Aware.) even of the footsteps of an ant in the darkest night. Then he (Luqman) said:

(يَبْنِيَّ أَقِمِ الصَّلَاةَ)

(O my son! Perform the Salah,) meaning, offer the prayer properly at the appointed times.

(وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ)

(enjoin the good, and forbid the evil,) meaning, to the best of your ability and strength.

(وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ)

(and bear with patience whatever befalls you.) Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

(إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ)

(Verily, these are some of the important commandments.) means, being patient when people cause harm or annoyance is one of the most important commandments.

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride) means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the Hadith:

«وَلَوْ أَنْ تَلْقَىٰ أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ
وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا
يُحِبُّهَا اللَّهُ»

(... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allah does not like boasting.)

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(nor walk in insolence through the earth.) means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.' So he said:

(إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)

(Verily, Allah likes not any arrogant boaster.) meaning, one who shows off and admires himself, feeling that he is better than others. And Allah says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا)

(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.) (17:37). We have already discussed this in detail in the appropriate place.

The Command to be Moderate in Walking

(وَأَقْصِدْ فِي مَشْيِكَ)

(And be moderate in your walking,) means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

(وَأَغْضُضْ مِنْ صَوْتِكَ)

(and lower your voice.) means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allah says:

(إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ)

(Verily, the harshest of all voices is the braying of the asses.) Mujahid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allah. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allah said:

«لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ
يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ»

(It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.)

The Advice of Luqman

This is very useful advice, which the Qur'an tells us about Luqman. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles: Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

«إِنَّ لُقْمَانَ الْحَكِيمِ كَانَ يَقُولُ: إِنَّ اللَّهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَهُ»

(Luqman the Wise used to say: when something is entrusted to the care of Allah, He protects it.) It was narrated that As-Sari bin Yahya said: "Luqman said to his son: `Wisdom puts the poor in the company of kings.'" It was also narrated that `Awn bin `Abdullah said: "Luqman said to his son: `O my son! When you come to a gathering of people, greet them with Salam, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allah, join them, but if they speak of anything else, then leave them and go to another group'."

(أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ - وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُهُمْ إِلَىٰ عَذَابِ السَّعِيرِ)

(20. See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!) (21. And when it is said to them: "Follow that which Allah has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shaytan invites them to the torment of the Fire)

Reminder of Blessings Here

Allah reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allah, that is, His Tawhid, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allah says:

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ)

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (22:8) meaning clear and unambiguous.

(وَإِذَا قِيلَ لَهُمْ)

(And when it is said to them) means, to these people who dispute about the Oneness of Allah.

(اتَّبِعُوا مَا أَنْزَلَ اللَّهُ)

("Follow that which Allah has sent down,") means, the pure Divine Laws that He has sent down to His Messengers,

(قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا)

(they say: "Nay, we shall follow that which we found our fathers (following).") means, they have no other proof except the fact that they are following their forefathers. Allah says:

(أُولَئِكَ كَانُوا لآبَائِهِمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ)

(Even though their fathers did not understand anything nor were they guided) (2:170) meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps' Allah says:

(أُولَئِكَ كَانُوا لَشَيْطَانٍ يُدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ)

(Even if Shaytan invites them to the torment of the Fire)

(وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ -
وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ

فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ -
نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(22. And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allah return all matters for decision.) (23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts.) (24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) Allah tells us that whoever submits his face to Allah, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

(وَهُوَ مُحْسِنٌ)

(while he is a Muhsin) i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ)

(then he has grasped the most trustworthy handhold.) means, he has received a firm promise from Allah that He will not punish him.

(وَالِىَ اللَّهُ عَقِبَهُ الْأُمُورُ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ
كُفْرُهُ)

(And to Allah return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.) means, `do not grieve over them, O Muhammad, because they disbelieve in Allah and in the Message you have brought, for their return will be to Allah and He will tell them what they used to do,' i.e., He will punish them for it.

(إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Verily, Allah is the All-Knower of what is in the breasts.) and nothing whatsoever is hidden from Him. Then Allah says:

(نُمَتِّعُهُمْ قَلِيلًا)

(We let them enjoy for a little while,) means, in this world,

(ثُمَّ نَضْطَرُّهُمْ)

(then in the end We shall oblige them) means, 'We shall cause them,'

(إِلَىٰ عَذَابٍ غَلِيظٍ)

(to (enter) a great torment.) means, a torment that is terrifying and difficult to bear. This is like the Ayah,

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

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

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ -
لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْحَمِيدُ)

(25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not.) (26. To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani, Worthy of all praise.)

The Idolators admitted that Allah is the Creator

Allah tells us that these idolators who associated others with Him admitted that Allah Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allah says:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ)

(And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!") By their admitting that, proof is established against them,

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) Then Allah says:

(لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(To Allah belongs whatsoever is in the heavens and the earth.) meaning, He created it and has dominion over it.

(إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(Verily, Allah, He is Al-Ghani, Worthy of all praise.) means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ - مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا
كَنَفْسٍ وَحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.) (28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allah is All-Hearer, All-Seer.)

The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers said:

«لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ»

(I cannot praise You enough; You are as You have praised yourself.) Allah says:

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ
يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ)

(And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.) meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allah says elsewhere:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا)

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.") (18:109). The words

(بِمِثْلِهِ)

(like it) do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allah.

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily, Allah is All-Mighty, All-Wise.) means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.) means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) (36:82)

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصْرِ)

(And Our commandment is but one as the twinkling of an eye.) (54:50). This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.)(79:13)

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, just as He hears all that they say, so He also sees all that they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says:

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.)

(أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ
خَبِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(29. See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.) (30. That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.)

The Might and Power of Allah Allah tells us that He

(يُولِجُ اللَّيْلَ فِي النَّهَارِ)

(merges the night into the day,) meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى)

(and has subjected the sun and the moon, each running its course for a term appointed;) It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the Hadith of Abu Dharr, may Allah be pleased with him, in the Two Sahihs, according to which the Messenger of Allah said:

«يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(O Abu Dharr! Do you know where this sun goes) I (Abu Dharr) said: "Allah and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُؤَشِّكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came.") Ibn Abi Hatim recorded that Ibn `Abbas said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon." Its chain of narration is Sahih.

(وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ)

(and that Allah is All-Aware of what you do.) This is like the Ayah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ)

(Know you not that Allah knows all that is in the heaven and the earth) (22:70). The meaning is that Allah is the Creator Who knows all things, as He says:

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof) (65:12).

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
الْبَطْلُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;) means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allah says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.) meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

(أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ
لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ - وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلِّ دَعَوْا اللَّهَ

مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ)

(31. See you not that the ships sail through the sea by Allah's grace that He may show you of His signs Verily, in this are signs for every patient, grateful (person).) (32. And when waves cover them like shades, they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Ayat are not denied except by every Khattar Kafur.)

Allah tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power.

For if He did not give the water the strength to carry the ships, they would not sail. So he says:

(لِيُرِيَكُمْ مِنْ آيَاتِهِ)

(that He may show you of His signs) meaning, by His power.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are signs for every patient, grateful.) means, every person who bears difficulty with patience and who gives thanks at times of ease. Then Allah says:

(وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ)

(And when waves cover them like shades,) meaning, like mountains or clouds,

(دَعَاؤُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ)

(they invoke Allah, making their invocations for Him only.) This is like the Ayah,

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

(And when harm touches you upon the sea, those that you call upon vanish from you except Him) (17:67).

(فَإِذَا رَكِبُوا فِي الْفُلِكِ)

(And when they embark on a ship...) (29:65) Then Allah says:

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ)

(But when He brings them safe to land, there are among them those that stop in between.)
Mujahid said, "This refers to the disbelievers -- as if he interpreted the word Muqtasid to mean denier as in the Ayah,

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(but when He brings them safely to land, behold, they give a share of their worship to others)
(29:65).

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ)

(And Our Ayat are not denied except by every Khattar Kafur.) Khattar means one who betrays or stabs in the back. This was the view of Mujahid, Al-Hasan, Qatadah and Malik, narrating from Zayd bin Aslam. This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

(كَفُورٍ)

(Kafur) means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ)

(33. O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.)

The Command to fear Allah and remember the Day of Resurrection

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

(لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ)

(no father can avail aught for his son,) which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father -- it will not be accepted from him. Then Allah reminds them once again with the words:

(فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا)

(let not then this present life deceive you,) meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

(وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ)

(nor let the chief deceiver deceive you about Allah.) refers to the Shaytan. This was the view of Ibn `Abbas, Mujahid, Ad-Dahhak and Qatadah. The Shaytan makes promises to them and arouses in them false desires, but there is no substance to them, as Allah says:

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا
(

(He makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) (4:120). Wahb bin Munabbih said: `Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: `Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons' He said: `On the Day of Resurrection all matters will be settled, and Allah's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'" This was recorded by Ibn Abi Hatim.

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ)

(34. Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.) The Knower of the Unseen is Allah These are the keys of the Unseen, whose knowledge Allah alone has kept for Himself, and no one else knows them unless Allah tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allah.

(لَا يُجَلِّيْهَا لَوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187). Similarly, no one but Allah knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) in his own land or elsewhere, in some other land. No one knows this. This Ayah is like the Ayah,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Unseen, none knows them but He.) (6:59) It was reported in the Sunnah that the above five things are called the Keys of the Unseen. Imam Ahmad recorded that Buraydah said that he heard the Messenger of Allah say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ عَزَّ وَجَلَّ:

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)»

(There are five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) The chain of narrators for this Hadith is Sahih, although they did not recorded it.

The Hadith of Ibn ` Umar

Imam Ahmad recorded that Ibn ` Umar said, "The Messenger of Allah said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ»

(The Keys of the Unseen are five, which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his Sahih. He also recorded it in his Tafsir with a different chain of narrators, stating that `Abdullah bin ` Umar said, "The Prophet said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

(The Keys of the Unseen are five.)" Then he recited:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.) This too was recorded only by Al-Bukhari.

The Hadith of Abu Hurayrah

his Tafsir of this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a man came to him and said, `O Messenger of Allah, what is Iman' He said:

«الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ
وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْتِ الْآخِرِ»

(Iman is to believe in Allah, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.) He said: `O Messenger of Allah, what is Islam' He said:

«الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومَ
رَمَضَانَ»

(Islam is to worship Allah Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakah, and to fast in Ramadan.) He said, `O Messenger of Allah, what is Ihsan' He said:

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

(Ihsan is to worship Allah as if you see Him, and if you do not see Him, then He sees you.) He said, `O Messenger of Allah, when will the Hour come' He said:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ
سَأَحْدَثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّتَهَا
فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُقَّاءُ الْعُرَاءُ
رُؤُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا
يَعْلَمُهُنَّ إِلَّا اللَّهُ:

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ)

(The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....)) Then the man went away, and the Prophet said,

«رُدُّوهُ عَلَيَّ»

(Bring him back to me.) They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

(That was Jibril who came to teach the people their religion.) It was also recorded by Al-Bukhari in the Book of Faith, and by Muslim with several chains of narration. We have discussed this at the beginning of our commentary on Al-Bukhari, where we mentioned at length some Hadiths narrated by the Commander of the faithful `Umar bin Al-Khattab. These were recorded only by Muslim.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) Qatadah said, "There are some things which Allah has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ)

(Verily, Allah, with Him is the knowledge of the Hour,) no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

(وَيُنزِلُ الْغَيْثَ)

(He sends down the rain,) and no one knows when rain will come, night or day.

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(and knows that which is in the wombs.) No one knows what is in the wombs, male or female, red or black, or what it is.

(وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا)

(No person knows what he will earn tomorrow,) whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains. It says in the Hadith:

«إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

(If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.) In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said, "The Messenger of Allah said:

«مَا جَعَلَ اللَّهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

(Allah does not will that a person should die in a certain land but He gives him a reason to go there.)" This is the end of the Tafsir of Surah Luqman. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.

The Tafsir of Surah Alif Lam Mim As-Sajdah

(Chapter - 32)

Which was revealed in Makkah

In the Book of the Friday prayer, Al-Bukhari recorded that Abu Hurayrah said, "The Prophet used to recite in Fajr on Fridays:

(الم تنزِيلَ)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(هَلْ أَتَى عَلَى الْإِنْسَانِ)

(Has there not been over man...)Al-Insan (76)." This was also recorded by Muslim. Imam Ahmad recorded that Jabir said, "The Prophet would never sleep until he recited:

(الم تنزيل)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion) Al-Mulk (67)."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الم- تنزيلُ الكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ- أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ
رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ-)

(1. Alif Lam Mim.) (2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.) (3. Or say they: "He has fabricated it" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.)

The Qur'an is the Book of Allah in which there is no Doubt

We discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat it here.

(تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ)

(The revelation of the Book in which there is no doubt,) means, there is no doubt whatsoever that it has been revealed

(مِّنْ رَبِّ الْعَالَمِينَ)

(from the Lord of all that exists.) Then Allah tells us about the idolators:

(أَمْ يَقُولُونَ افْتَرَاهُ)

(Or say they: "He has fabricated it"): they say, he has fabricated it, i.e., he has made it up by himself.

(بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ
نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ)

(Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.) means, in order that they may follow the truth.

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ
دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ - يُدَبِّرُ
الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي
يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ - ذَلِكَ
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ)

(4. Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember) (5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.) (6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.)

Allah is the Creator and Controller of the Universe

Allah tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne -- we have already discussed this matter elsewhere.

(مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ)

(You have none, besides Him, as a protector or an intercessor) means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

(أَفَلَا تَتَذَكَّرُونَ)

(Will you not then remember) -- this is addressed to those who worship others apart from Him and put their trust in others besides Him -- exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

(يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ)

(He directs the command from the heavens to the earth; then it will go up to Him,) means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Ayah,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof. The command descends between them,) (65:12) Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujahid, Qatadah and Ad-Dahhak said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allah says:

(فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ)

(in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,) meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ
مَّهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ)

(7. Who made everything He has created good and He began the creation of man from clay.)
(8. Then He made his offspring from semen of despised water.) (9. Then He fashioned him in
due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense
of deduction. Little is the thanks you give!)

The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion.
Malik said, narrating from Zayd bin Aslam:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)

(Who made everything He has created good) means, "He created everything well and in a
goodly fashion." When Allah mentions the creation of the heavens and the earth, He follows
that by mentioning the creation of man. Allah says:

(وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ)

(and He began the creation of man from clay.) meaning, He created the father of mankind,
Adam, from clay.

(ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ)

(Then He made his offspring from semen of despised water.) means, they reproduce in this
fashion, from a Nutfah which comes from the loins of men and from between the ribs of
women.

(ثُمَّ سَوَّاهُ)

(Then He fashioned him in due proportion,) means, when He created Adam from clay, He
created him and gave him shape and made him upright.

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمْ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ)

(and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.)
means, reason.

(قَلِيلاً مَّا تَشْكُرُونَ)

(Little is the thanks you give!) means, for these strengths with which Allah has provided you;
the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be
exalted and glorified.

وَقَالُوا أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ أَعْنًا لَفِي خَلْقٍ
جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ - قُلْ يَتَوَقَّكُمْ
مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ)

(10. And they say: "When we are lost in the earth, shall we indeed be created anew" Nay, but
they deny the meeting with their Lord!) (11. Say: "The angel of death, who is set over you, will
take your souls. Then you shall be brought to your Lord.")

Refutation of Those Who think the Resurrection is unlikely to happen

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to
pass, and how they said:

(أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ)

(When we are lost in the earth,) meaning, `when our bodies have been scattered and have
disintegrated and dispersed in the earth,'

(أَعْنًا لَفِي خَلْقٍ جَدِيدٍ)

(shall we indeed be created anew) means, `after that, will we come back again' They thought
it unlikely that this would happen, and in terms of their own feeble abilities it is indeed

unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allah says:

(بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ)

(Nay, but they deny the meeting with their Lord!) Then Allah says:

(قُلْ يَتَوَقَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ)

(Say: "The angel of death, who is set over you, will take your souls...") The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim. In some reports he (the angel of death) is called `Izra'il, which is well known. This is the view of Qatadah and others. The angel of death has helpers. It was reported in the Hadith that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujahid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

(ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ)

(Then you shall be brought to your Lord.) means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ - فَذُوقُوا بِمَا نَسِيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (14. Then taste because of your forgetting the meeting

of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.)

The Bad State in which the Idolators will be on the Day of Resurrection

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(Our Lord! We have now seen and heard,) meaning, 'now we hear what You say and we will obey You.' This is like the Ayah,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) (19:38). And they will blame themselves when they enter the Fire, and will say:

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

("Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"))67:10(Similarly, here they are described as saying:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا)

(Our Lord! We have now seen and heard, so send us back) to the world,

(نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(that we will do righteous good deeds. Verily, we now believe with certainty.) means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ
وَلَا نُكَدِّبُ بِآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord,") (6: 27) And Allah says here:

(وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا)

(And if We had willed, surely We would have given every person his guidance,) This is like the Ayah,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) (10:99).

(وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

(فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(Then taste because of your forgetting the meeting of this Day of yours.) means, it will be said to the people of Hell by way of rebuke: 'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

(إِنَّا نَسِينَاكُمْ)

(Surely, We too will forget you,) means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

(الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(This Day We will forget you as you forgot the meeting of this Day of yours) (45:34).

(وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(so taste you the abiding torment for what you used to do.) i.e., because of your disbelief and rejection, as Allah says in another Ayah:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا حَمِيمًا
وَعَسَاقًا)

(Nothing cool shall they taste therein, nor any drink. Except Hamim, and Ghassaq) until:

(فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(No increase shall We give you, except in torment) (78:24-30).

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ -
تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - فَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ)

(15. Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.) (16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.)

The State of the People of Faith and Their Reward Allah states:

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا)

(Only those believe in Our Ayat,) means, who accept them as true,

(الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا)

(who, when they are reminded of them, fall down prostrate,) means, they listen to them and obey them in word and deed.

(وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and glorify the praises of their Lord, and they are not proud.) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allah says:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

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

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujahid and Al-Hasan said that the Ayah

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) refers to voluntary night prayer. Ad-Dahhak said, "It refers to Salat Al-'Isha' in congregation and Salat Al-Fajr in congregation.

(يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا)

(to invoke their Lord in fear and hope,) means, in fear of His punishment and in hope of His reward.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and they spend out of what We have bestowed on them.) means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah . Imam Ahmad recorded that Mu`adh bin Jabal said, "I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ
يَسَّرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا،
وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ،
وَتَحُجُّ الْبَيْتَ»

(You have asked about something great, and it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him, establish regular prayer, pay Zakah, fast Ramadan and perform pilgrimage to the House.) Then he said:

«أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ،
وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي
جَوْفِ اللَّيْلِ»

(Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.) Then he recited:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) until he reached

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(as a reward for what they used to do.) Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ
سَنَامِهِ؟»

(Shall I not tell you of the greatest of all things and its pillars and pinnacle) I said, 'Of course, O Messenger of Allah.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ
سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(The greatest of all things is Islam, its pillars are the prayers and its pinnacle is Jihad for the sake of Allah.) Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟»

(Shall I not tell you the factor on which all of that depends) I said, `Of course, O Messenger of Allah.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هَذَا»

(Restrain this.) I said, `O Messenger of Allah, will we be accountable for what we say' He said,

«تَكَلَّمَكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ
عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ
السِّنْتِهِمْ»

(May your mother be bereft of you, O Mu`adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say) It was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim. Al-Bukhari quoted the Ayah: d

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) Then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In another version of Al-Bukhari:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِّنْ بَلِهِ مَا أُطْلِعْتُمْ عَلَيْهِ»

("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَقْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ -
أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ - وَأَمَّا الَّذِينَ
فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا

مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ
الْأَلْوَنِ ذُوقًا الْعَذَابِ الْأَكْبَرَ لَعَلَّهُمْ يَرْجِعُونَ -
وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ)

(18. Is then he who is a believer like him who is rebellious Not equal are they.) (19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.) (20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.") (21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.) (22. And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom Verily, We shall exact retribution from the criminals.)

The Believer and the Rebellious are not equal

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّخِيَمُهُمْ
وَمَمَّتُهُمْ سَاءَ مَا يَحْكُمُونَ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (45:21),

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as corruptors on earth Or shall We treat those who have Taqwa as the wicked) (38:28)

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise...) (59:20). Allah says:

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ)

(Is then he who is a believer like him who is a rebellious Not equal are they.) i.e., before Allah on the Day of Resurrection. `Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning `Ali bin Abi Talib and `Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

(أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(As for those who believe and do righteous good deeds,) meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

(فَلَهُمْ جَنَّاتُ الْمَأْوَى)

(for them are Gardens of Abode) i.e., in which there are dwellings and houses and lofty apartments.

(نُزُلًا)

(as an entertainment) means, something to welcome and honor a guest,

(بِمَا كَانُوا يَعْمَلُونَ وَأَمَّا الَّذِينَ فَسَقُوا)

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِن غَمٍّ أُعِيدُوا
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein) (22:22). Al-Fudayl bin `Iyad said: "By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.")" means, this will be said to them by way of rebuke and chastisement.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ
الْأَكْبَرِ)

(And verily, We will make them taste of the near lighter torment prior to the greater torment,) Ibn `Abbas said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him." Something similar was also narrated from Ubayy bin Ka`b, Abu Al-`Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, `Alqamah, `Atiyah, Mujahid, Qatadah, `Abd Al-Karim Al-Jazari and Khusayf.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا)

(And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom) means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatadah said: "Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allah says, warning the one who does that:

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ)

(Verily, We shall exact retribution from the criminals.) meaning, `We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ - وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(23. And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.) (24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) (25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.)

The Book of Musa and the Leadership of the Children of Israel

Allah tells us that He gave the Book -- the Tawrah -- to His servant and Messenger Musa, peace be upon him.

(فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ)

(So, be not you in doubt of meeting him.) Qatadah said, "This refers to the Night of Isra'," then he narrated that Abu Al-`Aliyah Ar-Riyahi said, "The cousin of your Prophet, meaning Ibn `Abbas, told me that the Messenger of Allah said:

«أَرَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا
 آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةَ، وَرَأَيْتُ
 عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ
 وَالْبَيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ
 النَّارِ وَالذَّجَّالَ»

(On the night of Isra', I saw Musa bin `Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw `Isa, a man of medium stature and ruddy white skin, and

with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.) Among the signs which Allah showed him were:

(فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ)

(So, be not you in doubt of meeting him.) i.e., he saw Musa and met with him on the Night of Isra'."

(وَجَعَلْنَاهُ)

(And We made it) means, 'the Book which We gave to him, '

(هُدًى لِّبَنِي إِسْرَائِيلَ)

(a guide to the Children of Israel.) This is similar to what Allah says in Surat Al-Isra':

(وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا)

(And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.") (17:2)

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ)

(And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed)the Words of Allah(, twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allah says:

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا)

(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient) Qatadah and Sufyan said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Salih. Sufyan said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allah says:

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ
وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.) (45:16-17). And He says here:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ

(Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.) meaning, with regard to beliefs and actions.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا
يَسْمَعُونَ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

(26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) (27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see)

Learning the Lessons of the Past

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path No trace is left of them whatsoever.

(هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) (19:98). Allah says:

(يَمْشُونَ فِي مَسْكَنِهِمْ)

(in whose dwellings they do walk about) meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone --

(كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there) (11:68) This is like the Ayat:

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مَعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ أَقْلَمٌ يَسِيرُوا فِي الْأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(أَفَلَا يَسْمَعُونَ)

(Would they not then listen) means, to the stories of those who came before and what happened to them. n

The Revival of the Earth with Water is Proof of the Resurrection to come

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ)

(Have they not seen how We drive water to the dry land) Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allah says:

(إِلَى الْأَرْضِ الْجُرُزِ)

(to the dry land) which means the land where nothing grows, as in the Ayah,

(وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا)

(And verily, We shall make all that is on it a bare dry soil.) (18:8) i.e., barren land where nothing grows. Allah says here:

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا
يُبْصِرُونَ)

(Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see) This is like the Ayah,

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ
صَبًّا)

(Then let man look at his food: We pour forth water in abundance.) (80:24-25). Allah says here:

(أَفَلَا يُبْصِرُونَ)

(Will they not then see)

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ - قُلْ
يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ
يُنظَرُونَ - فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ
مُنْتَظَرُونَ)

(28. They say: "When will this Fath be, if you are telling the truth") (29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") (30. So turn aside from them and await, verily, they (too) are awaiting.)

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ)

(They say: "When will this Fath be...") meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen All we see of you and your companions is that you are hiding, afraid and humiliated.' Allah says:

(قُلْ يَوْمَ الْفَتْحِ)

(Say: "On the Day of Al-Fath...") meaning, `when the wrath and punishment of Allah befall you, in this world and the next,'

(لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.) This is like the Ayah,

(قَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِّنَ الْعِلْمِ)

(Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...) (40:83-85) Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

(قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") What is meant by Al-Fath here is Judgement, as in the Ayat:

(فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(Nuh said:(So Aftah (judge) between me and them) (26:118). and:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth") (34:26).

(وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

(And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.) (14:15)

(وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah to pass judgement over those who disbelieved) (2:89)

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, now has the judgement come unto you) (8:19). Then Allah says:

(فَأَعْرَضَ عَنْهُمْ وَاَنْتَظِرُ إِنَّهُمْ مُنْتَظِرُونَ)

(So turn aside from them and await, verily, they (too) are awaiting.) meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Ayah,

(اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ)

(Follow what has been revealed to you from your Lord, there is no God but Him.) (6:106) 'Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

(عَنْهُمْ وَانْتَظِرْ)

(verily, they (too) are awaiting.) means, 'you are waiting, and they are waiting and plotting against you,'

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!") (52:30). 'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.' Sufficient unto us is Allah, and He is the Best Disposer of affairs. This is the end of the Tafsir of Surat As-Sajdah.

The Tafsir of Surat Al-Ahzab

(Chapter - 33)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - وَاتَّبِعْ مَا
يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا - وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(1. O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites. Verily, Allah is Ever All-Knower, All-Wise.) (2. And follow that which is revealed to you from your Lord. Verily, Allah is Well-Acquainted with what you do.) (3. And put your trust in Allah, and sufficient is Allah as a Trustee.)

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Habib said: "Taqwa means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah."

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ)

(and obey not the disbelievers and the hypocrites.) means, do not listen to what they say and do not consult them.

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knower, All-Wise) means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allah says:

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ)

(And follow that which is revealed to you from your Lord.) meaning, of the Qur'an and Sunnah.

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Verily, Allah is Well-Acquainted with what you do.) means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

(وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(and sufficient is Allah as a Wakil.) means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
 وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ - ادْعُوهُمْ
 لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ
 فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
 فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ
 اللَّهُ غَفُوراً رَحِيماً)

(4. Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the way.) (5. Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.)

Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of Zihar to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allah says:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا
 جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

(Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...) This is like the Ayah:

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(They cannot be their mothers. None can be their mothers except those who gave them birth) (58:2).

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet . The Prophet had adopted him before prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This is similar to the Ayah later in this Surah:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.) (33:40). And Allah says here:

(ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ)

(That is but your saying with your mouths.) meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

(وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ)

(But Allah says the truth, and He guides to the way.) Sa`id bin Jubayr said:

(يَقُولُ الْحَقَّ)

(But Allah says the truth,) means, justice. Qatadah said:

(وَهُوَ يَهْدِي السَّبِيلَ)

(and He guides to the way) means, the straight path. Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him: "I said to Ibn `Abbas, 'Do you know the Ayah,

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.) What does this mean' He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were

praying with him said, `Do you not see that he has two hearts, one heart with you and another with them' Then Allah revealed the words:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.)" This was also narrated by At-Tirmidhi, who said, "It is a Hasan Hadith". It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

An Adopted Child should be named after His Real Father

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by their fathers, that is more just with Allah.) This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhari (may Allah have mercy on him) narrated that `Abdullah bin `Umar said: "Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah , was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.)" This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i. They used to deal with them as sons in every respect, including being alone with them as Mahrams and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that. The Prophet said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

(Breastfeed him and he will become your Mahram.)" Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him, Allah said:

(لَكِي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them) (33:37). And Allah says in Ayat At-Tahrim:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

(The wives of your sons from your own loins) (4:23). The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of Shari`ah, because the Prophet said in the Two Sahihs:

﴿حَرِّمُوا مِنَ الرِّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ﴾

(Suckling makes unlawful as lineage does.) As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this Ayah, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn `Abbas, may Allah be pleased with him, who said: "We young boys of Banu `Abd Al-Muttalib came to the Messenger of Allah at the Jamarat; he slapped us on the thigh and said,

﴿أَبْنَيْيَ﴾ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ﴾

(O my sons, do not stone the Jamarah until the sun has risen.) This was during the Farewell Pilgrimage in 10 AH.

﴿ادْعُوهُمْ لِأَبَائِهِمْ﴾

(Call them by their fathers.) This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said: "The Messenger of Allah said:

﴿يَا بَنِي﴾

(O my son.)" It was also reported by Abu Dawud and At-Tirmidhi.

﴿فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ﴾

(But if you know not their father's then they are your brothers in the religion and Mawalikum (your freed servants).) Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is. When the Messenger of Allah left Makkah after performing his `Umrat Al-Qada', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!" `Ali took her and said to Fatimah, may Allah be pleased with her, "Take care of your uncle's daughter," so she picked her up. `Ali, Zayd and Ja`far -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons. `Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the

daughter of my brother." Ja`far bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays." The Prophet ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

(The maternal aunt has the same status as the mother.) He said to `Ali, may Allah be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

(You belong to me and I belong to you.) He said to Ja`far, may Allah be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

(You resemble me both in your looks and in your attitude.) And he said to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) This Hadith contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) is as Allah says in this Ayah:

(فَأِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ)

(your brothers in faith and your freed servants.) Then Allah says:

(وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ)

(And there is no sin on you concerning that in which you made a mistake,) meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake. This is like the Ayah in which Allah commands His servants to say:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

(Our Lord! Punish us not if we forget or fall into error) (2:286). It was reported in Sahih Muslim that the Messenger of Allah said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتِ»

(Allah says, "Certainly I did (so).") In Sahih Al-Bukhari, it was recorded that `Amr bin Al-`As, may Allah be pleased with him, said: "The Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ
اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

(If the judge makes Ijtihad and reaches the right decision, he will have two rewards; if he makes Ijtihad and reaches the wrong decision, he will have one reward.) In another Hadith:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَنِّ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ
وَمَا يُكْرَهُونَ عَلَيْهِ»

(Allah will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.) And Allah says here:

«وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

(And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.) meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:

«لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ»

(Allah will not call you to account for that which is unintentional in your oaths) (2:225). Imam Ahmad narrated from Ibn `Abbas that `Umar said: "Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the Ayah of stoning, so the Messenger of Allah stoned)adulterers(and we stoned)them(after he died." Then he said, "We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allah said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُهُ
وَرَسُولُهُ»

(Do not exaggerate in praising me as `Isa bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.") Or Ma` mar may have said:

«كَمَا أُطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

(As the Christians praised the son of Maryam.) This was also narrated in another Hadith:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ،
وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْاِسْتِسْقَاءُ بِالنُّجُومِ»

(Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.)

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا)

(6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.)

Loyalty to the Prophet ; and his wives are Mothers of the Believers

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا﴾

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.) (4:65) In the Sahih it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ
أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ
أَجْمَعِينَ»

(By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.) It was also reported in the Sahih that `Umar, may Allah be pleased with him, said: "O Messenger of Allah, by Allah, you are dearer to me than everything except myself." He said,

«لَا، يَا عُمَرُ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

(No, O `Umar, not until I am dearer to you than yourself.) `Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself." He said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar)you have got it right(.) Allah says in this Ayah:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

(The Prophet is closer to the believers than themselves.) Concerning this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ النَّاسِ بِهِ فِي الدُّنْيَا
وَالْآخِرَةِ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than themselves.)

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلِيرِثُهُ عَصَبَتُهُ مَنْ كَانُوا،
وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.) This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

(وَأَزْوَاجُهُ أُمَّهَاتُهُمْ)

(and his wives are their mothers.) means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

(وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ
اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ)

(And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin,) This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn `Abbas and others said: "A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah ." This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

(إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا)

(except that you do kindness to those brothers.) means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

(كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا)

(This has been written in the Book.) This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujahid and

others. (This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allah knows best.

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا - لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا)

(7. And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.) (8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.)

The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ
لْتُؤْمِنُوا بِهِ وَلْتَنْصِرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى
ذَلِكَمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا
مَعَكُمْ مِنَ الشَّاهِدِينَ)

(And when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree, and will you take up My covenant" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (3:81) This covenant was taken from them after their missions started. Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Ayah and in the Ayah:

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

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) (42:13) This is the covenant which Allah took from them, as He says:

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

(And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) This Ayah begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets are given in order, may the blessings of Allah be upon them. Ibn `Abbas said: "The strong covenant is Al-`Ahd (the covenant).

(لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ)

(That He may ask the truthful about their truth.) Mujahid said: "This refers to, those who convey the Message from the Messengers."

(وَأَعَدَّ لِلْكَافِرِينَ)

(And He has prepared for the disbelievers) i.e., among their nations,

(عَذَابًا أَلِيمًا)

(a painful torment.) i.e., agonizing. We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth.) (7:43)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ
جَاءَتْكُمْ جُنُودٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا - اِذْ
جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ وَاِذْ زَاغَتِ
الْاَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللّٰهِ
الظُّنُونا)

(9. O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do.) (10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.)

The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwal of the year 5 AH according to the well-known correct view. Musa bin `Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khaybar, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi`, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet . They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by `Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand. When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

(اِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ)

(When they came upon you from above you and from below you,) The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing

the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah . The crisis deepened and things got worse, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا)

(There, the believers were tried and shaken with a mighty shaking.))33: 11(They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin `Abd Wadd Al-`Amiri, who was one of the most famous and bravest horsemen of the Jahiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called `Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory. Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا)

(O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces) Mujahid said: "This was the easterly wind." This view is supported by another Hadith:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

(I was given victory by the easterly wind, and `Ad were destroyed by the westerly wind.)

(وَجُنُودًا لَّمْ تَرَوْهَا)

(and forces that you saw not.) This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts. In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said: "We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.' Hudhayfah said to him: `Would you really have done that I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ
الْقِيَامَةِ»

(Is there any man who will bring me news of the people He will be with me on the Day of Resurrection.) None of us answered him, and he repeated it a second and a third time. Then he said:

«يَا حُدَيْفَةُ فَمَ فَأْتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

(O Hudhayfah, get up and bring us news of the people.) When he called me by name, I had no choice but to get up. He said,

«أَنْتَنِي بِخَبَرِ الْقَوْمِ وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Bring us news of the people, but do not alarm them.) So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

«وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Do not alarm them.) If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah . After my returning I began to feel very cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

«قُمْ يَا نَوْمَانُ»

(Get up, O sleepy one!)"

(إِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ)

(When they came upon you from above you) refers to the Confederates,

(وَمِنْ أَسْفَلَ مِنْكُمْ)

(and from below you.) We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ)

(and when the eyes grew wild and the hearts reached to the throats,) means, from intense fear and terror.

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) Ibn Jarir said: "Some of those who were with the Messenger of Allah , had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen." Muhammad bin Ishaq said concerning the Ayah:

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.) "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'" Al-Hasan said concerning the Ayah:

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it." Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said: "On the day of Al-Khandaq, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats' He said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

(Yes, say: O Allah, cover our weak points and calm our fears.) Then Allah struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا -
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا

وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ
 مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
 فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
 هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

(11. There, the believers were tried and shaken with a mighty shaking.) (12. And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") (13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.)

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
 مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

(And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ

(And when a party of them said: "O people of Yathrib..." meaning Al-Madinah, as it was reported in the Sahih:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ
 حَرَّتَيْنِ، فَذَهَبَ وَهَلِيَ أَنَّهَا هَجْرٌ فَإِذَا هِيَ يَثْرِبُ»

(I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.) According to another narration:

«الْمَدِينَةَ»

(Al-Madinah.) It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-`Amaliq whose name was Yathrib bin `Ubayd bin Mahlayil bin `Aws bin `Amlaq bin Lawudh bin Iram bin Sam bin Nuh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah." r

(لَا مَقَامَ لَكُمْ)

(There is no position for you.) means, `here, with the Prophet , you cannot stand guard,'

(فَارْجِعُوا)

(Therefore go back) means, `to your houses and dwellings'.

(وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ)

(And a band of them ask for permission of the Prophet) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'" This was also stated by others. Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi. They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

(وَمَا هِيَ بِعَوْرَةٍ)

(And they lay not open.) meaning, it is not as they claim.

(إِنْ يُرِيدُونَ إِلَّا فِرَارًا)

(They but wished to flee.) means, they wanted to run away from the battlefield.

(وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ
لَاتَوَّهَّأَ وَمَا تَلَبَّأُوا بِهَا إِلَّا يَسِيرًا - وَلَقَدْ كَانُوا

عَهَدُوا لِلَّهِ مِنْ قَبْلُ لَا يُؤْتُونَ الْأُدْبَرَ وَكَانَ عَهْدُ
اللَّهِ مَسْئُولًا - قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ
مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا -
قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.) (15. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.) (16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!") (17. Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) Allah tells us about those who said:

(يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
يُرِيدُونَ إِلَّا فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatadah, `Abdur-Rahman bin Zayd and Ibn Jarir. This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

(وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا)

(and a covenant with Allah must be answered for.) means, Allah will inevitably ask them about that covenant. Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allah says:

(وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا)

(and then you will enjoy no more than a little while!) meaning, `after you run away and flee from battle.'

(قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى)

(Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwa") (4:77). Then Allah says:

(قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) meaning, they have no one else except Allah to respond to their cries.

(قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا - أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(18. Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,) (19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.) Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

(هَلُمَّ إِلَيْنَا)

(Come here towards us,) meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

(وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا)

أَشِحَّةً

(عَلَيْكُمْ)

(they come not to the battle except a little, being miserly towards you.) i.e., 'they are mean and have no love or mercy towards you.' As-Suddi said:

(أَشِحَّةً عَلَيْكُمْ)

(Being miserly towards you.) means, with the booty.

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ)

(Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;) means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

(فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ)

(but when the fear departs, they will smite you with sharp tongues,) means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn `Abbas, may Allah be pleased with him, said:

(سَلَفُوكُمْ)

(they will smite you) means, "they will start to talk about you." Qatadah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth." They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allah says:

(أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا)

(Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.)

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا
قَلِيلًا)

(20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.) This is another aspect of their abhorrent attribute of cowardice and fear:

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا)

(They think that the Confederates have not yet withdrawn;) and that they are still close by and will return.

(وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ)

(and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;) means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

(وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا)

(and if they were to be among you, they would not fight but little.) means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا -
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(21. Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.) (22. And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.)

The Command to follow the Messenger

This Ayah is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of Al-Ahzab, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement. Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of Al-Ahzab:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) meaning, 'why do you not take him as an example and follow his lead' Allah says:

(لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا)

(for him who hopes in Allah and the Last Day, and remembers Allah much.)

The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.") Ibn `Abbas, may Allah be pleased with him, and Qatadah said: "They mean what Allah said in Surat Al-Baqarah:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)(2:214) meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.' Allah says:

(وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(and Allah and His Messenger had spoken the truth.)

(وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(And it only added to their faith and to their submissiveness.) This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

(وَمَا زَادَهُمْ)

(And it only added) means, at that time of stress and difficulty

(إِلَّا إِيمَانًا)

(to their faith) in Allah,

(وَتَسْلِيمًا)

(and to their submissiveness.) means their submission to His commands and their obedience to His Messenger .

(مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يُثِيبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَّحِيمًا)

(23. Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) (24. That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.)

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

(صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(they) have been true to their covenant with Allah; of them some have fulfilled their Nahbah;) Some of them said: "Met their appointed time (i.e., death)." Al-Bukhari said, "Their covenant, and refers back to the beginning of the Ayah."

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

(and some of them are still waiting, but they have never changed in the least.) means, they have never changed or broken their covenant with Allah. Al-Bukhari recorded that Zayd bin Thabit said: "When we wrote down the Mushaf, an Ayah from Surat Al-Ahzab was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah

bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as equal to that of two other men. (The Ayah in question was:)

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah;)" This was recorded by Al-Bukhari but not by Muslim, It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their Sunans. At-Tirmidhi said, "Hasan Sahih. Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said: "We think that this Ayah was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah.)" This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration. Imam Ahmad recorded that Anas said: "My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at Badr, and this distressed him. He said: `The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allah at Uhud, where he met Sa`d bin Mu`adh, may Allah be pleased with him. Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going' He replied, `I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this Ayah was revealed:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

(Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them." This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Ibn Jarir narrated that Musa bin Talhah said: "Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:

«طَلْحَةُ مِمَّنْ قَضَىٰ نَحْبَهُ»

(Talhah is one of those who have fulfilled their Nahbah.)" Mujahid said concerning the Ayah:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "Their covenant,

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ)

(and some of them are still waiting) they are waiting for battle so that they can do well. " Al-Hasan said:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least." This was also the view of Qatadah and Ibn Zayd. Some of them said that the word Nahbah means a vow.

(وَمَا بَدَّلُوا تَبْدِيلًا)

(but they have never changed in the least.) means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

(إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا
فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) 33:13(

(وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْثِرُونَ
الْأُذْبَرَ)

(And indeed they had already made a covenant with Allah not to turn their backs,) 33:15(

(لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنَافِقِينَ إِنْ
شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ)

(That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.) Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ)

(And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.) (47:31). This refers to knowing something after it happens, even though Allah knows it before it comes to pass. Allah says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen) (3:179). Allah says here:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ)

(That Allah may reward the men of truth for their truth,) meaning, for their patience in adhering to the covenant they had made with Allah and keeping their promise.

(الْمُنَافِقِينَ)

(and punish the hypocrites,) who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him)in the Hereafter(, when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً)

(Verily, Allah is Oft-Forgiving, Most Merciful.)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا)

(25. And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.)

Allah drove back the Confederates disappointed and lost

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against `Ad, but Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are amongst them) (8:33). So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allah used to say,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ
وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ
بَعْدَهُ»

(None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.) This was reported from a Hadith of Abu Hurayrah, may Allah be pleased with him. In the Two Sahihs it was recorded that `Abdullah bin `Abi `Awfa, may Allah

be pleased with him, said: "The Messenger of Allah invoked Allah against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ
الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»

(O Allah, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allah defeat them and shake them.)

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) This Ayah indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land. Imam Ahmad recorded that Sulayman bin Surad, may Allah be pleased with him, said: "On the day of Al-Ahzab, the Messenger of Allah said:

«الآن نَعْزُوهُمْ وَلَا يَعْزُونَا»

(Now we will attack them and they will not attack us.) This was also recorded by Al-Bukhari in his Sahih.

(وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا)

(And Allah is Ever All-Strong, All-Mighty.) means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allah granted victory to Islam and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ
صِيَاصِيهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا - وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدَيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُوبُهَا وَكَانَ اللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرًا)

(26. And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made

captives.) (27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allah is able to do all things.)

The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allah . This happened by the agency of Huyay bin Akhtab An-Nadari, may Allah curse him, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions." Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone." But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he)Huyay(would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah , he and the Muslims were very distressed by that. When Allah helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allah returned to Al-Madinah in triumph and the people put down their weapons. While the Messenger of Allah was washing off the dust of battle in the house of Umm Salamah, may Allah be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allah" He said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah." According to another report, "What a fighter you are! Have you put down your weapons" He said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He said: "Where" He said, "Banu Qurayzah, for Allah has commanded me to shake them." So the Messenger of Allah got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah. This was after Salat Az-Zuhr. He said,

«لَا يُصَلِّينَ أَحَدٌ مِنْكُمْ الْعَصْرَ إِلَّا فِي بَنِي
قُرَيْظَةَ»

(No one among you should pray `Asr except at Banu Qurayzah.) So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allah only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allah followed them. He left Ibn Umm Maktum, may Allah be pleased with him, in charge of Al-Madinah, and he had given the flag to `Ali bin Abi Talib, may Allah be pleased with him. Then the Messenger of Allah went to them (Banu Qurayzah) laying seige to them for twenty-five days. When this had gone on for too long, they agreed to accept the judgement of Sa`d bin Mu`adh, the leader of `Aws because they had been their allies during the Jahiliyyah, so they thought that he would treat them kindly as `Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa` when he had asked the Messenger of Allah to set them free. So, these people thought that Sa`d would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa`d had been struck by an arrow in his medial arm vein during the campaign of Al-Khandaq. The Messenger of Allah had had his vein

cauterized and had brought him to stay in a tent in the Masjid so that he could keep a close eye on him. One of the things that Sa`d, may Allah be pleased with him, said in his supplication was, "O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah." Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah called him to come from Al-Madinah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the `Aws began to urge him not to be too harsh, saying, "O Sa`d, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa`d to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live. kWhen he reached the tent where the Messenger of Allah was, the Messenger of Allah said:

«قُومُوا إِلَى سَيِّدِكُمْ»

(Stand up for your leader.) So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah said:

«إِنَّ هَؤُلَاءِ وَأَشْرَارَ إِلَيْهِمْ قَدْ نَزَلُوا عَلَى حُكْمِكَ،
فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ»

(These people) -- and he pointed to them -- (have agreed to accept your judgement, so pass judgement on them as you wish.) Sa`d, may Allah be pleased with him, said: "My judgement will be carried out" The Messenger of Allah said: "Yes." He said, "And it will be carried out on those who are in this tent" He said, "Yes." He said, "And on those who are on this side" -- and he pointed towards the side where the Messenger of Allah was, but he did not look directly at the Messenger of Allah out of respect for him. The Messenger of Allah said to him: "Yes." So Sa`d, may Allah be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allah said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ
أَرْقَعَةٍ»

(You have judged according to the ruling of Allah from above the seven heavens.) According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

(You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were

taken prisoner, and their wealth was seized. All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Srah which we have written, praise and blessings be to Allah. Allah said:

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا لَهُمْ)

(And those who backed them, Allah brought them down) means, those who helped and supported them in their war against the Messenger of Allah .

(مِّنْ أَهْلِ الْكِتَابِ)

(of the People of the Scripture) means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrah and Injil.

(فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ)

(then when there came to them that which they had recognized, they disbelieved in it) (2:89). May the curse of Allah be upon them.

(مِنْ صِيَّاصِيهِمْ)

(from their forts) means, from their strongholds. This was the view of Mujahid, `Ikrimah, `Ata', Qatadah, As-Suddi and others of the Salaf.

(وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

(and cast terror into their hearts;) means fear, because they had supported the idolators in their war against the Messenger of Allah and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allah says:

(فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا)

(a group you killed, and a group you made captives.) Those who were killed were their warriors, and the prisoners were their children and women. Imam Ahmad recorded that `Atiyah Al-Qurazi said, "I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners." This was also recorded by the Sunan compilers, and At-Tirmidhi said it is Hasan Sahih." An-Nasa'i also recorded something similar from `Atiyah.

(وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ)

(And He caused you to inherit their lands, and their houses, and their riches,) means, 'He gave these things to you after you killed them.'

(وَأَرْضًا لَمْ تَطُؤُوهَا)

(and a land which you had not trodden.) It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarir said, "It could be that all of these are referred to

(وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا)

(And Allah is able to do all things.)"

(يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِّحْكُنَّ سَرَاحًا
جَمِيلًا - وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا
عَظِيمًا)

(28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.") (29. "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.")

Giving the Wives of the Prophet صلى الله عليه وسلم the Choice

Here Allah commands His Messenger to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet for which they will have a great reward with Allah. They chose Allah and His Messenger and the Home of the Hereafter, may Allah be pleased with them. Then Allah gave them the best both of this world and of the Hereafter. Al-Bukhari narrated from `A'ishah, may Allah be pleased with her, the wife of the Prophet that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. She said, "The Messenger of Allah started with me, and said,

«إِنِّي ذَاكِرٌ لِّكَ أَمْرًا فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلِي حَتَّى
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you about something and you do not have to hasten to respond until you consult your parents.)" He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللَّهَ تَعَالَى قَالَ:
«يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ»

(Allah says: ("O Prophet! Say to your wives...")) and he recited the two Ayat. I said to him, "Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter." He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet did the same as I." Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah gave us the choice, and we chose him, so giving us that choice was not regarded as divorce." It was recorded by (Al-Bukhari and Muslim) from the Hadith of Al-A`mash. Imam Ahmad recorded that Jabir, may Allah be pleased with him, said: "Abu Bakr, may Allah be pleased with him, came to ask permission to see the Messenger of Allah and the people were sitting at his door, and the Prophet was sitting, but he did not give him permission. Then `Umar, may Allah be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and `Umar, may Allah be pleased with them both, permission, and they entered. The Prophet was sitting with his wives around him, and he was silent. `Umar, may Allah be pleased with him, said, `I will tell the Prophet something to make him smile.' `Umar, may Allah be pleased with him, said, `O Messenger of Allah, if only you had seen the daughter of Zayd -- the wife of `Umar -- asking me to spend on her just now; I broke her neck!' The Messenger of Allah smiled so broadly that his molars could be seen, and he said,

«هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَةَ»

(They are around me asking me to spend on them.) Abu Bakr, may Allah be pleased with him, got up to deal with `A'ishah; and `Umar, may Allah be pleased with him, got up to deal with Hafsa, and both of them were saying, `You are asking the Prophet for that which he does not have!' But the Messenger of Allah stopped them, and they (his wives) said, `By Allah, after this we will not ask the Messenger of Allah for anything that he does not have.' Then Allah revealed the Ayah telling him to give them the choice, and he started with `A'ishah, may Allah be pleased with her. He said,

«إِنِّي أَذْكَرُ لِّكَ أَمْرًا مَا أَحَبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.) She said, `What is it' He recited to her:

(يَأْيُهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ)

(O Prophet! Say to your wives...) `A'ishah, may Allah be pleased with her, said, `Do I need to consult my parents concerning you I choose Allah and His Messenger, but I ask you not to tell of my choice to your other wives.' He said:

«إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَنِي مُعَنَّأً، وَلَكِنْ بَعَنِي مُعَلِّمًا مُيسِّرًا، لَأَسْأَلَنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)" This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it. `Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh -- `A'ishah, Hafsa, Umm Habibah, Sawdah and Umm Salamah, may Allah be pleased with them. And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah, may Allah be pleased with all of them.

(يُنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا - وَمَنْ يَقْتِ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا)

(30. O wives of the Prophet! Whoever of you commits an open Fahishah, the torment for her will be doubled, and that is ever easy for Allah.) (31. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.)

The Wives of the Prophet are not like Other Women

This Ayah is addressed to the wives of the Prophet who chose Allah and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allah . Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open Fahishah. Ibn `Abbas, may Allah be pleased with him,

said: "This means Nushuz (rebellion) and a bad attitude." Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the Ayat:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

(And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain.") (39:65)

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88)

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ

(Say: "If the Most Gracious had a son, then I am the first of (Allah's) worshippers.") (43:81)

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ
مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

(Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.) (39:4). Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their Hijab. Allah says:

مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ

(Whoever of you commits an open Fahishah, the torment for her will be doubled,) Malik narrated from Zayd bin Aslam:

يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ

(the torment for her will be doubled,) "In this world and the next." Something similar was narrated from Ibn Abi Najih, from Mujahid.

(وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(and that is ever easy for Allah.) it is very easy indeed. Then Allah mentions His justice and His bounty, in the Ayah:

(وَمَنْ يَقُنْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ)

(And whosoever of you is obedient to Allah and His Messenger,) i.e., obeys Allah and His Messenger ,

(نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا)

(We shall give her, her reward twice over, and We have prepared for her a noble provision.) i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah in the highest reaches of `Illiyin, above the dwellings of all the people, in Al-Wasilah which is the closest of the dwellings of Paradise to the Throne.

(يٰۤاَيُّهَا النَّبِيُّ لَسُنَّ كَاۤحِدٍ مِّنَ النِّسَاءِ اِنْ اَتَقَيْنَنَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَّعْرُوفًا - وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا
تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولَىٰ وَاَقِمْنَ الصَّلٰوةَ
وَعَاتِينَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهُ اِنَّمَا يُرِيْدُ
اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا - وَاذْكُرْنَ مَا يُتْلٰى فِي بُيُوتِكُنَّ مِنْ
آيٰتِ اللّٰهِ وَالْحِكْمَةِ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا)

h(32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.) (33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger. Allah wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) (34. And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.)

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allah enjoined upon the wives of the Prophet so that they would be an example for the women of the Ummah to follow. Allah said, addressing the wives of the Prophet that they should fear Allah as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allah says:

(فَلَا تَخْضَعْنَ بِالْقَوْلِ)

(then be not soft in speech,) As-Suddi and others said, this means, do not be gentle in speech when addressing men. Allah says:

(فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ)

(lest he in whose heart is a disease should be moved with desire,) means, something unclean.

(وَقُلْنَ قَوْلًا مَّعْرُوفًا)

(but speak in an honorable manner.) Ibn Zayd said: "Decent and honorable talk that is known to be good." This means that she should address non-Mahram men in a manner in which there is no softness, i.e., a woman should not address a non-Mahram man in the same way that she addresses her husband.

(وَقَرْنَ فِي بُيُوتِكُنَّ)

(And stay in your houses,) means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in Shari`ah is prayer in the Masjid, so long as the conditions are fulfilled, as the Messenger of Allah said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلِيَخْرُجْنَ وَهُنَّ تَفَلَاتُ»

(Do not prevent the female servants of Allah from the Masjids of Allah, but have them go out without wearing fragrance.) According to another report:

«وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ»

(even though their houses are better for them.)

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) Mujahid said: "Women used to go out walking in front of men, and this was the Tabarruj of Jahiliyyah." Qatadah said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that." Muqatil bin Hayyan said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "Tabarruj is when a woman puts a Khimar on her head but does not tie it properly." So her necklaces, earrings and neck, and all of that can be seen. This is Tabarruj, and Allah addresses all the women of the believers with regard to Tabarruj.

(وَأَقِمْنَ الصَّلَاةَ وَءَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ)

(and perform the Salah, and give Zakah and obey Allah and His Messenger.) Allah first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allah alone with no partner or associate, and paying Zakah, which means doing good to other people.

(وَأَطِعْنَ اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger.) This is an instance of something specific being followed by something general.

The Wives of the Prophet are Members of His Household (Ahl Al-Bayt)

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This is a clear statement that the wives of the Prophet are included among the members of his family (Ahl Al-Bayt) here, because they are the reason why this Ayah was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarir recorded that `Ikrimah used to call out in the marketplace:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) "This was revealed solely concerning the wives of the Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ)

(Allah wishes only to remove Ar-Rijs from you, O members of the family,) "It was revealed solely concerning the wives of the Prophet ." `Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet , I am prepared to meet with him and pray and invoke the curse of Allah upon those who are lying." So they alone were the reason for revelation, but others may be included by way of generalization. Ibn Jarir narrated that Safiyyah bint Shaybah said: " A'ishah, may Allah be pleased with her, said, `The Prophet went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Al-Husayn, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Fatimah, may Allah be pleased with her, came and he wrapped her in the cloak with him. Then `Ali, may Allah be pleased with him, came and he wrapped him in the cloak with him, then he said:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This was recorded by Muslim. In his Sahih, Muslim recorded that Yazid bin Hayyan said: "Husayn bin Sabrah, `Umar bin Muslim and I went to Zayd bin Arqam, may Allah be pleased with him, and when we had sat down with him, Husayn said: `You are so fortunate, O Zayd! You saw the Messenger of Allah and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allah .' He said, `O son of my brother, by Allah, I have grown old and it has been a long time, and I have forgotten some of the things that I used to know from the Messenger of Allah . Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, `One day, the Messenger of Allah stood up to address

us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ
يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ
تَقْلِينَ: أَوْلَهُمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى
وَالنُّورُ فَخَذُّوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ»

(Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.) He urged them to cling to the Book of Allah, then he said:

«وَأَهْلُ بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ
اللَّهُ فِي أَهْلِ بَيْتِي»

(And the members of my family (Ahl Al-Bayt): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.) saying it three times.' Husayn said to him, `Who are the members of his family (Ahl Al-Bayt), O Zayd Are not his wives members of his family' He said, `His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, `Who are they' He said, `They are the family of `Ali, the family of `Aqil, the family of Ja`far and the family of `Abbas, may Allah be pleased with them.' He said, `Were all of these forbidden to receive charity after his death' He said, `Yes.'" This Commentary is from Zayd bin Arqam and is not Marfu`

The Command to follow the Qur'an and Sunnah

The one who ponders the meaning of the Qur'an will have no doubt that the wives of the Prophet are included among those who are referred to in the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) The context clearly refers to them. Allah then says:

وَإِذْ كُنَّا مَا يُنْتَلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالحِكْمَةِ

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) meaning, 'act in accordance with that of the Qur'an and Sunnah which Allah revealed to His Messenger in your houses.' This was the view of Qatadah and others. 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'A'ishah As-Sddiqah bint As-Sddiq, may Allah be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allah in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allah have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allah be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives. Ibn Abi Hatim recorded that Abu Jamilah said: "Al-Hasan bin `Ali, may Allah be pleased with them both, was appointed as Khalifah when `Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Husayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan, may Allah be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a result for many months, then he recovered. He ascended the Minbar and said: `O people of `Iraq! Have Taqwa of Allah concerning us, for we are your leaders and your guests, and we are members of the family (Ahl Al-Bayt) concerning whom Allah said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُم تَطْهِيراً

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.)' He kept saying this until there was no one left in the Masjid who was not weeping and sobbing."

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarir, may Allah have mercy on him, said: "And remember how Allah blessed you by causing the Ayat of Allah and Al-Hikmah to be recited in your houses, so give thanks to Allah for that and praise Him.

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, `He is kind towards you, for He has caused the Ayat of Allah and Al-Hikmah to be recited in your houses,' and Al-Hikmah means the Sunnah. And He is Well-Acquainted with you means, `He chose you as wives for His Messenger.' Qatadah said:

(وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ
وَالْحِكْمَةِ)

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) "He is reminding them of His favor." This was narrated by Ibn Jarir. `Atiyah Al-`Awfi commented on the Ayah:

(إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا)

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) "He knows when and where to reveal Al-Hikmah." This was recorded by Ibn Abi Hatim, then he said: "This was also narrated from Ar-Rabi` bin Anas from Qatadah. "

(إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا)

(35. Verily, the Muslims: men and women, the believers: men and women, the Qanit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khashi` : men and the women, the men and the women who give Sadaqat, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward.)

The Reason for Revelation

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said, "I said to the Prophet , `Why is it that we are not mentioned in the Qur'an as men are' Then one day without my realizing it, he was calling from the Minbar and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the Minbar:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ)»

(O people! Verily Allah says: (Verily, the Muslims: men and women, the believers: men and women...)) to the end of the Ayah." This was also recorded by An-Nasa'i and Ibn Jarir.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ)

(Verily, the Muslims: men and women, the believers: men and women...) indicates that Iman is something other than Islam, and that it is more specific, because Allah says:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ)

(The bedouins say: "We believe." Say: "You believe not but you only say, `We have surrendered (in Islam),' for faith has not yet entered your hearts.") (49:14). In the Two Sahihs, it says:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

(The adulterer does not commit adultery at the time when he is a believer.) For it snatches away his Iman, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that Iman is more specific than Islam, as we have stated at the beginning of our commentary on Al-Bukhari.

(وَالْقَانِتِينَ وَالْقَانِتَاتِ)

(the Qanit: men and the women,) Al-Qunut means obedience during quite time.

أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is (Qanit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9)

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ)

(To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qanitun) to Him.) (30:26)

يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِي وَاَرْكَعِي مَعَ
الرَّكْعِيْنَ)

(O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Raki` in (those who bow).") (3:43)

(وَقَوْمُوا لِلّٰهِ قَانِتِيْنَ)

(And stand before Allah Qanitin) (2: 238). So, beyond Islam there is a higher level to be reached, which is Iman, and Qunut stems from them both.

(وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ)

(the men and women who are truthful,) This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during Jahiliyyah nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي
إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى

الصَّادِقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَلَا يَزَالُ
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الكَذِبَ حَتَّى يُكْتَبَ عِنْدَ
اللَّهِ كَذَّابًا»

(You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allah as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allah as a liar.) And there are many Hadiths on this topic.

(وَالصَّابِرِينَ وَالصَّابِرَاتِ)

(the men and the women who are patient,) This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and this is true steadfastness.

(وَالْخَاشِعِينَ وَالْخَاشِعَاتِ)

(the Khashi` : men and the women,) Khushu` means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the Hadith:

«اعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ
يَرَاكَ»

(Worship Allah as if you can see Him, for if you cannot see Him, He can see you.)

(وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ)

(the men and the women who give Sadaqat,) As-Sadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation. It was recorded in the Two Sahih:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ
فَذَكَرَ مِنْهُمْ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى
لَاتَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ»

(There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- . . .a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.) According to another Hadith:

«وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ
النَّارَ»

(Sadaqah extinguishes bad deeds just as water extinguishes fire.) There are many Hadiths which encourage charitable giving; this topic is discussed in detail elsewhere.

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,) According to a Hadith narrated by Ibn Majah:

«وَالصَّوْمُ زَكَاةُ الْبَدَنِ»

(Fasting is the Zakah of the body.) In other words, it purifies it and cleanses it of things that are bad in both physical and Shar`i terms. Sa`id bin Jubayr said: "Whoever fasts Ramadan and three days of each month, is included in the Ayah,

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,)" Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allah said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.) It is quite apt that next should be mentioned:

(وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ)

(the men and the women who guard their chastity) i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allah says:

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

(And those who guard their chastity. Except from their wives or the whom their right hands possess -- for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) (70:29-31)

(وَالذَّكِرِينَ اللَّهَ كَثِيرًا وَالذَّكِرَاتِ)

(and the men and the women who remember Allah much) Ibn Abi Hatim recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا
رَكَعَتَيْنِ كُتِبَا نِلَاكَ اللَّيْلَةِ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ»

(If a man wakes his wife at night and they pray two Rak`ahs, they will be recorded that night as being among the men and the women who remember Allah much.) This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa`id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet . Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allah was walking along a road in Makkah, and he came to (the mountain of) Jumdan, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

(This is Jumdan, go ahead, for the Mufarridun have gone ahead. (The men and the women who remember Allah much) Then he said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.' He said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.'

«وَالْمُقَصِّرِينَ»

(And those who shortened.) This was recorded by Imam Ahmad with this chain of narration. It was also recorded by Muslim, except for the last part of it.

(أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا)

(Allah has prepared for them forgiveness and a great reward.) Here Allah tells us that for all of those mentioned in this Ayah, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا)

(36. It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.)

The Reason for Revelation

Imam Ahmad recorded that Abu Barzah Al-Aslami said: "Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. The Prophet said to one of the Ansar:

«زَوِّجْنِي ابْنَتَكَ»

(Give me your daughter for marriage.) He said, `Yes, O Messenger of Allah, it would be an honor and a blessing.' He said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

(I do not want her for myself.) He said, `Then for whom, O Messenger of Allah' He said,

«لِجُلَيْبِيبٍ»

(For Julaybib.) He said, `O Messenger of Allah, let me consult her mother.' So he went to the girl's mother and said, `The Messenger of Allah is proposing marriage for your daughter.' She said, `Yes, it would be a pleasure.' He said, `He is not proposing to marry her himself, he is proposing on behalf of Julaybib.' She said, `What! Julaybib No, by Allah, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allah to tell him what the girl's mother had said, the girl asked, `Who is asking for my hand' So her mother told her, and she said, `Are you refusing to follow the command of the Messenger of Allah Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allah and said, `Deal with her as you wish.' So he married her to Julaybib. Then the Messenger of Allah went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them,

«هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See whether there is anybody missing.) They said, `We have lost so-and-so, and so-and-so.' He said,

«انظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See if there is anybody missing.) They said, `No one.' He said:

«لَكِنِّي أَفْقِدُ جُلَيْبِيبًا»

(But I see that Julaybib is missing.) He said:

«فَاطْلُبُوهُ فِي الْقَتْلِ»

(Go and look for him among the dead.) So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, `O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allah came and stood beside him and said,

«قَتَلَ سَبْعَةَ وَقَتَّلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ»

(He killed seven before he was himself killed. He belongs to me and I belong to him.) He said this two or three times, then the Messenger of Allah carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him,

may Allah be pleased with him." Thabit, may Allah be pleased with him, said: "There was no widow among the Ansar who was more sought after for marriage than that girl." Ishaq bin `Abdullah bin Abi Talhah asked Thabit, "Do you know how the Messenger of Allah prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا
كَدًّا»

(O Allah, pour blessings upon her and do not make her life hard.) And this is how it was; there was no widow among the Ansar who was more sought after for marriage than her." This is how it was recorded by Imam Ahmad, in full. Muslim and An-Nasa'i recorded the story of his death in Al-Fada'il. Al-Hafiz Abu `Umar bin `Abd Al-Barr mentioned in Al-Isti'ab that when the girl said in her seclusion, `Are you refusing to follow the command of the Messenger of Allah ' -- This Ayah was revealed:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) It was narrated that Tawus asked Ibn `Abbas about praying two Rak`ahs after `Asr and he told him not to do that. Ibn `Abbas recited:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) This Ayah is general in meaning and applies to all matters, i.e., if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allah says: o

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا)

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) (4:65) Hence the issue of going against it is addressed in such strong terms, as Allah says:

(وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا)

(And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.) This is like the Ayah:

(فَلْيَحْذَرِ الَّذِينَ يُخَلِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

(And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them) (24:63).

(وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا)

(37. And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwa of Allah." But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled.)

Allah's rebuke to His Messenger and the Story of Zayd and Zaynab

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger .

(وَأَنْعَمْتَ عَلَيْهِ)

(and you have done a favor)to him() means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet . He was known as the beloved, and his son Usamah was known as the beloved son of the beloved. `Aishah, may Allah be pleased with her, said: "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah." This was recorded by Imam Ahmad. The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint `Abd Al-Muttalib. For her dowery he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates. This was stated by Muqatil bin Hayyan. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah , who told him, "Stay with your wife and have Taqwa of Allah." Allah says:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.) Ibn Jarir narrated that `Aishah, may Allah be pleased with her, said, "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this Ayah:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.)"

(فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا)

(So, when Zayd had completed his aim with her, We gave her to you in marriage,) meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her Wali (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any Wali, contractual agreement, dowery or witnesses among mankind. Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said: "When Zaynab's `Iddah finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,

«إِذْ هَبْ فَاذْكُرْهَا عَلَيَّ»

(Go to her and tell her about me (that I want to marry her).) So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not

even look at her and tell her what the Messenger of Allah had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allah, how did you find your (new) wife? I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of Hijab was revealed and he exhorted the people as Allah had exhorted them:

(لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ)

(Enter not the Prophet's houses, unless permission is given to you)." This was also recorded by Muslim and An-Nasa'i. Al-Bukhari, may Allah have mercy on him, recorded that Anas bin Malik, may Allah be pleased with him, said, "Zaynab bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, saying, 'Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens.'" In (our Tafsir of) Surat An-Nur we mentioned that Muhammad bin `Abdullah bin Jahsh said: "Zaynab and `A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, 'I am the one whose marriage was revealed from above the heaven.' `A'ishah, may Allah be pleased with her, said, 'I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allah be pleased with her."

(لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.) means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allah had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said:

(وَمَا جَعَلَ أَدْعِيَائَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons) until:

(ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them after their fathers, that is more just with Allah) (33:4-5). Then this was confirmed and made even clearer by the marriage of the Messenger of Allah to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her. Allah says in Ayat At-Tahrim:

(وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(the wives of your sons from your own loins) (4:23) which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

(وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا)

(And Allah's command must be fulfilled.) means, 'this that has happened was decreed by Allah and was inevitable.' Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet .

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا)

(38. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of old. And the command of Allah is a decree determined.)

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ)

(There is no blame on the Prophet in that which Allah has made legal for him.) means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allah be pleased with her,, who had been divorced by his adopted son Zayd bin Harithah,

(سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ)

(That has been Allah's way with those who have passed away of old.) means this is the ruling of Allah for the Prophets who came before him. Allah would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

(وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا)

(And the command of Allah is a decree determined.) means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

(الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا - مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(39. Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Peckoner.) (40. Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.)

Praise for Those Who convey the Message

The Messenger is not the Father of any Man

Allah states:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ)

(Muhammad is not the father of any of your men,) After this it was not permitted to say Zayd bin Muhammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet lived until puberty. Khadijah, may Allah be pleased with her, bore him Al-Qasim, At-Tayyib and At-Tahir, but they died in childhood. Mariyah Al-Qibtiyyah bore him Ibrahim, but he also died in infancy. He also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthum and Fatimah, may Allah be pleased with them all. Three of them died during his lifetime, Fatimah lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

(وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.) This is like the Ayah:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتَهُ)

(Allah knows best with whom to place His Message) (6:124). This Ayah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case. This was reported in many Mutawatir Hadiths narrated from the Messenger of Allah via a group of his Companions, may Allah be pleased with them. Imam Ahmad recorded a narration from Ubayy bin Ka' b, from his father that the Prophet said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا
وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبْنَةٍ لَمْ يَضَعَهَا،
فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ
وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبْنَةِ، فَأَنَا فِي
النَّبِيِّينَ مَوْضِعَ تِلْكَ اللَّبْنَةِ»

(My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place. " Among the Prophets, I am like that brick.) It was also recorded by At-Tirmidhi, who said "Hasan Sahih."

Another Hadith

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ
بَعْدِي وَلَا نَبِيٍّ»

(Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.) This worried the people, then he said:

«وَلَكِنِ الْمُبَشِّرَاتُ»

(But there will be Al-Mubashshirat.) They said, 'O Messenger of Allah, what are Al-Mubashshirat' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ
النُّبُوَّةِ»

(The dreams of a Muslim man, and they are one of the parts of prophethood.) This was also recorded by At-Tirmidhi, who said, "Sahih Gharib."

Another Hadith

Abu Dawud At-Tayalisi recorded that Jabir bin `Abdullah, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا
فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَكَانَ مَنْ
دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ
هَذِهِ اللَّبْنَةِ، فَأَنَا مَوْضِعُ اللَّبْنَةِ خُتِمَ بِي الْأَنْبِيَاءُ
عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

(The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets -- blessings and peace be upon them -- end with me.) It was also recorded by Al-Bukhari, Muslim and At-Tirmidhi, who said, "It is Sahih Gharib with this chain of narrators."

Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا
فَأَتَمَّهَا إِلَّا لَبْنَةً وَاحِدَةً، فَحَبِطْتُ أَنَا فَأَتَمَّمْتُ تِلْكَ
اللَّبْنَةَ»

(The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) This was also recorded by Muslim.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ
ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ
لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ
يَطُوفُونَ وَيَعْجَبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَا وَضَعْتَ
هَهُنَا لَبْنَةً فَيَتِمُّ بُيَاؤُكَ»

(The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.) The Messenger of Allah said:

«فَكُنْتُ أَنَا اللَّبْنَةُ»

(And I am that brick.) It was also recorded by (Al-Bukhari and Muslim).

Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ : أُعْطِيتُ جَوَامِعَ
الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ،
وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ
إِلَى الْخَلْقِ كَأَقَّةٍ، وَخُتِمَ بِي النَّبِيُّونَ»

(I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.) This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "It is Hasan Sahih."

Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَتَلِي وَمَتَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَتَلِ رَجُلٍ بَنَى
دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبْنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا
فَأَتَمَمْتُ تِلْكَ اللَّبْنَةَ»

(The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) It was also recorded by Muslim.

Another Hadith

Jubayr bin Mut`im, may Allah be pleased with him, said that he heard the Messenger of Allah say:

«إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا
الْمَاحِي الَّذِي يَمْحُو اللَّهُ تَعَالَى بِي الْكُفْرَ، وَأَنَا
الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا
الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

(I have several names: I am Muhammad, and I am Ahmad; I am Al-Mahi (the eradicator) through whom Allah will erase disbelief; I am Al-Hashir (the gatherer) at whose feet mankind will gather; and I am Al-`Aqib (the final one) after whom there will be no Prophet.) It was also recorded in the Two Sahih. And there are many other Hadiths on this topic. Allah has told us in His Book, and His Messenger has told us in the Mutawatir Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misleading others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding. This is what Allah caused to happen in the case of Al-Aswad Al-`Ansi in the Yemen and Musaylimah the Liar in Al-Yamamah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars

who were leading people astray; may the curse of Allah be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with Al-Masih Ad-Dajjal (the Antichrist). Each of these liars is given by Allah signs which show the people of knowledge and the believers that his message is false -- which is part of the perfect kindness of Allah towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allah says:

(هَلْ أَنْبَأَكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ - تَنْزَلُ
عَلَىٰ كُلِّ أَقَاكٍ أَثِيمٍ)

(Shall I inform you (O people!) upon whom the Shayatin descend They descend on every lying, sinful person.) (26:221-222) This is in contrast to the Prophets -- may blessings and peace be upon them -- for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allah be upon them always, as long as heaven and earth remain.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا -
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ
وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا - تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا)

(41. O you who believe! Remember Allah with much remembrance.) (42. And glorify His praises morning and Asila.) (43. He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.) (44. Their greeting on the Day they shall meet Him will be "Salam (Peace!)" And He has prepared for them a generous reward.)

The Virtue of remembering Allah much

Allah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny. Imam Ahmad recorded that `Abdullah bin Busr said: "Two bedouins came to the Messenger of Allah and one of them said: `O Messenger of Allah, which of the people is best' He said:

«مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ»

(The one whose life is long and whose deeds are good.) The other one said: `O Messenger of Allah, the laws of Islam are too much for us. Teach me something that I can adhere to.' He said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ تَعَالَى»

(Keep your tongue moist with the remembrance of Allah, may He be exalted.) At-Tirmidhi and Ibn Majah recorded the second part of this report. At-Tirmidhi said, "This Hadith is Hasan Gharib". Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى
فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

(No people sit together without mentioning Allah, but they will see that as regret on the Day of Resurrection.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا)

(Remember Allah with much remembrance.) "Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from Dhikr, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it. Allah says:

(فَاذْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ)

(Remember Allah standing, sitting down, and (lying down) on your sides) (4:103). By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances. And Allah says:

(وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا)

(And glorify His praises morning and Asila.) If you do this, He and His angels will send blessings upon you." There are very many Ayat, Hadiths and reports which encourage the remembrance of Allah, and this Ayah urges us to remember Him much. People such as An-Nasa'i and Al-Ma'mari and others have written books about the Adhkar to be recited at different times of the night and day.

(وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا)

(And glorify His praises morning and Asila) in the morning and in the evening. This is like the Ayah:

(فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ -
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ)

(So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.) (30:17-18).

(هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ)

(He it is Who sends Salah on you, and His angels too,) This is encouragement to remember Allah, i.e., He will remember you, so remember Him. This is like the Ayah:

(كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا
لِي وَلَا تَكْفُرُونَ)

(Similarly, We have sent among you a Messenger of your own, reciting to you Our Ayat and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me) (2:151-152) The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ
فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ
خَيْرٍ مِنْهُ»

(Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.")

The Meaning of Salah

Allah's Salah means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-`Aliyah. This was recorded by Abu Ja`far Ar-Razi from Ar-Rabi` bin Anas from Anas. Others said: "Allah's Salah means mercy." It may be said that there is no contradiction between these two views. And Allah knows best. Salah from the angels means their supplication and seeking forgiveness for people, as Allah says:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ
وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ)
وَقِهِمُ السَّيِّئَاتِ)

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins.") (40:7-9) t

(لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light.) means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

(وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)

(And He is Ever Most Merciful to the believers.) means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them. Imam Ahmad recorded that Anas, may Allah be pleased with him, said: "The Messenger of Allah and a group of his Companions, may Allah be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allah, she would never throw her child in the Fire.' The Messenger of Allah convincingly said:

«لَا، وَاللَّهِ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ»

(No, and Allah will not throw His beloved in the Fire.) Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it. But in Sahih Al-Bukhari it is recorded from the Commander of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said:

«أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ
عَلَى ذَلِكَ؟»

(Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so) They said, "No." The Messenger of Allah said:

«قَوْلَ اللَّهِ لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

(By Allah, Allah is more merciful towards His servants than this woman is to her child.)

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam!") The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be Salam, i.e., He will greet them with Salam, as He says elsewhere:

(سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

((It will be said to them): Salam -- a Word from the Lord, Most Merciful.) (36:58) Qatadah claimed that the meaning was that they would greet one another with Salam on the Day when they meet Allah in the Hereafter. This is like the Ayah:

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(Their way of request therein will be `Glory to You, O Allah,' and `Salam' will be their greetings therein! and the close of their request will be `All praise is due to Allah, the Lord of all that exists.')(10:10)

(وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا)

(And He has prepared for them a generous reward.) means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
- وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا - وَبَشِّرِ
الْمُؤْمِنِينَ بَأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا - وَلَا
تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,) (46. And as one who invites to Allah by His leave, and as a lamp spreading light.) (47. And announce to the believers the glad tidings, that they will have from Allah a great bounty.) (48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.)

The Attributes of the Messenger of Allah

Imam Ahmad recorded that `Ata' bin Yasar said that he met `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the Tawrah." He said, "Yes, by Allah, he was described in the Tawrah with some of the qualities with which he was described in the Qur'an: `O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces.

You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say La ilaha illallah, words with which blind eyes, deaf ears and sealed hearts will be opened.'" It was also recorded by Al-Bukhari in the Books of Business and At-Tafsir. Wahb bin Munabbih said: "Allah revealed to one of the Prophets of the Children of Israel whose name was Sha`ya' (Isaiah); `Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation. Ahmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his Ummah the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allah in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and martyrs and righteous people. His Ummah after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the Zakah and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."

(شَاهِدًا)

(as witness) means, a witness to Allah's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

(وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)

(and We bring you as a witness against these people) (4:41). This is like the Ayah:

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا)

(that you be witnesses over mankind and the Messenger be a witness over you) (2:143).

(وَمُبَشِّرًا وَنَذِيرًا)

(and a bearer of glad tidings, and a warner.) means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

(وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ)

(And as one who invites to Allah by His leave,) means, 'you call mankind to worship their Lord because He has commanded you to do so.'

(وَسِرَاجًا مُنِيرًا)

(and as a lamp spreading light.) means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ)

(And obey not the disbelievers and the hypocrites, and harm them not.) means, 'do not obey them and do not pay attention to what they say.'

(وَدَعْ أَذَاهُمْ)

(and harm them not.) means, 'overlook and ignore them, for their matter rests entirely with Allah and He is sufficient for them (to deal with them).' Allah says:

(وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(And put your trust in Allah, and sufficient is Allah as a Trustee.)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ
طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ

مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَّوْهُنَّ وَسَرََّحُوهُنَّ سَرَاحًا
جَمِيلًا)

(49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no `Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.)

A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Ayah contains many rulings, including the use of the word Nikah for the marriage contract alone. There is no other Ayah in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

(المُؤْمِنَاتِ)

(believing women) this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard, according to scholarly consensus. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Al-Musayyib, Al-Hasan Al-Basri, `Ali bin Al-Husayn Zayn-ul-`Abidin and a group of the Salaf took this Ayah as evidence that divorce cannot occur unless it has been preceded by marriage, because Allah says,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them) The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allah says:

يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ
طَلَقْتُمُوهُنَّ

(O you who believe! When you marry believing women, and then divorce them....)." It was also reported that Ibn `Abbas, may Allah be pleased with him, said: "Allah said,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them.) Do you not see that divorce comes after marriage" A Hadith to the same effect was recorded from `Amr bin Shu`ayb from his father from his grandfather, who said: "The Messenger of Allah said:

«لَا طَّلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ»

(There is no divorce for the son of Adam with regard to that which he does not possess.) This was recorded by Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah. At-Tirmidhi said, "This is a Hasan Hadith, and it is the best thing that has been narrated on this matter." It was also recorded by Ibn Majah from `Ali and Al-Miswar bin Makhramah, may Allah be pleased with them, that the Messenger of Allah said:

«لَا طَّلَاقَ قَبْلَ نِكَاحٍ»

(There is no divorce before marriage.)

(فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا)

(no `Iddah have you to count in respect of them.) This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the `Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an `Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

(فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا)

(So, give them a present, and set them free in a handsome manner.) The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allah says:

(وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ)

(And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that) (2:237). And Allah says:

(لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرَّضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ

قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ)

(There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery). But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.) (2:236) pln Sahih Al-Bukhari, it was recorded that Sahl bin Sa`d and Abu Usayd, may Allah be pleased with them both, said, "The Messenger of Allah married Umaymah bint Sharahil, and when she entered upon him he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."

(يَأْيُهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي ءَاتَيْتَ
أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ
خَلَّتِكَ اللَّاتِي هَجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
)

(50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses -- whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

The Women who are Lawful for the Prophet

Allah says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due", which is used here, as was stated by Mujahid and others. The dowry which he gave to his wives was twelve and half `Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Habibah bint Abi Sufyan, to whom An-Najashi, may Allah have mercy on him, gave four hundred Dinars (on behalf of the Prophet) Safiyyah bint Huyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowry. A similar case was that of Juwayriyah bint Al-Harith Al-Mustalaqiyyah -- he paid off the contract to buy her freedom from Thabit bin Qays bin Shammas and married her. May Allah be pleased with them all.

(وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ)

(those (slaves) whom your right hand possesses whom Allah has given to you,) means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayhanah bint Sham`un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners, may Allah be pleased with them.

(وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَتِكَ)

(and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts) This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Shari`ah came to cancel out the extremes of the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

(وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ)

(and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,) means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowry, if you wish to do so.' This Ayah includes two conditions. Imam Ahmad recorded from Sahl bin Sa`d As-Sa`idi that a woman came to the Messenger of Allah and said, "O Messenger of Allah, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allah, marry her to me if you do not want to marry her." The Messenger of Allah said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا إِيَّاهُ؟»

(Do you have anything that you could give to her as a dowery) He said, "I have only this garment of mine." The Messenger of Allah said:

«إِنْ أُعْطِيَتْهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ،
فَالْتَمِسْ شَيْئًا»

(If you give her your garment, you will be left with no garment. Look for something.) He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

(Look for something, even if it is only an iron ring.) So he looked, but he could not find anything. Then the Messenger of Allah said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

(Do you have)know(anything of the Qur'an) He said, "Yes, Surah such and such and Surah and such," he named the Surahs. So, the Messenger of Allah said:

«زَوِّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

(I marry her to you with what you know of the Qur'an.) It was also recorded by (Al-Bukhari and Muslim) from the Hadith of Malik. Ibn Abi Hatim recorded a narration from his father that `A'ishah said: "The woman who offered herself to the Prophet was Khawlah bint Hakim." Al-Bukhari recorded that `A'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet and I said, `Would a woman offer herself' When Allah revealed the Ayah:

(ثُرَجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you) I said, `I see that your Lord hastens to confirm your desires." Ibn Abi Hatim recorded that Ibn `Abbas said: "The Messenger of Allah did not have any wife who offered herself to him. " This was recorded by Ibn Jarir. In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him -- a ruling which applied to him alone. The matter was left to his own choice, as Allah says:

(إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا)

(and)if (the Prophet wishes to marry her) meaning, if he chooses to do so.

(خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) `Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something." This was also the view of Mujahid, Ash-Sha`bi and others. In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ruled in the case of Barwa` bint Washiq when she offered herself in marriage; the Messenger of Allah ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. With regard to the Prophet himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allah be pleased with her. Qatadah said, concerning the Ayah:

(خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) no woman has the right to offer herself to any man without a Wali or a dowry, except to the Prophet .

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَانُهُمْ)

(Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,) Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the Ayah:

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ)

(Indeed We know what We have enjoined upon them about their wives) means, `concerning the limiting of their number to four free women, and whatever they wish of slave-girls, and the conditions of a representative, dowry and witnesses to the marriage. This is with regard to the Ummah (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا

(in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ
أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا
ءَاتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ
عَلِيمًا حَلِيمًا)

(51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.)

The Prophet has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, used to feel jealous of the women who offered themselves to the Prophet . She said, "Would a woman not feel shy to offer herself without any dowery" Then Allah revealed the Ayah,

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(You can postpone whom you will of them, and you may receive whom you will.) She said, "I think that your Lord is hastening to confirm your desire." We have already stated that Al-Bukhari also recorded this. This indicates that what is meant by the word:

(تُرْجَى)

(postpone) is delay, and

(مَنْ تَشَاءُ مِنْهُنَّ)

(whom you will of them) means, 'of those who offer themselves to you.'

(وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(and you may receive whom you will.) means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allah says:

(وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).) Others said that what is meant by:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ)

(You can postpone (the turn of) whom you will of them,) means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, `Abdur-Rahman bin Zayd bin Aslam and others. Nevertheless, the Prophet used to divide his time between them equally, hence a group of the scholars of Fiqh among the Shafi`is and others said that equal division of time was not obligatory for him and they used this Ayah as their evidence. Al-Bukhari recorded that `Aishah said: "The Messenger of Allah used to ask permission of us (for changing days) after this Ayah was revealed:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.)" I (the narrator) said to her: "What did you say" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allah!" This Hadith indicates that what is meant in this Hadith from `Aishah is that it was not obligatory on him to divide his time equally between his wives. The first Hadith quoted from her implies that the Ayah was revealed concerning the women who offered themselves to him. Ibn Jarir preferred the view that the Ayah was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not. This is a good opinion which reconciles between the Hadiths. Allah says:

ذَلِكَ أَذْنَىٰ أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَلَا يَحْزَنَنَّ وَيَرْضَيْنَ
بِمَا ءَاتَيْتَهُنَّ كُلُّهُنَّ

(that is better that they may be comforted and not grieved, and may all be pleased with what you give them.) meaning, `if they know that Allah has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

(Allah knows what is in your hearts.) means, `He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ
وَلَا أَمْلِكُ»

(O Allah, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.)" It was also recorded by the four Sunan compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dawud's report adds the phrase:

«فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

(So do not blame me for that which is under Your control and not mine.) meaning matters of the heart. Its chain of narration is Sahih, and all the men in its chain are reliable. Then this phrase is immediately followed by the words,

وَكَانَ اللَّهُ عَلِيمًا

(And Allah is Ever All-Knowing,) i.e., of innermost secrets,

(حَلِيمًا)

(Most Forbearing.) meaning, He overlooks and forgives.

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا)

(52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.)

The Reward of His Wives for choosing to stay with the Messenger

More than one of the scholars, such as Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this Ayah was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah , gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty -- apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allah lifted the restriction stated in this Ayah and permitted him to marry more women, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah did not die until Allah permitted (marriage to other) women for him." It was also recorded by At-Tirmidhi and An-Nasa'i in their Sunans. On the other hand, others said that what was meant by the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ)

(It is not lawful for you (to marry other) women after this,) means, `after the description We have given of the women who are lawful for you, those to whom you have given their dowry, those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage -- other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka`b, from Mujahid in one report which was transmitted from him, and others. At-Tirmidhi recorded that Ibn `Abbas said: "The Messenger of Allah was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ)

(It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.) Allah has made lawful believing women, and believing women who offered themselves to the Prophet for

marriage, and He made unlawful every woman who followed a religion other than Islam, as Allah says:

(وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ)

(And whosoever disbelieves in faith, then fruitless is his work) (5:5). Ibn Jarir, may Allah have mercy on him, stated that this Ayah is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allah knows best.

(وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ)

(nor to change them for other wives even though their beauty attracts you,) He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ لَهُ وَإِنْ كُنْتُمْ دُعِيئًا فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا - إِنَّ

يُبْدُوا شَيْئًا أَوْ يُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا)

(53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.) (54. Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.)

The Etiquette of entering the Houses of the Prophet and the Command of Hijab

This is the Ayah of Hijab, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of `Umar bin Al-Khattab, may Allah be pleased with him, as it was reported in the Two Sahihs that he said: "My view coincided with that of my Lord in three things. I said, `O Messenger of Allah, why do you not take Maqam Ibrahim as a place of prayer' Then Allah revealed:

(وَآتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer) (2:125) And I said, `O Messenger of Allah, both righteous and immoral people enter upon your wives, so why do you not screen them' Then Allah revealed the Ayah of Hijab. And I said to the wives of the Prophet when they conspired against him out of jealousy,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا
مِّنْكَنَّ)

(It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you) (66:5), and this is what Allah revealed." In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of `Umar coincided with that of his Lord). Al-Bukhari recorded that Anas bin Malik said: "Umar bin Al-Khattab said: `O Messenger of Allah, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe Hijab' Then Allah revealed the Ayah of Hijab." Al-Bukhari recorded that Anas bin Malik, may Allah be pleased with him, said: "When the Messenger of Allah married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet that they had left, then

he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allah revealed,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا)

(O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...) Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim and An-Nasa'i. Then Al-Bukhari recorded that Anas bin Malik said: "The Prophet married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allah, I cannot find anyone else to invite.' He said,

«ارْفَعُوا طَعَامَكُمْ»

(Take away the food.) There were three people left who were talking in the house. The Prophet went out until he came to the apartment of `A'ishah, may Allah be pleased with her, and he said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

(May peace be upon you, members of the household, and the mercy and blessings of Allah.) She said, 'And upon you be peace and the mercy of Allah. How did you find your (new) wife, O Messenger of Allah May Allah bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with `A'ishah, and they spoke as `A'ishah had spoken. Then the Prophet came back, and those three people were still talking in the house. The Prophet was extremely shy, so he went out and headed towards `A'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the Ayah of Hijab was revealed." This was recorded only by Al-Bukhari among the authors of the Six Books, apart from An-Nasa'i, in Al-Yaum wal-Laylah.

(لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ)

(Enter not the Prophet's houses,) the believers were prohibited from entering the houses of the Messenger of Allah without permission, as they used to do during the Jahiliyyah and at the beginning of Islam, until Allah showed His jealousy over this Ummah and commanded them to seek permission. This is a sign of His honoring this Ummah. Hence the Messenger of Allah said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

(Beware of entering upon women...) Then Allah makes an exception, when He says:

(إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظْرِينَ إِنَّهُ)

(unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.) Mujahid, Qatadah and others said: "This means, without waiting for the food to be prepared." In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allah dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called Tafil (being an uninvited guest). Al-Khatib Al-Baghdadi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allah says:

(وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا)

(But when you are invited, enter, and when you have taken your meal, disperse) In Sahih Muslim it is recorded that Ibn `Umar, may Allah be pleased with him, said: "The Messenger of Allah said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ
غَيْرَهُ»

(When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.)" Allah says:

(وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ)

(without sitting for a talk.) meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allah as Allah says:

(إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ)

(Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);) It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allah revealed that this was forbidden. Allah says:

(وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ)

(but Allah is not shy of (telling you) the truth.) meaning, `this is why He is forbidding and prohibiting you from doing that.' Then Allah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ
حِجَابٍ

(And when you ask (his wives) for anything you want, ask them from behind a screen,) meaning, `just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger and the Statement that His Wives are Unlawful for the Muslims

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ
تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ
اللَّهِ عَظِيمًا

(And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.) Ibn Abi Hatim recorded that Ibn `Abbas said concerning the Ayah;

(وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ)

(And it is not (right) for you that you should annoy Allah's Messenger,) "This was revealed concerning a man who wanted to marry one of the wives of the Prophet after he died. A man said to Sufyan, `Was it `A'ishah' He said, `That is what they said.'" This was also stated by Muqatil bin Hayyan and `Abdur-Fahman bin Zayd bin Aslam. He also reported with his chain of narration from As-Suddi that the one who wanted to do this was Talhah bin `Ubaydullah, may Allah be pleased with him, until this Ayah was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allah at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously. Allah regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

(Verily, with Allah that shall be an enormity.) Then He said:

إِن يُبْدُوا شَيْئًا أَوْ يُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا)

(Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.)
meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal.) (40:19).

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا
إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا
نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ
كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا)

(55. It is no sin on them before their fathers, or their sons, or their brothers, or their brother's
sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And
(O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.)

Relatives before Whom a Woman does not need to observe Hijab

When Allah commands women to observe Hijab in front of men to whom they are not related,
He explains who are the relatives before whom they do not need to observe Hijab. This is like
the exceptions stated in Surat An-Nur, where Allah says:

وَلَا يُبَدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ غَيْرَ

أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ الطُّفْلِ الَّذِينَ لَمْ
يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ)

(And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their right hand possessions, or the Tabi`in among men who do not have desire, or small children who are not aware of the nakedness of women.) (24:31). The Ayah contains more detail than this, which we have already discussed in the Tafsir of the Ayah and do not need to repeat here. Ibn Jarir recorded that Ash-Sha`bi and `Ikrimah said concerning the Ayah,

(لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ)

(It is no sin on them before their fathers...) I said, "What about the paternal uncle and the maternal uncle -- why are they not mentioned" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."

(وَلَا نِسَائِهِنَّ)

(or their own women,) means that they do not have to observe Hijab in front of other believing women.

(وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ)

(or their (female) slaves.) Sa`id bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Hatim.

(وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا)

(And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.) means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)

(56. Allah sends His Salah on the Prophet, and also His angels (do so). O you who believe! Send your Salah on him, and greet him with Taslim.)

The Command to say Salah upon the Prophet

Al-Bukhari said: "Abu Al-`Aliyah said: "Allah's Salah is His praising him before the angels, and the Salah of the angels is their supplication." Ibn `Abbas said: "They send blessings." Abu `Isa At-Tirmidhi said: "This was narrated from Sufyan Ath-Thawri and other scholars, who said: `The Salah of the Lord is mercy, and the Salah of the angels is their seeking forgiveness. There are Mutawatir Hadiths narrated from the Messenger of Allah commanding us to send blessings on him and how we should say Salah upon him. We will mention as many of them as we can, if Allah wills, and Allah is the One Whose help we seek. In his Tafsir of this Ayah, Al-Bukhari recorded that Ka`b bin `Ujrah said, "It was said, `O Messenger of Allah, with regard to sending Salam upon you, we know about this, but how about Salah' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" Imam Ahmad recorded that Ibn Abi Layla said that Ka`b bin `Ujrah met him and said, "Shall I not give you a gift The Messenger of Allah came out to us and we said, `O Messenger of Allah! We know how to send Salam upon you, but how can we send Salah' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" This Hadith has been recorded by the Group in their books with different chains of narration.

Another Hadith

Al-Bukhari recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said: "We said, 'O Messenger of Allah, this is the Salam upon you, but how do we send Salah upon you?' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ،
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ»

(Say: "O Allah, send Your Salah upon Muhammad, Your servant and Messenger, as You sent Your Salah upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim.")" Abu Salih narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
آلِ إِبْرَاهِيمَ»

(Upon Muhammad and upon the family of Muhammad as You sent Your blessings upon the family of Ibrahim.) Ibrahim bin Hamzah told that, Ibn Abi Hazim and Ad-Darawardi told, that Yazid, i.e., Ibn Al-Had said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارَكْتَ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ
إِبْرَاهِيمَ»

(As You sent Your Salah upon Ibrahim, and send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrahim and the family of Ibrahim.) This was also recorded by An-Nasa'i and Ibn Majah.

Another Hadith

Imam Ahmad recorded from Abu Humayd As-Sa`idi that they said: "O Messenger of Allah, how can we send Salah upon you?" He said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ
وَدُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى

مُحَمَّدٍ وَأَزْوَاجِهِ وَدُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and his wives and offspring, as You sent Your Salah upon Ibrahim, and send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.") It was also recorded by the rest of the Group, apart from At-Tirmidhi.

Another Hadith

Muslim recorded that Abu Mas`ud Al-Ansari said: "We came to the Messenger of Allah and we were with Sa`d bin `Ubadah. Bashir bin Sa`d said to him, `Allah has commanded us to send Salah upon you, O Messenger of Allah. How can we send Salah upon you' The Messenger of Allah remained quiet for so long that we wished that he had not asked him, then the Messenger of Allah said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ
كَمَا قَدْ عَلِمْتُمْ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim among all people, verily You are Most Praiseworthy, Most Glorious." And the Salam is as you know.)" This was also recorded by Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Jarir. At-Tirmidhi said, "It is Hasan Sahih."

Saying Salah upon the Prophet before the Supplication

Imam Ahmad, Abu Dawud and At-Tirmidhi reported the following Hadith and graded it Sahih; An-Nasa'i, Ibn Khuzaymah and Ibn Hibban recorded in their Sahih that Fadalah bin `Ubayd, may Allah be pleased with him, said: "The Messenger of Allah heard a man making supplication in his prayer when he had not praised Allah or said Salah upon the Prophet . The Messenger of Allah said:

«عَجِلْ هَذَا»

(This man is rushing.) Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللَّهِ عَزَّ وَجَلَّ
وَالنَّيِّءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَدْعُ بِعَدْوِ
بِمَا شَاءَ»

(When any one of you supplicates, let him start by praising and glorifying Allah, may He be exalted, then let him send Salah upon the Prophet, and after that let him make supplication as he wishes.)"

The Virtue of saying Salah upon the Prophet

Another Hadith At-Tirmidhi recorded that Ubayy bin Ka`b said: "When two thirds of the night had passed, the Messenger of Allah would get up and say,

«يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتْ
الرَّاحِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ،
جَاءَ الْمَوْتُ بِمَا فِيهِ»

(O people, remember Allah, remember Allah, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.)" Ubayy said, "I said, `O Messenger of Allah, I send a lot of Salah upon you, how much of my prayer should be Salah upon you' He said,

«مَا شِئْتَ»

(Whatever you want.) I said, `A quarter' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, `Half' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, `Two thirds' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, 'Should I make my whole prayer for you?' He said,

«إِذَنْ تُكْفَى هَمُّكَ، وَيُعْفَرُ لَكَ ذَنْبُكَ»

(This would be sufficient to relieve your distress and earn you forgiveness of your sins.)" Then he said: "This is a Hasan Hadith."

Another Hadith

Imam Ahmad recorded that Abu Talhah said that the Messenger of Allah came one day looking happy. They said, "O Messenger of Allah, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلِكُ فَقَالَ: يَا مُحَمَّدُ أَمَا يُرْضِيكَ أَنْ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

(The angel came to me and told me, "O Muhammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Salah upon you but I send Salah upon him tenfold, and no member of your Ummah sends greetings of Salam upon you but I send greetings of Salam upon him tenfold'" I said, "Of course.") This was also recorded by An-Nasa'i.

Another Chain of Narration

Imam Ahmad recorded that Abu Talhah Al-Ansari said: "One morning the Messenger of Allah was in a cheerful mood and looked happy. They said, 'O Messenger of Allah, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلٌ أَتَانِي أَتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللَّهُ لَهُ بِهَا

عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ
عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا»

(Of course just now someone)an angel(came to me from my Lord and said, "Whoever among your Ummah sends Salah upon you, Allah will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.")" This is also a good chain, although they (Al-Bukhari and Muslim) did not report it.

Another Hadith

Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i recorded that Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allah said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا
عَشْرًا»

(Whoever sends one Salah upon me, Allah will send ten upon him.) At-Tirmidhi said: "This is a Sahih Hasan Hadith. On the same topic, narrations come from `Abdur-Fahman bin `Awf, `Amir bin Rabi`ah, `Ammar, Abu Talhah, Anas and Ubayy bin Ka`b."

Another Hadith

Imam Ahmad recorded from Abu Hurayrah that the Prophet said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُّوا اللَّهَ لِي
الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا
إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

(Send Salah upon me, for this is Zakah for you, and ask Allah to grant me Al-Wasilah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.) This was recorded only by Ahmad

Another Hadith

Imam Ahmad recorded that Al-Husayn bin `Ali said that the Messenger of Allah said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

(The miser is the one in whose presence I am mentioned, then he does not send Salah upon me.) Abu Sa`id said:

«قَلَمْ يُصَلِّ عَلَيَّ»

(...and he does not send Salah upon me.) This was also recorded by At-Tirmidhi, who then said: "This Hadith is Hasan Gharib, Sahih."

Another Hadith

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allah said:

«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ قَلَمْ يُصَلِّ عَلَيَّ،
وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ
انْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أُدْرِكَ
عِنْدَهُ أَبَوَاهُ الْكَبِيرَ قَلَمْ يُدْخِلَاهُ الْجَنَّةَ»

(May he be humiliated, the man in whose presence I am mentioned and he does not send Salah upon me; may he be humiliated, the man who sees the month of Ramadan come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.)" Then he (At-Tirmidhi) said: "Hasan Gharib."

Occasions for saying Salah upon Him

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr bin Al-`As, who said that he heard the Messenger of Allah say:

«إِذَا سَمِعْتُمْ مُؤَدِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا
عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا
عَشْرًا، ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي
الْجَنَّةِ لَا تَتَّبِعِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ

أَكُونُ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَتَّى عَلَيهِ
الشَّفَاعَةَ»

(When you hear the Mu'adhhdhin, repeat what he says, then send Salah upon me, for whoever sends Salah upon me, Allah will send Salah upon him tenfold. Then ask Allah to grant me Al-Wasilah, which is a status in Paradise to which only one of the servants of Allah will be entitled, and I hope that I will be the one. Whoever asks Allah for Al-Wasilah for me, it will be permitted for me to intercede for him.) This was recorded by Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i. Other occasions when we should send Salah upon the Prophet include when entering or exiting the Masjid, because of the Hadith recorded by Imam Ahmad from Fatimah, the daughter of the Messenger of Allah who said: "When the Messenger of Allah entered the Masjid, he would send Salah and Salam upon Muhammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاَفْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ»

(O Allah, forgive me my sins and open for me the gates of Your mercy) When he exited, he would send Salah and Salam upon Muhammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاَفْتَحْ لِي أَبْوَابَ
فَضْلِكَ»

(O Allah, forgive me my sins and open for me the gates of Your bounty.)" We should also send Salah upon him during the Funeral prayer. The Sunnah is to recite Surat Al-Fatihah following the first Takbir, to send Salah upon the Prophet during the second Takbir, to make supplication for the deceased during the third Takbir, and in the fourth Takbir to say, "O Allah, do not deprive us of his reward, and do not test us after him." Ash-Shafi'i, may Allah have mercy on him, recorded that Abu Umamah bin Sahl bin Hunayf was told by one of the Companions of the Prophet that the Sunnah in the funeral prayer is for the Imam to pronounce the Takbir, then to recite Surat Al-Fatihah silently after the first Takbir, then to send Salah upon the Prophet then to offer sincere supplication for the deceased, but not to recite any Qur'an in any of the Takbirs, then to conclude by saying Salam silently. An-Nasa'i also recorded this from Abu Umamah, who said, "This is from the Sunnah," and he mentioned it. According to the correct view, such a statement reported from a Companion carries the ruling of Marfu`

It is recommended to conclude supplications with Salah upon the Prophet .

At-Tirmidhi recorded that `Umar bin Al-Khattab said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send Salah upon your Prophet." This was also narrated by Mu`adh bin Al-Harith from Abu Qurrah from Sa`id bin Al-Musayyib from `Umar, as a saying of the Prophet . It was also recorded by Razin bin Mu`awiyah in his book, where he also attributed it to the Prophet reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمْرِ الرَّاَكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

(A supplication remains suspended between heaven and earth and does not ascend any further until a person sends Salah on me. Do not treat me like a spare water container, send Salah upon me at the beginning of your supplication, at the end and in the middle.) hSending Salah upon the Prophet is even more strongly encouraged in the Qunut supplication. Ahmad, the Sunan compilers, Ibn Khuzaymah, Ibn Hibban and Al-Hakim recorded that Al-Hasan bin `Ali, may Allah be pleased with him, said: "The Messenger of Allah taught me some words to say during Al-Witr:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أُعْطِيتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

("O Allah, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.")" In his Sunan, An-Nasa'i has the addition,

«وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ»

("and may Allah bless Muhammad.") at the end of this Qunut. It is also recommended to say plenty of Salah upon him on Friday and on the eve of Friday. Imam Ahmad recorded that Aws bin Aws Ath-Thaqafi, may Allah be pleased with him, said: "The Messenger of Allah said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ
وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ،
فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ
مَعْرُوضَةٌ عَلَيَّ»

(One of the best of your days is Friday; on this day Adam was created and died, on this day the Trumpet (Sur) will be blown and all will have swoon away. So on this day send plenty of Salah upon me, for your Salah will be presented to me.) They said, `O Messenger of Allah, how will they be shown to you after your body has dispersed into the earth' He said,

«إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ
الأنبياء»

(Allah has forbidden the earth to consume the bodies of the Prophets.)" This was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah, and it was graded Sahih by Ibn Khuzaymah, Ibn Hibban, Ad-Daraqutni and An-Nawawi in Al-Adhkar.

(إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا - وَالَّذِينَ
يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا)

(57. Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.) (58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.)

**Whoever annoys Allah and His Messenger , is cursed in this World
and the Hereafter Here,**

Allah warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings -- Allah forbid. `Ikrimah said that the Ayah:

(إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger,) was revealed concerning those who make pictures or images. In The Two Sahihs, it is reported that Abu Hurayrah said: "The Messenger of Allah said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ
الدَّهْرَ وَأَنَا الدَّهْرُ أَقْلَبُ لَيْلَهُ وَنَهَارَهُ»

(Allah says: "The son of Adam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day.") The meaning of this Hadith is that in the Jahiliyyah they used to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allah to time, and inveigh against it, but the One Who did that was Allah, may He be exalted. So, He forbade them from this. Al-`Awfi reported that Ibn `Abbas said that the Ayah,

(إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger,) was revealed about those who slandered the Prophet over his marriage to Safiyyah bint Huyay bin Akhtab. The Ayah appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allah, just as whoever obeys him obeys Allah.

The Threat to Those Who fabricate Slander

(وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا
اِكْتَسَبُوا)

(And those who annoy believing men and women undeservedly,) means, they attribute to them things of which they are innocent, which they do not know and do not do.

(فَقَدْ احْتَمَلُوا بُهْتَنَا وَإِنَّمَا مِينَا)

(they bear the crime of slander and plain sin.) This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allah and His Messengers, followed by the Rafidites who accuse the Companions of shortcomings and faults of which Allah has stated that they are innocent, and describe them as the opposite of what Allah has said about them. Allah, may He be exalted, has told us that He is pleased with the Migrants and Ansar, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say things about them that they did not do and could never have done. In reality, their

hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation. Abu Dawud recorded that Abu Hurayrah said that it was said: "O Messenger of Allah, what is backbiting (Ghibah)" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

(It is when you mention something about your brother that he dislikes.) It was asked, "But what if what I say about my brother is true" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَّتَهُ»

(If it is true, then you have committed backbiting (Ghibah) about him, and if it is not true, then you have slandered him.) This was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكِ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَبِيهِنَّ ذَلِكَ أَدْنَى
أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا -
لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا - مَلْعُونِينَ أَيْنَمَا ثَقَّفُوا
أَخَذُوا وَقَتَّلُوا تَقْتِيلًا - سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا
مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalabib over their bodies. That will be better that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.) (60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.) (61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.) (62. That was the way of Allah in the case of those who passed away of old, and you will not find any change in the way of Allah.)

The Command of Hijab

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their Jilbabs over their bodies, so that they will be distinct in their appearance from the women of the Jahiliyyah and from slave women. The Jilbab is a Rida', worn over the Khimar. This was the view of Ibn Mas'ud, `Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa'id bin Jubayr, Ibrahim An-Nakha'i, `Ata' Al-Khurasani and others. It is like the Izar used today. Al-Jawhari said: "The Jilbab is the outer wrapper. `Ali bin Abi Talhah reported that Ibn `Abbas said that Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the Jilbab, leaving only one eye showing. Muhammad bin Srin said, "I asked `Ubaydah As-Salmani about the Ayah:

(يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ)

(to draw their Jalabib over their bodies.) He covered his face and head, with just his left eye showing."

(ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ)

(That will be better that they should be known so as not to be annoyed.) means, if they do that, it will be known that they are free, and that they are not servants or whores.

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(And Allah is Ever Oft-Forgiving, Most Merciful.) means, with regard to what happened previously during the days of Jahiliyyah, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Then Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

(وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(those in whose hearts is a disease,) `Ikrimah and others said that this refers to adulterers in this instance.

(وَالْمُرْجِفُونَ فِي الْمَدِينَةِ)

(and those who spread false news among the people in Al-Madinah) means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

(لُنْعَرِيَّكَ بِهِمْ)

(We shall certainly let you overpower them,) `Ali bin Abi Talhah reported that Ibn `Abbas said, "We will give you power over them." Qatadah said: "We will incite you against them." As-Suddi said: "We will inform you about them."

(ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا)

(then they will not be able to stay in it) means, in Al-Madinah,

(إِلَّا قَلِيلًا مَّלْعُونِينَ)

(but a little while. Accursed...) `this describes their state while they are in Al-Madinah for this short time before they are expelled and sent far away.'

(أَيْنَمَا تُقِفُوا أُخِذُوا)

(they shall be seized wherever found,) means, `they will be attacked, because they are so weak and so few,'

(وَقَتَّلُوا تَقْتِيلًا)

(and killed with a (terrible) slaughter.) Then Allah says:

(سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ)

(That was the way of Allah in the case of those who passed away of old,) meaning, this is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and you will not find any change in the way of Allah.) means, the way in which Allah deals with this does not alter or change.

(يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا - إِنَّ
اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا - خٰلِدِينَ

فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا - يَوْمَ نُقَلِّبُ
وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا - رَبَّنَا آتِهِمْ ضِعْفَيْنِ
مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا)

(63. People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know It may be that the Hour is near!") (64. Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire.) (65. Wherein they will abide forever, and they will find neither a protector nor a helper.) (66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.") (67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.") (68. "Our Lord! Give them double torment and curse them with a mighty curse!")

No One knows when the Day of Resurrection will come except Allah

Here Allah tells His Messenger that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allah, may He be exalted, as Allah says in Surat Al-A'raf, even though that was revealed in Makkah and this Surah was revealed in Al-Madinah. Allah continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

(وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا)

(What do you know It may be that the Hour is near!) This is like the Ayat:

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.))54:1(

(اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
(

(Draws near for mankind their reckoning, while they turn away in heedlessness.))21:1(

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it))16:1(.

The Curse on the Disbelievers and its Eternity and their Regret

Then Allah says:

(إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ)

(Verily, Allah has cursed the disbelievers,) means, He has distanced them from His mercy.

(وَأَعَدَّ لَهُمْ سَعِيرًا)

(and has prepared for them a flaming Fire (Hell).) means, in the Hereafter. e

(خَالِدِينَ فِيهَا أَبَدًا)

(Wherein they will abide forever,) means, they will stay there forever and ever, never leaving or finding relief from it.

(لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا)

(and they will find neither a a protector nor a helper.) means, they will have no saviour to help them or rescue them from their predicament. Then Allah says:

(يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ)

(On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.") means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allah and His Messenger in this world. Allah describes how they will be in the Hereafter:

(وَيَوْمَ يَعْزُزُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَلَّيْنَا لَيْتَنِي لِمَ أَخَذْنَا
فُلَانًا خَلِيلًا)

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا)

(And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shaytan is to man ever a deserter in the hour of need.") (25:27-29)

(رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ)

(How much would those who disbelieved wish that they had been Muslims.) (15:2) And here too, Allah tells us that when they are in this state, they will wish that they had obeyed Allah and His Messenger in this world:

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلًا)

(And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.") Tawus said: " `Our chiefs' means their nobles and `our great ones' means their scholars."

(رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

(Our Lord! Give them double torment) means, `for their disbelief and because they misled us.' Abu Al-Qasim At-Tabarani recorded from Abu Rafi` that among the names of those who fought with `Ali, may Allah be pleased with him, was Al-Hajjaj bin `Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Ansar! Do you want to say when we meet our Lord:

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلًا - رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُّهُمْ
لَعْنًا كَبِيرًا)

(Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!)"

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا
مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَحِيهَا
)

(69. O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.)

The Fabrications of the Jews against Musa

Al-Bukhari recorded in the Book of Hadiths about the Prophets, that Abu Hurayrah said that the Messenger of Allah said:

«إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَبِيرًا لَا
يُرَىٰ مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَأَذَاهُ مَنْ آذَاهُ
مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسْتَرُ هَذَا النَّسْتَرُ إِلَّا
مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا
آفَةٌ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا
لِمُوسَىٰ عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ
عَلَىٰ حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَىٰ ثِيَابِهِ
لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَىٰ
عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجْرٌ،
ثَوْبِي حَجْرٌ، حَتَّىٰ انْتَهَىٰ إِلَىٰ مَلَأٍ مِنْ بَنِي
إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ عَزَّ
وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجْرُ، فَأَخَذَ

تَوْبَهُ قَلْبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ،
فَوَاللَّهِ إِنَّ بِالْحَجَرِ لِنَدْبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ
أَرْبَعًا أَوْ خَمْسًا قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا
مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا
«(

(Musa, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allah, may He be glorified, wanted to clear Musa, peace be upon him, of what they were saying. One day Musa was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Musa picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allah had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allah, the marks of that beating were left on the rock, three or four or five. This is what is referred to in the Ayah: (O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.)) This Hadith is one of those which were recorded by Al-Bukhari but not Muslim. Imam Ahmad recorded that `Abdullah (bin Mas`ud) said: "One day, the Messenger of Allah distributed some booty and a man among the Ansar said, `This division was not done for the sake of Allah.' I said, `O enemy of Allah! I am going to tell the Messenger of Allah what you have said.' So, I told the Prophet about it. His face reddened and he said,

«رَحْمَةُ اللَّهِ عَلَىٰ مُوسَىٰ لَقَدْ أُوزِيَ بِأَكْثَرِ مِنْ هَذَا
فَصَبَرَ»

(May Allah have mercy on Musa. He was annoyed with worse than this, yet he remained patient.)" This was recorded in the Two Sahihs.

(وَكَانَ عِنْدَ اللَّهِ وَجِيهًا)

(and he was honorable before Allah.) means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Hasan Al-Basri said: "His supplications would be

answered by Allah." Some of them said that part of his great standing before Allah was that he interceded for his brother Harun, asking Allah to send him with him as a Messenger, and Allah granted his request and said:

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا)

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.) (19:53)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
- يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)

(70. O you who believe! Have Taqwa of Allah and speak (always) the truth.) (71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.)

The Command to the Believers to have Taqwa and speak the Truth

Here Allah commands His servants to have Taqwa of Him, worshipping Him as if they can see Him, and to

(قَوْلًا سَدِيدًا)

(speak (always) the truth.) meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)

(And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.) meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

(إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا - لِيُعَذِّبَ اللَّهُ

الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
غَفُوراً رَحِيماً)

(72. Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.)
(73. So that Allah will punish the hypocrites, men and women, and the men and women who are idolators. And Allah will pardon the believers, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.)

How Man bore the Amanah

Al-`Awfi reported that Ibn `Abbas said, "Al-Amanah means obedience. This was offered to them before it was offered to Adam, and they could not bear it. Then Allah said to Adam: `I have offered the Amanah to the heavens and the earth and the mountains, and they could not bear it. Will you take it on' He said, `O Lord, what does it involve' He said, `If you do good, you will be rewarded, and if you do evil, you will be punished.' So Adam took the Amanah and bore it, and this is what is referred to in the Ayah:

(وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

(But man bore it. Verily, he was unjust and ignorant.)" `Ali bin Abi Talhah reported that Ibn `Abbas said, "Al-Amanah means Al-Fara'id (the obligatory duties). Allah offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allah, in case they could not fulfill the obligations involved. Then Allah offered it to Adam, and he accepted it with all that it entailed. This is what is referred to in the Ayah:

(وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

(But man bore it. Verily, he was unjust and ignorant.) meaning, he underestimated the command of Allah." This was also the view of Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others that Al-Amanah means Al-Fara'id. Others said that it meant obedience. Al-A`mash narrated from Abu Ad-Duha from Masruq that Ubayy bin Ka`b said: "Part of Al-Amanah means that woman was entrusted with her own chastity." Qatadah said: "Al-Amanah means religion, obligatory duties and prescribed punishments." Malik narrated that Zayd bin Aslam said: "Al-Amanah means three things: prayer, fasting and performing Ghusl to cleanse oneself from sexual impurity." There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust -- except for those whom Allah helps, and Allah is the One

Whose help we seek. One of the reports which deal with Al-Amanah is the Hadith recorded by Imam Ahmad from Hudhayfah, may Allah be pleased with him, who said: "The Messenger of Allah told us two Hadiths, one of which I have seen and the other I am still waiting to see. He told us that Al-Amanah is deeply rooted in the heart of man, then the Qur'an was revealed and they know it from the Qur'an and from the Sunnah. Then he told us that Al-Amanah will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ،
فَيَظَلُّ أَثْرُهَا مِثْلَ أَثْرِ الْمَجْلِ كَجَمْرِ دَحْرَجْتَهُ
عَلَى رَجْلِكَ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ»

. (A man may sleep and Al-Amanah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg -- you will see it protruding but there is nothing inside.) Then he took a pebble and rolled it over his leg, then he said:

«فَيُصْبِحُ النَّاسُ يَتَّبَاعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي
الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا،
حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَقَهُ وَأَعْقَلَهُ وَمَا
فِي قَلْبِهِ حَبَّةٌ خَرْدَلٍ مِنْ إِيْمَانٍ»

(Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amanah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.) No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islam would compel him to pay me what is due to me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you." It was also recorded in the Two Sahih from the Hadith of Al-A' mash. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said:

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا:
حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ،
وَعِقَّةٌ طُعْمَةٌ»

(There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.)

The Result of taking on the Amanah

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ

(So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.) means, because the sons of Adam have undertaken to fulfill the Amanah, which means duties, Allah will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ

(and the men and women who are idolators.) these are the ones who both outwardly and inwardly associate others in worship with Allah and go against His Messengers.

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(And Allah will pardon the believers, men and women.) means, He will show mercy to the believers among mankind, who believe in Allah and in His angels, Books and Messengers, and who obey Him.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(And Allah is Ever Oft-Forgiving, Most Merciful.) This is end of the Tafsir of Surat Al-Ahzab. Allah's is the praise and thanks.

The Tafsir of Surah Saba

(Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ
الْخَبِيرُ - يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
الرَّحِيمُ الْغَفُورُ)

(1. All praise is due to Allah, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.) (2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.)

All Praise and the Knowledge of the Unseen belong to Allah Alone

Allah tells us that all praise belongs to Him alone in this world and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allah says:

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى
وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ)

(And He is Allah; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.) (28:70). Allah says:

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ)

(All praise is due to Allah, to Whom belongs all that is in the heavens and all that is in the earth.) meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allah says:

(وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَى)

(And truly, unto Us (belong) the last (Hereafter) and the first (this world)) (92:13). Then Allah says:

(وَلَهُ الْحَمْدُ فِي الْأُخْرَةِ)

(His is all praise in the Hereafter,) for He is the One Who will be worshipped forever and praised for eternity.

(وَهُوَ الْحَكِيمُ)

and He is the All-Wise, means, in all that He says and does, legislates and decrees.

(الْخَبِيرُ)

the All-Aware. from Whom nothing at all is hidden or concealed. Ma'lik narrated that Az-Zuhri said, He is All-Aware of His creation, All-Wise in His commands. Al'Ala says:

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا)

(He knows that which goes into the earth and that which comes forth from it,) meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

(وَمَا يَنْزِلُ مِنَ السَّمَاءِ)

(and that which descends from the heaven) means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

(وَهُوَ الرَّحِيمُ الْغَفُورُ)

(And He is the Most Merciful, the Oft-Forgiving.) means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ
وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ - لِيَجْزِيَ

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
 مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ - وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا
 مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ ٱلْأَلِيمِ -
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن
 رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ
 (الْحَمِيدِ)

(3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.") (4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.) (5. But those who strive against Our Ayat to frustrate them -- those, for them will be a severe painful torment.) (6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.)

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three Ayat -- there is no fourth -- where Allah commands His Messenger to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these Ayat is in Surah Yunus, where Allah says:

(وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(And they ask you to inform them (saying): "Is it true" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!") (10:53). The second of these Ayat is this one:

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

(Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."). And the third of them appears in Surat At-Taghabun, where Allah says:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لُئِبَعَنَّ ثُمَّ لِنَنْبَأَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ
(

(The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah") (64:7). And Allah says here:

قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Say: "Yes, by my Lord, it will come to you...") Then Allah is described in a manner that affirms that:

(عَلِمَ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ)

(the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.) Mujahid and Qatadah said, "Nothing is hidden or concealed from Him." In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things. Then Allah tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

(لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا
مُعَاجِزِينَ)

(That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Ayat to frustrate them) meaning, those who try to turn others away from the path of Allah and who disbelieve His Messengers,

(أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ)

(those, for them will be a severe painful torment.) This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Ayah:

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) (59:20)

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (38:28)

(وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن
رَّبِّكَ هُوَ الْحَقُّ)

(And those who have been given knowledge see that what is revealed to you from your Lord is the truth,) This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allah and which they are now seeing with their own eyes, they will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth) (7:43). And it will be said:

(هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ)

(This is what the Most Gracious had promised, and the Messengers spoke truth!))36:52(

لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ
الْبَعْثِ

(Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection) (30:56),

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ
رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ)

(And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.) The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ
إِذَا مَزَقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ -
أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ -
أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ
السَّمَاءِ وَالْأَرْضِ إِن نَّشَأْ نَخْسِفُ بِهِمُ الْأَرْضَ أَوْ
نُسْقِطُ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً
لِّكُلِّ عَبْدٍ مُّنِيبٍ)

(7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew") (8. Has he invented a lie against Allah, or is there a madness in him Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.) (9. See they not what is before them and what is behind them, of the heaven and the earth If We will, We shall

sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allah) in repentance.)

The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allah tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger for speaking of it.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ
إِذَا مَزَّقْتُمْ كُلَّ مُمَرِّقٍ

(Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...") means, when your bodies have disintegrated into the earth and dispersed without a trace,

(إِنَّكُمْ)

(then you) means, after this has happened,

(لَفِي خَلْقٍ جَدِيدٍ)

(will be created (again) anew) means, you will be restored to life and will receive provision anew. `By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allah has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ

(Has he invented a lie against Allah, or is there a madness in him) Allah said, refuting their words:

بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ
وَالضَّلَالِ الْبَعِيدِ

(Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.) meaning, the matter is not as they claim or as they think; on the contrary, Muhammad is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

(فِي الْعَذَابِ)

are themselves(in a torment, means, their disbelief, which will lead them to the torment of Alla0h.

(وَالضَّلَّالِ الْبَعِيدِ)

(and in far error.) far from the truth in this world. Then Allah warns them of His power in the creation of heavens and earth, as He says:

(أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(See they not what is before them and what is behind them, of the heaven and the earth) meaning, wherever they go, in whatever direction, the heavens are above them and the earth is beneath them. This is like the Ayah:

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ)

(With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!) (51:47-48)

(إِن نَّشَاءُ نَخْسِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ)

(If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.) means, `if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.' Then Allah says:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ)

(Verily, in this is a sign for every Munib servant.) Ma` mar narrating from Qatadah, said that Al-Munib means every one who repents. Sufyan narrated from Qatadah, that Al-Munib is the one who turns to Allah. This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allah. There is a sign of the Allah's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens -- with their vast reaches of space, and this earth, as deep and vast as it is -- is able to recreate bodies and revive decayed bones. This is like the Ayat:

(أُولَئِكَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى)

(Is not He Who created the heavens and the earth, Able to create the like of them Yes, indeed!) (36:81)

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57)

(وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَجِبَالُ أُوتِي مَعَهُ
وَالطَّيْرَ وَالنَّارَ لَهُ الْحَدِيدَ - أَنْ أَعْمَلَ سَيِّغَتِ
وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا
تَعْمَلُونَ بَصِيرٌ)

(10. And indeed We bestowed grace on Dawud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him.") (11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor)Sard(, and work you (men) righteousness. Truly, I am All-Seer of what you do.")

The Favors which Allah bestowed upon Dawud

Here Allah tells us how He blessed His servant and Messenger Dawud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allah, the firm, solid, high mountains joined him in glorifying Allah, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages. In the Sahih it is recorded that the Messenger of Allah heard the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(This man has been given one of the sweet melodious voices of the Prophet Dawud.) Abu `Uthman An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him."

(أُوبَى)

(Glorify) means, glorify Allah. This was the view of Ibn ` Abbas, Mujahid and others. The root of this word)Ta'wib(means to repeat or respond, so the mountains and birds were commanded to repeat after him.

(وَأَلَّنَا لَهُ الْحَدِيدَ)

And We made the iron soft for him. Al-HJasan Al-BasJri, Qata0dah, Al-A mash and others said, He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread. Alla0h said:

(أَنْ أَعْمَلَ سَبِغَتٍ)

Saying: Make you perfect coats of mail... , which means chain mail. Qata0dah said, He was the first person ever to make chain mail; before that, they used to wear plated armor.

(وَقَدَّرَ فِي السَّرْدِ)

(and balance well the rings of chain armor)Sard(,) This is how Allah taught His Prophet Dawud, peace be upon him, to make coats of mail. Mujahid said concerning the Ayah:

(وَقَدَّرَ فِي السَّرْدِ)

(and balance well the rings of chain armor)Sard(,) "Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right." ` Ali bin Abi Talhah reported that ` Ibn ` Abbas said, "Sard refers to a ring of iron." Some of them said, "Chain mail is called Masrud if it is held together with rivets."

(وَأَعْمَلُوا صَالِحًا)

and work you (men) righteousness. means, with regard to what Alla0h has given you of blessings.

(إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ)

Truly, I am All-Seer of what you do. means, watching you and seeing all that you do and say; nothing of that is hidden at all.

(وَأَسْلَمْنَا لَهُ الْوَيْلَ وَالرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ
وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ
يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ
مِنَ عَذَابِ السَّعِيرِ - يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ
مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ
رَسَيْتِ اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ
عِبَادِيَ الشَّاكِرِينَ)

(12. And to Sulayman (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qitr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.) (13. They worked for him as he desired on Maharib, Tamathil, large basins like Jawab and Qudur Rasiyat. "Work you, O family of Dawud, with thanks!" But few of My servants are grateful.)

The Favors which Allah bestowed upon Sulayman

Having mentioned the blessings with which He favored Dawud, Allah follows this by mentioning what He gave to Dawud's son Sulayman (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Hasan Al-Basri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kabil." Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kabul is an entire month's travel for a swift rider.

(وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ)

(And We caused a fount Qitr to flow for him,) Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Qatadah, As-Suddi, Malik from Zayd bin Aslam, `Abdur-Rahman bin Zayd bin Aslam and others said, "Qitr means copper." Qatadah said, "It was in Yemen." Allah brought forth all the things that people make for Sulayman, peace be upon him.

(وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ)

(and there were Jinn that worked in front of him, by the leave of his Lord.) means, `We subjugated the Jinn to work in front of him,' by the permission of his Lord, i.e., by Allah's

decree and subjugation, they built whatever constructions he wanted, and did other work as well.

(وَمَنْ يَزِعْ مِنْهُمْ عَنْ أَمْرِنَا)

(And whosoever of them turned aside from Our command,) means, whoever among them tried to rebel and disobey,

(نُذِقُهُ مِنْ عَذَابِ السَّعِيرِ)

(We shall cause him to taste of the torment of the blazing Fire.) which means, burning.

(يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ)

(They worked for him as he desired on Maharib, Tamathil,) Maharib refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings." With regard to "Tamathil," `Atiyah Al-`Awfi, Ad-Dahhak and As-Suddi said that Tamathil means pictures.

(وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ)

(large basins like Jawab and Qudur Rasiyat.) Jawab, the plural form of Jabiyah, refers to cisterns or tanks in which water is held, and Qudur Rasiyat are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujahid, Ad-Dahhak and others.

(اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا)

(Work you, O family of Dawud, with thanks!) means, `We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions. Abu `Abdur-Rahman Al-Hubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allah is thanks, and the best of thanks is praise." This was recorded by Ibn Jarir. In the Two Sahihs, it is reported that the Messenger of Allah said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ،
كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ،
وَأَحَبَّ الصِّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ
يَصُومُ يَوْمًا وَيَقْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى»

(The most beloved of prayer to Allah is the prayer of Dawud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allah is the fasting of Dawud. He used to fast for a day then not fast for a day, and he never fled the battlefield.) Ibn Abi Hatim narrated that Fudayl said concerning the Ayah:

(اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا)

(Work you, O family of Dawud, with thanks!) Dawud said, "O Lord! How can I thank you when thanks itself is a blessing from You" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."

(وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ)

But few of My servants are grateful. This is a reflection of reality.

(فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ)

(14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.)

The Death of Sulayman

Allah tells us how Sulayman, peace be upon him, died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn `Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said. He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to Jinn and men alike that the Jinn do not know the Unseen as they (the Jinn) used to imagine and tried to deceive people. This is what Allah says:

(مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ
 مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ
 الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ)

(nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) meaning, it became clear to the people that they (the Jinn) were lying.

(لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ
 وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَهُ
 طَيِّبَةً وَرَبٌّ غَفُورٌ - فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ
 سَيْلَ الْعَرْمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ
 أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ - ذَلِكَ جَزَيْنَهُمْ
 بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَفُورَ)

(15. Indeed there was for Saba' a sign in their dwelling place -- two gardens on the right and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!) (16. But they turned away, so We sent against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athl, and some few lote trees.) (17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).)

The Disbelief of Saba' (Sheba) and Their Punishment

Saba' refers to the kings and people of the Yemen. At-Tababa` ah (Tubba`) surname of the ancient kings of Yemen(were part of them, and Bilqis, the queen who met Sulayman, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allah sent them messengers telling them to eat of His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allah willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allah wills. In Him we put our trust. Ibn Jarir recorded that Farwah bin Musayk Al-Ghutayfi, may Allah be pleased with him, said, "A man said, `O Messenger of Allah! Tell me about Saba' -- what was it, a land or a woman' He said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً، وَلَكِنَّهُ رَجُلٌ وُلِدَ لَهُ
عَشْرَةٌ مِنَ الْوَالِدِ، فَتِيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ،
فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَعَامِلَةٌ
وَعَسَّانٌ، وَأَمَّا الَّذِينَ تِيَامَنُوا: فَكِنْدَةٌ وَالْأَشْعَرِيُّونَ
وَالْأَزْدُ وَمَذْحِجٌ وَحَمِيرٌ وَأَنْمَارٌ»

(It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Sham. Those who went Ash-Sham were Lakhm, Judham, `Amilah and Ghassan. Those who went south were Kindah, Al-Ash`ariyyun, Al-Azd, Madhhij, Himyar and Anmar.) A man asked, `Who are Anmar' He said:

«الَّذِينَ مِنْهُمْ خَنَعٌ وَبَجِيلَةٌ»

(Those among whom are Khath`am and Bajilah.)" This was recorded by At-Tirmidhi in his Jami` Sunan(in more detail than this; then he said, "This is a Hasan Gharib Hadith." The genealogists -- including Muhammad bin Ishaq -- said, "The name of Saba' was `Abd Shams bin Yashjub bin Ya`rub bin Qahtan; he was called Saba' because he was the first Arab tribe to disperse. He was also known as Ar-Ra'ish, because he was the first one to take booty in war and give it to his people, so he was called Ar-Ra'ish; because the Arabs call wealth Rish or Riyash. They differ over Qahtan, about whom there were three views. (The first) he descended from the line of Iram bin Sam bin Nuh, then there were three different views over how he descended from him. (The second) was that he was descended from `Abir, another name for Hud, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Isma`il bin Ibrahim Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imam Al-Hafiz Abu `Umar bin `Abdul-Barr An-Namari, may Allah have mercy on him, in his book Al-Musamma Al-Inbah `Ala Dhikr Usul Al-Qaba'il Ar-Ruwat. The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنَ الْعَرَبِ»

(He was a man among the Arabs.) means that he was one of the original Arabs, who were before Ibrahim, peace be upon him, and were descendants of Sam bin Nuh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrahim, peace be upon him, but this was not a well-known view among them. And Allah knows best. But in Sahih Al-Bukhari, it is reported that the Messenger of Allah passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا»

(Shoot, O sons of Isma`il, for your father was an archer.) Aslam was a tribe of the Ansar, and the Ansar -- both Aws and Khazraj -- were from Ghassan, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allah sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassan for the name of the water beside which they camped -- it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassan bin Thabit, may Allah be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd and our water is Ghassan."

«وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ»

(He had ten sons among the Arabs.) means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy. The meaning of the words,

«فَتَيَّامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

(Six of whom went south and four of whom went north.) is that after Allah sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

The Dam of Ma'arib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatadah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel -- such as is used for gathering fruit -- on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe. This was the dam of Ma'arib, a land between which and San`a' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allah took care of them so that they would single out and worship Him alone, as He says:

(لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ)

(Indeed there was for Saba` (Sheba) a sign in their dwelling place) Then He explains this by saying:

(جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ)

(two gardens on the right and on the left;) meaning, the two sides where the mountains were, and their land was in between them.

كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَهُ طَيِّبَةً
وَرَبُّ غَفُورٌ

((and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!) means, `He would forgive you if you continue to worship Him alone.'

فَأَعْرَضُوا

(But they turned away,) means, from worshipping Allah alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allah, as the hoopoe told Sulayman, peace be upon him:

فَمَكَتَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطُ بِهِ
وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ - إِنِّي وَجَدْتُ امْرَأَةً
تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ
- وَجَدْتُنَّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ)

("I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance.") (27:22-24)

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ

(so We sent against them flood released from the dam,) Some, including Ibn `Abbas, Wahb bin Munabbih, Qatadah and Ad-Dahhak said that when Allah wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it. Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed." Qatadah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path -- buildings, trees, etc." As the water drained from the trees

that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allah says:

(وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىٰ أُكُلٍ خَمْطٍ)

(and We converted their two gardens into gardens producing bitter bad fruit (ukul khamt),) Ibn `Abbas, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Qatadah and As-Suddi said, "It refers to Arak (Zingiber officinale) and bitter bad fruit."

(وَأَثَلٍ)

and Athl, Al- Awfi and Ibn Abba0s said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Alla0h knows best.

(وَشَىٰءٍ مِّن سِدْرٍ قَلِيلٍ)

and some few lote trees. Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

(وَشَىٰءٍ مِّن سِدْرٍ قَلِيلٍ)

and some few lote trees. This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Alla0h, and because they denied the truth and turned towards falsehood. Alla0h said:

(ذَٰلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَافِرَ

(

(Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.) meaning, `We punished them for their disbelief.' Mujahid said, "He does not punish anyone except the disbelievers." Al-Hasan Al-Basri said, "Allah the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

(وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَارَكْنَا فِيهَا قُرَىٰ ظَهْرَةَ وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا

لِيَالِيَ وَأَيَّامًا ءَامِنِينَ - فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ
 أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
 وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ
 صَبَّارٍ شَكُورٍ)

(18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day.") (19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).)

The Trade of Saba' and Their Destruction

Allah tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allah says:

(وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا)

(And We placed, between them and the towns which We had blessed,) Mujahid, Al-Hasan, Sa`id bin Jubayr and Malik, who narrated it from Zayd bin Aslam, and Qatadah, Ad-Dahhak, As-Suddi, Ibn Zayd and others -- all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another. Al-`Awfi reported that Ibn `Abbas said, "The towns which We had blessed by putting Jerusalem among them."

(قُرَى ظَهْرَةَ)

towns easy to be seen, meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allah says:

(وَقَدَّرْنَا فِيهَا السَّيْرَ)

(and We made the stages (of journey) between them easy) meaning, 'We made it in a way that met the needs of the travelers.'

(سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ)

(Travel in them safely both by night and day.) means, those who travel in them will be safe both by night and by day.

(فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ)

(But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;) They failed to appreciate this blessing, as Ibn `Abbas, Mujahid, Al-Hasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so We made them as tales (in the land), and We dispersed them all totally.) means, `We made them something for people to talk about when they converse in the evening, how Allah plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are indeed signs for every steadfast, grateful.) In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said, "The Messenger of Allah said:

«عَجِبْتُ مِنْ قَضَاءِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ
خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ
رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى
فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ»

(I am amazed at what Allah has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.)" This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah. There is a corroborating report in the Two Sahihs, where a Hadith narrated by Abu Hurayrah, may Allah be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ تَعَالَى لَهُ قَضَاءً إِلَّا
كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا
لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ،
وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(How amazing is the affair of the believer! Allah does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.)" It was reported that Qatadah said:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are indeed signs for every steadfast, grateful.) It was Mutarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا
مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ إِلَّا
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ)

(20. And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers.) (21. And he had no authority over them, -- except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.)

How Iblis' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the Shaytan, Allah tells us about their counterparts among those who follow Iblis and their own desires, and who go against wisdom and true guidance. Allah says:

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ)

(And indeed Iblis did prove true his thought about them,) Ibn `Abbas, may Allah be pleased with him, and others said that this Ayah is like the Ayah where Allah tells us about how Iblis refused to prostrate to Adam, peace be upon him, then said:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ لِأَنْتَ بِأَعْيُنِنَا جَهَنَّمَ خَالِدًا فِيهَا وَلَهُ عَذَابٌ أَلِيمٌ
يَوْمَ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

(See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!) (17:62)

(ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
(

(Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.) (7:17) And there are many Ayat which refer to this matter.

(وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ)

(And he (Iblis) had no authority over them,) Ibn `Abbas, may Allah be pleased with him said, "This means, he had no proof."

(إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَاكٍ)

(except that We might test him who believes in the Hereafter, from him who is in doubt about it.) means, `We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world -- and to distinguish these believers from those who are in doubt about the Hereafter.

(وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ)

(And your Lord is a Watchful over everything.) means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
 مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا
 لَهُمْ فِيهِمَا مِن شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ -
 وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا
 فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ
 وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(22. Say: "Call upon those whom you assert besides Allah, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. ") (23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth. And He is the Most High, the Most Great.)

The Helplessness of the gods of the Idolators Here

Allah states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can share or dispute with Him in that, or overturn His command. So, He says:

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ)

(Say: "Call upon those whom you assert besides Allah...") meaning, the gods who are worshipped besides Allah.

(لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي
 الْأَرْضِ)

(they possess not even the weight of a speck of dust, either in the heavens or on the earth,) This is like the Ayah:

(وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
 قِطْمِيرٍ)

(And those, whom you invoke or call upon instead of Him, own not even a Qitmir) (35:13).

(وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ)

nor have they any share in either, means, they do not possess anything, either independently or as partners.

(وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ)

(nor there is for Him any supporter from among them.) means, nor does Allah have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him. Then Allah says:

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allah says:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255),

(وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ
شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) (53:26)

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ
مُشْفِقُونَ)

(and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him) (21:28). It was reported in the Two Sahih through more than one chain of narration that the Messenger of Allah , who is the leader of the sons of Adam and the greatest intercessor before Allah, will go to stand in Al-Maqam Al-Mahmud (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He said:

«فَأَسْجُدُ لِلَّهِ تَعَالَى فَيَدْعُنِي مَا أَشَاءَ اللَّهُ أَنْ
يَدْعَنِي، وَيَقْتَحُ عَلَيَّ بِمَحَامِدِ لِي أَحْصِيهَا الْآنَ، ثُمَّ
يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعُ، وَسَلْ
تُعْطَهُ، وَاشْفَعْ تُشَفَّعَ»

(Then I will prostrate to Allah, may He be exalted, and He will leave me (in that position), as long as Allah wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted...")

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقَّ)

(So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth.) This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allah) so much that they swoon. This was the view of Ibn Mas'ud, may Allah be pleased with him, Masruq and others.

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ)

(So much so that when fear is banished from their hearts,) means, when the fear leaves their hearts. Ibn `Abbas, Ibn `Umar, Abu `Abdur-Rahman As-Sulami, Ash-Sha`bi, Ibrahim An-Nakha`i, Ad-Dhahhak, Al-Hasan and Qatadah said concerning the Ayah,

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقَّ)

(So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth.) "When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allah says,

(قَالُوا الْحَقَّ)

They say the truth. meaning, they report what He said, without adding or taking away anything.

(وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(And He is the Most High, the Most Great.) In his Tafsir of this Ayah in his Sahih, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him said, "The Prophet of Allah said:

«إِذَا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَقْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ وَوَصَفَ سُقْيَانُ بِيَدِهِ فَحَرَّقَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخِرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

(When Allah decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other) -- Sufyan (one of the narrators) demonstrated with his hand, holding it vertically with the fingers outspread. (So he hears what is said and

passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen" So they believe him because of the one thing which was heard from heaven.)" This was recorded by Al-Bukhari, not by Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it. And Allah knows best.

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ
وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ - قُلْ
لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ -
قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ
الْفَتَّاحُ الْعَلِيمُ - قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ)

(24. Say: "Who gives you provision from the heavens and the earth" Say: "Allah. And verily, (either) we or you are rightly guided or in plain error.") (25. Say: "You will not be asked about our sins, nor shall we be asked of what you do.") (26. Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") (27. Say: "Show me those whom you have joined with Him as partners. Nay! But He is Allah, the Almighty, the All-Wise.")

Allah has no partner in anything whatsoever

Allah tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

(وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ)

(And verily, (either) we or you are rightly guided or in plain error.) `One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of Tawhid which indicates that your Shirk must be false.' Allah says:

(وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ)

(And verily, (either) we or you are rightly guided or in plain error.) Qatadah said, "The Companions of Muhammad said this to the idolators: `By Allah, we and you cannot be following the same thing, only one of us can be truly guided.'" `Ikrimah and Ziyad bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."

(قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا
تَعْمَلُونَ)

(Say: "You will not be asked about our sins, nor shall we be asked of what you do.") This indicates disowning them, saying, `you do not belong to us and we do not belong to you, because we call people to Allah, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Ayat:

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

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

(قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

(Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.") (104:1-6).

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا)

(Say: "Our Lord will assemble us all together...") means, `on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allah says: U

(وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ - فَأَمَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ - وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ)

(And on the Day when the Hour will be established -- that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.) (30:14-16). Allah says:

(وَهُوَ الْقَتَّاحُ الْعَلِيمُ)

(And He is the Just Judge, the All-Knower of the true state of affairs.)

(قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ)

(Say: "Show me those whom you have joined with Him as partners...") means, 'show me those gods whom you made as rivals and equals to Allah.'

(كَلَّا)

Nay means, He has no peer, rival, partner or equal. Alla0h says:

(بَلْ هُوَ اللَّهُ)

But He is Alla0h, meaning, the One and Only God Who has no partner.

(الْعَزِيزُ الْحَكِيمُ)

the Almighty, the All-Wise. means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Alla0h knows best.

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُل
لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَقْدِمُونَ)

(28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.) (29. And they say: "When is this promise if you are truthful") (30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.")

The Prophet was sent to all of Mankind Allah says to His servant and Messenger Muhammad :

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا)

(And We have not sent you except as a giver of glad tidings and a warner to all mankind,) i.e., to all of creation among those who are accountable for their deeds. This is like the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158)

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِّلْعَالَمِينَ نَذِيرًا)

(Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.) (25:1)

(بَشِيرًا وَنَذِيرًا)

a giver of glad tidings and a warner means, to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you. This is like the A0ya0t:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(and most of men know not.)

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

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

(وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا بِسَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) (6:116). Muhammad bin Ka` b said concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ)

(And We have not sent you except to all mankind) meaning, to all the people. Qatadah said concerning this Ayah, "Allah, may He be exalted, sent Muhammad to both the Arabs and the non-Arabs, so the most honored of them with Allah is the one who is most obedient to Allah." In the Two Sahihis it was reported that Jabir, may Allah be pleased with him said, "The Messenger of Allah said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِّنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأَحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of

my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind.)" It was also recorded in the Sahih that the Messenger of Allah said:

«بُعِثْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

(I have been sent to the black and the red.) Mujahid said, "This means to the Jinn and to mankind." Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

How the Disbelievers asked about when the Resurrection would happen, and the Response to Them Allah tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When is this promise if you are truthful") This is like the Ayah:

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...) (42:18) Then Allah says:

(قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ)

(Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward.") meaning, `you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as Allah says:

(إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ)

(Verily, the term of Allah when it comes, cannot be delayed) (71:4).

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ
نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.) (11:104-105).

(وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ
عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا
مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا
أَنْحُنُّ صَدَدْنَكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ
كُنْتُمْ مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَاداً وَأَسْرُوا النَّدَامَةَ لَمَّا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!") (32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals.") (33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do)

How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allah tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'an and what it tells them about the Resurrection. Allah says:

(وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ)

(And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it.") Allah threatens them and warns them of the humiliating position they will be in before Him, arguing and disputing with one another:

(يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ
اسْتَضَعُوا)

(how they will cast the (blaming) word one to another! Those who were deemed weak) this refers to the followers --

(لِلَّذِينَ اسْتَكْبَرُوا)

to those who were arrogant -- this refers to the leaders and masters --

(لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ)

(Had it not been for you, we should certainly have been believers!) meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

(أَنْحَنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ)

(Did we keep you back from guidance after it had come to you) meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

(بَلْ كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ)

("...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..." meaning, `you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatadah and Ibn Zayd said:

(بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ)

(Nay, but it was your plotting by night and day,) means, "You plotted by night and day." Malik narrated something similar from Zayd bin Aslam.

(إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا)

(when you ordered us to disbelieve in Allah and set up rivals to Him!) means, `to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

(وَأَسْرُوا النَّدَامَةَ لِمَا رَأَوْا الْعَذَابَ)

(And each of them (parties) will conceal their own regrets, when they behold the torment.) means, both the leaders and the followers will feel regret for what they did previously.

(وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا)

(And We shall put iron collars round the necks of those who disbelieved.) This is a chain which will tie their hands to their necks.

(هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(Are they requited aught except what they used to do) means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") (7:38). Ibn Abi Hatim recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَبًا، ثُمَّ لَفَحَتْهُمْ لَفْحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْعُرْقُوبِ»

(When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.)"

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ - قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ ءَامِنُونَ - وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ)

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ-

(34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with.") (35. And

they say: "We are more in wealth and in children, and we are not going to be punished.") (36. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not.") (37. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.) (38. And those who strive against Our Ayat, to frustrate them, they will be brought to the torment.) (39. Say: "Truly,

How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allah is consoling His Prophet and commanding him to follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nuh, peace be upon him, said to him:

(أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

(Shall we believe in you, when the weakest (of the people) follow you) (26:110)

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدْيِ
الرَّأْيِ)

(nor do we see any follow you but the meanest among us and they (too) followed you without thinking) (11:27). The leaders among the people of Salih said:

(قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
اسْتُضِعُّوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنْ صَلِحًا
مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ -
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنَّا بِهِ كَافِرُونَ
(

(to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in.") (7:75-76). And Allah said:

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ)

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

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا
لِيْمَكُرُوا فِيهَا)

(And thus We have set up in every town great ones of its wicked people to plot therein) (6:123), and

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

(And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction) (17:16). And Allah says here:

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ)

And We did not send a warner to a township meaning a Prophet or a Messenger,

(إِلَّا قَالَ مُتْرَفُوهَا)

(but those who were given the worldly wealth and luxuries among them) means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatadah said, "They are their tyrants, chiefs and leaders in evil."

(إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

(We believe not in the (Message) with which you have been sent.) means, `we do not believe in it and we will not follow it.' Allah tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ)

(And they say: "We are more in wealth and in children, and we are not going to be punished.") meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allah loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allah says:

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

(Do they think that in wealth and children with which We enlarge them We hasten unto them with good things. Nay, but they perceive not.) (23:55-56)

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ)

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.) (9:55), and

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا
مَمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -
سَأَرْهُقُهُ صَعُودًا)

(Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment!) (74:11-17) And Allah has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allah says here:

(قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(Say: "Verily, my Lord expands the provision to whom He wills and restricts..") meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.) Then Allah says:

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي نُقْرَبُكُمْ عِنْدَنَا زُلْفَى)

(And it is not your wealth, nor your children that bring you nearer to Us,) meaning, `these things are not a sign that We love you or care for you.' Imam Ahmad, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ،
وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.) Muslim and Ibn Majah also recorded this. Allah says:

(إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(but only he who believes, and does righteous deeds;) meaning, `only faith and righteous deeds will bring you closer to Us.'

(فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا)

(as for such, there will be multiple rewards for what they did,) means, the reward will be multiplied for them between ten and seven hundred times.

(وَهُمْ فِي الْعُرُقَاتِ ءَامِنُونَ)

(and they will reside in the high dwellings in peace and security.) means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear. Ibn Abi Hatim recorded that `Ali, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ لَعُرْقًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا،
وَبُطُونُهَا مِنْ ظُهُورِهَا»

(In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.) A bedouin asked, "Who are they for" He said:

«لِمَنْ طَيِّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ
الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامَ»

(For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.)

(وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ)

(And those who strive against Our Ayat, to frustrate them,) means, those who try to block people from the path of Allah and from following His Messengers and believing in His signs,

(فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ)

they will be brought to the torment. means, they will all be punished for their deeds, each one accordingly.

(قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَهُ)

(Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him...") means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the Ayah:

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ
أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)

(See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.) (17:21). This means that just as there are differences between them in this world -- where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty -- so they will be in the Hereafter. There one will reside in apartments in

the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet said, describing the best of people in this world:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَعَهُ اللَّهُ بِمَا
آتَاهُ»

(He truly succeeds who becomes Muslim and is given just enough provision and Allah makes him content with what He has given.)" It was recorded by Muslim.

«وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ»

(and whatsoever you spend of anything, He will replace it.) means, 'whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet said:

«يَقُولُ اللَّهُ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

(Allah says: "Spend, I will spend on you.") In another Hadith it is reported that every morning, two angels come, and one says, "O Allah, bring destruction upon the one who withholds (does not spend)." The other one says, "O Allah, give compensation to the one who spends." And the Messenger of Allah said:

«أَنْفِقْ بِلَالُ، وَلَا تَخَشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(Spend, O Bilal, and do not fear that the One Who is on the Throne will withhold from you.)

«وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَاءِ
إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا
مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ
مُؤْمِنُونَ - قَالِيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا
وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ»

(40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship") (41. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (42. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny.")

The Angels will disown Their Worshippers on the Day of Resurrection

Allah tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allah. He will ask the angels:

(أَهْوَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ)

(Was it you that these people used to worship) meaning, `did you command them to worship you' Allah says in Surat Al-Furqan:

(أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَوَلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ)

(Was it you who misled these My servants or did they (themselves) stray from the (right) path (25:17). And He will say to `Isa, peace be upon him:

(أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ)

(Did you say unto men: "Worship me and my mother as two gods besides Allah," He will say: "Glory be to You! It was not for me to say what I had no right (to say).") (5:116). Similarly, the angels will say:

(سُبْحَانَكَ)

Glorified be You! meaning, exalted and sanctified be You above the notion that there could be any god besides You.

(أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ)

You are our Protector instead of them. means, we are Your servants and we disown these people before You.

(بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ)

(Nay, but they used to worship the Jinn;) meaning, the Shayatin, because they are the ones who made idol worship attractive to them and who misguided them.

(أَكْثَرُهُمْ مُؤْمِنُونَ)

most of them were believers in them. This is like the A0yah:

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا لَعَنَهُ اللَّهُ)

(They invoke nothing but females besides Him, and they invoke nothing but Shaytan, a persistent rebel! Allah cursed him) (4:117-118). Allah says:

(فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا)

(So Today, none of you can profit or harm one another.) means, `none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

(وَنَقُولُ لِلَّذِينَ ظَلَمُوا)

And We shall say to those who did wrong: -- meaning the idolators --

(ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

("Taste the torment of the Fire which you used to deny.") meaning, this will be said to them by way of rebuke.

(وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤَكُمْ)

وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ وَمَا
ءَاتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ
قَبْلَكَ مِنْ نَّذِيرٍ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا
مِعْشَارَ مَا ءَاتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ
نَكِيرِ

(43. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!") (44. And We had not given them Scriptures that they could study, nor sent to them before you any warner.) (45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!)

The Saying of the Disbelievers about the Prophets, and its refutation

Allah tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger , they said:

(قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا
كَانَ يَعْبُدُ ءَابَاؤَكُمْ)

(They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship.") meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false -- may the curse of Allah be upon them and their fathers!

(وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ)

(And they say: "This is nothing but an invented lie.") referring to the Qur'an. |

وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا
سِحْرٌ مُّبِينٌ

(And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!") Allah says:

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا
إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

(And We had not given them Scriptures that they could study, nor sent to them before you any warner) meaning, Allah did not reveal any Book to the Arabs before the Qur'an, and He did not send any Prophet to them before Muhammad . They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allah blessed them with that, they disbelieved him and stubbornly rejected him. Then Allah says:

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

(And those before them denied;) meaning, other nations.

وَمَا بَلَّغُوا مِعْشَارَ مَا آتَيْنَهُمْ

(these have not received even a tenth of what We had granted to those (of old);) Ibn ` Abbas, may Allah be pleased with him, said, "Of the power of this world." This was also the view of Qatadah, As-Suddi and Ibn Zayd. This is like the Ayat:

وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا
يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ

(And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their

hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to mock at!) (46: 26)

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَقِبَهُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً)

(Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength) (40:82). but that did not protect them from the punishment of Allah, and Allah destroyed them because they denied His Messengers. Allah says:

(فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ نَكِيرِ)

(yet they denied My Messengers. Then how (terrible) was My denial!) meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

(قُلْ إِنَّمَا أَعْظَمُ بِوَحْدَةِ أَنْ تَقُومُوا لِلَّهِ مِثْلَى
وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ
إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(46. Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.")

Refutation of Their Accusation that the Prophet was Insane

Allah says: 'Say, O Muhammad, to these disbelievers who claim that you are crazy,'

(إِنَّمَا أَعْظَمُ بِوَحْدَةِ)

I exhort you to one (thing) only, meaning, I am only telling you to one thing, and that is:

(أَنْ تَقُومُوا لِلَّهِ مِثْلَى
وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا
بِصَاحِبِكُمْ مِّنْ جِنَّةٍ)

that you stand up for Alla0h s sake in pairs and singly, and reflect, there is no madness in your companion. meaning, `stand sincerely before Allah, without being influenced by your own desires or tribal feelings, and ask one another, is Muhammad crazy Advise one another,'

(ثُمَّ تَتَفَكَّرُوا)

and reflect means, let each person look within himself concerning the matter of Muhammad , and ask other people about him if he is still confused, then let him think about the matter. Alla0h says:

(أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِزْفٍ وَمَنْ يُنَاصِرْكُمْ فَطَرَفٌ مِّنْ خِزْفٍ)
بِصَاحِبِكُمْ مِّنْ جُنَّةٍ

(that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion.) This meaning was stated by Mujahid, Muhammad bin Ka`b, As-Suddi, Qatadah and others. This is what is meant by the Ayah.

(إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(He is only a warner to you in face of a severe torment.) Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, commented on this Ayah: "One day, the Prophet climbed up As-Safa' and shouted,

«يَا صَبَاحَاهُ»

(O people!) The Quraysh gathered around him, and said, `What is the matter with you' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ
يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي»

(What do you think If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me) They said, `Of course.' He said:

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(I am a warner to you in the face of a severe punishment.) Abu Lahab said, `May you perish! You have called us together only to tell us this' Then Allah revealed:

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

(Perish the two hands of Abu Lahab and perish he!) (111:1) We have already discussed this in our Tafsir of the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred) (26:214).

(قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ - قُلْ إِنْ رَبِّي يَعْزِفُ بِالْحَقِّ عِلْمَ الْعُيُوبِ - قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ - قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ)

(47. Say: "Whatever wage I might have asked of you is yours. My wage is from Allah only, and He is a Witness over all things.") (48. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.") (49. Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") (50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near.")

I do not ask for any Reward for conveying the Message

Allah commands His Messenger to say to the idolators:

(مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ)

(Whatever wage I might have asked of you is yours.) meaning, 'I do not want anything for conveying the Message of Allah to you, advising you and telling you to worship Allah.'

(إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ)

My wage is from Allah only, means, rather I will seek the reward for that with Allah.

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

and He is a Witness over all things. means, He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.

(قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلمَ الْغُيُوبِ)

(Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.") This is like the Ayah:

(يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(He sends the Revelation by His command to any of His servants He wills) (40:15). meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

(قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ)

(Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") means, truth and the great Law have come from Allah, and falsehood has gone and has perished and vanished. This is like the Ayah:

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ)

(Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished) (21:18). When the Messenger of Allah entered Al-Masjid Al-Haram on the day of the conquest of Makkah, and found those idols standing around the Ka`bah, he started to hit the idols with his bow, reciting,

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)

(And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish.") (17:81), and:

(قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ)

(Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ
اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي

(Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me...") means, all good comes from Allah, and in what Allah sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as `Abdullah bin Mas`ud, may Allah be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allah, and if it is wrong, then it is from me and from the Shaytan, and Allah and His Messenger have nothing to do with it."

(إِنَّهُ سَمِيعٌ قَرِيبٌ)

Truly, He is All-Hearer, Ever Near. means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasa0 0 recorded the HJad0th of Abu Mu0sa0 which also appears in the Two S0ah00h0s:

«إِنَّكُمْ لَاتَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ
سَمِيعًا قَرِيبًا مُجِيبًا»

(You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.)

(وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا قُوَّةَ وَأَخَذُوا مِنْ مَّكَانٍ
قَرِيبٍ - وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ
مَّكَانٍ بَعِيدٍ - وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ - وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا
يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا
فِي شَكٍّ مُّرِيبٍ)

(51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.) (52. And they will say: "We do believe (now);" but how could they receive (Tanawush) from a place so far off.) (53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.) (54. And a barrier will be set between them and that which they desire, as was done in the past with the people

of their kind. Verily, they have been in grave doubt.) Here Allah says: `if only you could see, O Muhammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

(وَأَخِذُوا مِنْ مَّكَانٍ قَرِيبٍ)

(and they will be seized from a near place.) means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Hasan Al-Basri said: "When they come forth from their graves."

(وَقَالُوا ءَامَنَّا بِهِ)

(And they will say: "We do believe (now);") means, on the Day of Resurrection, they will say, `we believe in Allah and His angels, Books and Messengers.' This is like the Ayah:

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (32:12) Allah says:

(وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ)

(but how could they receive from a place so far off) meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing. If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujahid said:

(وَأَنَّىٰ لَهُمُ التَّنَاطُشُ)

but how could they At-Tana0wush? means, How could they attain that? Az-Zuhri said, They will wish to attain faith when they have reached the Hereafter and are cut off from this world. Al-Hasan Al-Basri said, They will seek something when they have no way of attaining it, they will seek faith from a distant place.

(وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ)

Indeed they did disbelieve before, means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers'

(وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ)

(and they (used to) conjecture about the Unseen from a far place.) Malik narrated from Zayd bin Aslam that he said:

(وَيَقْدِفُونَ بِالْغَيْبِ)

(and they (used to) conjecture about the Unseen,) means, "By guessing." as Allah says,

(رَجْمًا بِالْغَيْبِ)

guessing at the Unseen)18:22(. Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

(إِنْ نَّظَنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ)

(we do not think it but as a conjecture, and we have no firm convincing belief.) (45:32). Qatadah and Mujahid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire,) Al-Hasan Al-Basri, Ad-Dahhak and others, ` This means faith." As-Suddi said:

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire,) means "Repentance." This was also the view of Ibn Jarir, may Allah have mercy on him. Mujahid said:

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire,) means, "This world and its wealth, luxuries and people." Something similar was narrated from Ibn `Umar, Ibn `Abbas and Ar-Rabi` bin Anas, may Allah be pleased with him. It is also the opinion of Al-Bukhari and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

(كَمَا فَعَلَ بِأَشْيَعِهِمْ مِّن قَبْلُ)

(as was done in the past with the people of their kind.) means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allah came upon them, they wished that they had believed, but this was not accepted from them.

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

(So, when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly.) (40:84-85).

(إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ)

Verily, they have been in grave doubt. means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qata0dah said, Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty. This is the end of the Tafsir of Surah Saba'. Allah, may He be glorified and exalted, is the Guide to the right way.

The Tafsir of Surah Fatir

(Chapter - 35)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ
الْمَلَكَةَ رُسُلًا أُولَىٰ أَجْنِحَةٍ مِّثْنَىٰ وَتَلْتِ وَرُبْعَ

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

(1. All praise is due to Allah, Fatir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.)

The Power of Allah

Ibn `Abbas, may Allah be pleased with him, said, "I did not know what Fatir As-Samawati wal-Ard meant until two bedouins came to me disputing over a well. One of them said to his companion, `Ana Fatartuha,' meaning, `I started it.'" Ibn `Abbas, may Allah be pleased with him, also said,

(فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ)

(Fatir of the heavens and the earth,) means, "The Originator of the heavens and the earth." Ad-Dahhak said, "Every time the phrase Fatir As-Samawati wal-Ard is used in the Qur'an, it means the Creator of the heavens and the earth."

(جَاعِلِ الْمَلَائِكَةِ رُسُلًا)

(Who made the angels messengers) means, between Him and His Prophets.

(أُولَىٰ أَجْنِحَةٍ)

with wings means, with which they fly to convey quickly that which they have been commanded to convey.

(مِثْنَىٰ وَثُلَّةَ وَرُبَاعَ)

two or three or four. means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the HJad0th mentioning that the Messenger of Alla0h saw Jibr0l, peace be upon him, on the Night of the Isra0 with six hundred wings. Between each pair of wings was a distance like that between the east and the west. Alla0h says:

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

(He increases in creation what He wills. Verily, Allah is Able to do all things.) As-Suddi said, "He increases their wings and creates them as He wills."

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ)

(2. Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.)

None can withhold the Mercy of

Allah Allah tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives. Imam Ahmad recorded that Warrad, the freed slave of Al-Mughirah bin Shu`bah, said, "Mu`awiyah wrote to Al-Mughirah bin Shu`bah, saying, `Write for me what you heard from the Messenger of Allah .' So Al-Mughirah called me and I wrote for him: `I heard the Messenger of Allah say when he finished praying,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ
لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ دَا
الْجَدِّ مِنْكَ الْجَدُّ»

(There is no god (worthy of worship) except Allah alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allah, there is none who can withhold what You give, and none can give what You withhold, and and good fortune and richness in anything cannot benefit one against Your will.) `And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'" This was also recorded by Al-Bukhari and Muslim, with several chain of narration. It was recorded in Sahih Muslim that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "When the Messenger of Allah raised his head from bowing, he would say:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ
السَّمَاءِ وَالْأَرْضِ، وَمِنْ شَيْءٍ بَعْدُ،

اللَّهُمَّ أَهْلَ التَّنَائِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا
لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

(Allah hears those who praise Him. O Allah, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allah, the One deserving praise and glory. The truest words that any servant says -- and all of us are Your servants -- are: O Allah, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.)" This Ayah is like the Ayah:

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ)

(And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor) (10:107). And there are many similar Ayat.

(يَأْيُهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ
خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ لَا
إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ)

(3. O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth La ilaha illa Huwa. How then are you turning away (from Him))

The Evidence of Tawhid

Allah shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allah says:

(لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ)

(La ilaha illa Huwa. How then are you turning away (from Him)) meaning, `how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods' And Allah knows best.

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ - يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ - إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

(4. And if they deny you, so were Messengers denied before you. And to Allah return all matters.) (5. O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allah.) (6. Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.)

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allah says: `Even if these idolators who associate others with Allah disbelieve in you, O Muhammad, and go against the Message of Tawhid that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allah alone, but their people denied them and went against them.

(وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(And to Allah return all matters (for decision).) means, `We will require them for that in full.' Then Allah says:

(يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(O mankind! Verily, the promise of Allah is true.) meaning the Resurrection will undoubtedly come to pass.

(فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا)

(So, let not this present life deceive you,) means, `this life is as nothing in compare to the great good that Allah has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

(وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ)

(and let not the chief deceiver deceive you about Allah.) This refers to Shaytan, as stated by Ibn `Abbas, may Allah be pleased with him. Meaning, do not let the Shaytan tempt you and divert you away from following the Messengers of Allah and believing what they say, for he is the chief deceiver and arch-liar. This Ayah is like the Ayah that appears at the end of Surah Luqman:

(فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ
الْغُرُورُ)

(let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allah) (31:33). Then Allah tells us of the enmity of Iblis towards the sons of Adam:

(إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا)

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy.) meaning, `he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

(إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

(He only invites his followers that they may become the dwellers of the blazing Fire.) means, `he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allah, the All-Powerful and Almighty to make us enemies of Shaytan and to make us followers of the Book of Allah and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the Ayah:

(وَإِذَا قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَدُرَيْتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.) (18:50)

(الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ -
أَفَمَنْ زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَءَاهُ حَسَنًا فَإِنَّ اللَّهَ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ
نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ
(

(7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.) (8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allah is the All-Knower of what they do!)

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allah then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the Shaytan and disobeyed Ar-Rahman. And He tells us that those who believed in Allah and His Messengers

(وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ)

(and do righteous good deeds, theirs will be forgiveness) meaning, from whatever sins they did,

(وَأَجْرٌ كَبِيرٌ)

and a great reward. for the good deeds that they did. Then Allah says:

(أَفَمَنْ زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَءَاهُ حَسَنًا)

(Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good) meaning, `such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i. e., a person who is like that has been misguided by Allah, so what can you do for him You cannot help him at all.'

(فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Verily, Allah sends astray whom He wills and guides whom He wills.) means according to His decree.

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

(So destroy not yourself in sorrow for them.) means, do not grieve about that, for Allah is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allah says:

(إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ)

(Truly, Allah is the All-Knower of what they do!)

(وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأُحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ - مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ - وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(9. And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!) (10. Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.) (11. And Allah did create you from dust, then from Nutfah, then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.)

Evidence of Life after Death

Often Allah refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Surat Al-Hajj, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

(اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(it is stirred (to life), and it swells and puts forth every lovely kind (of growth)) (22:5). So too, when Allah wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the Sahih:

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبُ الدَّنْبِ، مِنْهُ خُلِقَ
وَمِنْهُ يُرَكَّبُ»

(Every part of the son of Adam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.) Allah says:

(كَذَلِكَ النُّشُورُ)

As such (will be) the Resurrection! According to the Hadith of Abu Razin: I said, O Messenger of Allah, how will Allah bring the dead back to life? What is the sign of that in His creation? He said:

«يَا أَبَا رَزِينِ أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمَحِلًا ثُمَّ
مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا»

(O Abu Razin, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green) I said, `Yes.' He said:

«فَكَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى»

(Thus will Allah bring the dead back to life.)"

**Honor, Power and Glory in this World and in the Hereafter come
only by obeying Allah**

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً)

(Whosoever desires Al-`Izzah then to Allah belongs all Al-`Izzah.) means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allah, may He be exalted. This will help him reach his goal, for Allah is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the Ayat:

(الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ ابْتَغَوْا عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعاً)

(Those who take disbelievers for protectors instead of believers, do they seek Al-`Izzah with them Verily, then to Allah belongs all honor, power and glory.) (4:139)

(وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(And let not their speech grieve you, for all Al-`Izzah belongs to Allah) (10:65).

(وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ)

(But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not) (63:8). Mujahid said:

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ)

(Whosoever desires Al-`Izzah) means, by worshipping idols,

(فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(then to Allah belongs Al-`Izzah).

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah.) means, let him seek honor, power and glory through obeying Allah, may He be glorified.

Righteous Deeds ascend to Allah

(إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ)

(To Him ascend the good words,) means, words of remembrance, recitation of Qur'an, and supplications. This was the view of more than one of the Salaf. Ibn Jarir recorded that Al-Mukhariq bin Sulaym said that " Abdullah bin Mas`ud, may Allah be pleased with him, said to them, "If we tell you a Hadith, we will bring you proof of it from the Book of Allah. When the Muslim servants says, `Glory and praise be to Allah, there is no god worthy of worship except Allah, Allah is Most Great and blessed be Allah,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allah, may He be glorified." Then ` Abdullah, may Allah be pleased with him, recited:

(إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ
يَرْفَعُهُ)

(To Him ascend the good words, and the righteous deeds exalt it)." Imam Ahmad recorded that An-Nu`man bin Bashir, may Allah be pleased with him, said, "The Messenger of Allah said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِ اللَّهِ مِنْ تَسْبِيحِهِ
وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ
الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيٍّ النَّحْلِ، يَذْكُرْنَ
بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ
اللَّهِ شَيْءٌ يُذَكَّرُ بِهِ»

(Those who remember Allah and glory Allah by saying, `Glory be to Allah, Allah is most Great, all praise is due to Allah and La ilaha illallah, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allah mentioning him)" This was also recorded by Ibn Majah.

(وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ)

and the righteous deeds exalt it. Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said, The good word is the remembrance of Allah, may He be exalted, which is taken up to Allah, and the righteous deed is the performance of obligatory duties. Whoever remembers Allah when doing an obligatory duty, his deed carries his remembrance

of Alla0h and takes it up to Alla0h, may He be exalted. Whoever remembers Alla0h and does not perform the obligatory duties, his words will be rejected, as will his deed.

(وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ)

but those who plot evils, Muja0hid, Sa 0d bin Jubayr and Shahr bin HJawshab said, This refers to those who show off by their actions, i.e., they deceive the people by giving the impression that they are obeying Alla0h, when in fact they are hated by Alla0h for showing off. Alla0h says:

(لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ)

(theirs will be severe torment. And the plotting of such will perish.) meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allah will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allah).

Allah is the Creator and Knower of the Unseen

(وَاللَّهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ)

(And Allah did create you from dust, then from Nutfah,) means, He initiated the creation of your father Adam from dust, then He created his offspring from semen of worthless water.

(ثُمَّ جَعَلَكُمْ أَزْوَاجًا)

then He made you pairs. means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

(وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ)

(And no female conceives or gives birth but with His knowledge.) means, He knows about that and nothing is hidden from Him at all, but,

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

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

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ - عِلْمُ الْغَيْبِ وَالشَّهَادَةُ الْكَبِيرُ الْمُتَعَالِ

(Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.) (13:8-9).

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.) means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

وَلَا يُنْقَصُ مِنْ عُمُرِهِ

nor is a part cut off from his life, Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Alla0h will not be cut off. It was reported via Al- Awfi that Ibn Abba0s said concerning the AOyah,

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) There is no one for whom Allah has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been

decreed for him, he will not surpass it. And there is no one for whom Allah has decreed a short life but it will end when he reaches the age that has been decreed for him. Allah says:

(وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) He said, "That is recorded in a Book with Him." This was also the view of Ad-Dahhak bin Muzahim. On the other hand, some of them said, "The phrase

(وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ)

(And no aged man is granted a length of life) means, what He decrees for him of life, and

(وَلَا يُنْقَصُ مِنْ عُمُرِهِ)

nor is a part cut off from his life means, his time is constantly decreasing. All of this is known to Allah year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allah in His Book. This was reported by Ibn Jarir from Abu Malik, and was also the view of As-Suddi and At-Talabi. In the Tafsir of this Ayah, An-Nasa'i recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

(Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.)" It was also recorded by Al-Bukhari, Muslim and Abu Dawud.

(إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

Surely, that is easy for Allah. means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

(وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا

طَرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
فِيهِ مَوَآخِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ)

(12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.)

The Blessings and Signs of Allah

Allah says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

(وَهَذَا مِلْحٌ أُجَاجٌ)

and that is salty and bitter. means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allah says:

(وَهَذَا مِلْحٌ أُجَاجٌ)

(and that is salty and bitter.) Then Allah says:

(وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا)

(And from them both you eat fresh tender meat,) meaning, fish.

(وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا)

(and derive the ornaments that you wear.) This is like the Ayah:

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ فَبِأَيِّ آيَاتِ
رَبِّكُمْ تُكَذِّبَانِ)

(Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny) (55:22-23).

(وَتَرَى الْفُلَكَ فِيهِ مَوَاحِرَ)

And you see the ships cleaving, means, they travel through it, plowing through the water with their beak-shaped bows. Muja0hid said, The wind drives the ships, and the wind cannot drive any ships except the big ones.

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

that you may seek of His bounty, means, through your journeys to engage in trade from one land to another.

(وَلَعَلَّكُمْ تَشْكُرُونَ)

and that you may give thanks. means, that you may give thanks to your Lord for subjugating this mighty creation -- the sea -- to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

(يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ - إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا
دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir.) (14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.)

The gods of the Idolators do not even own a Qitmir

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the

former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ)

(And He has subjected the sun and the moon,) and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

(كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى)

each runs its course for a term appointed. means, until the Day of Resurrection.

(ذَلِكُمْ اللَّهُ رَبُّكُمْ)

Such is Alla0h, your Lord! means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

(وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ)

(And those, whom you invoke or call upon instead of Him,) means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allah,'

(مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ)

own not even a Qit0m0r. Ibn Abba0s, may Alla0h be pleased with him, Muja0hid, Ikrimah, Ata0 , At0iyah Al- Awfi, Al-H0asan, Qata0dah and others said, This is the thread that is attached to the pit of a date. In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qit0m0r. Then Alla0h says:

(إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ)

(If you invoke them, they hear not your call;) means, 'the gods upon whom you call instead of Allah, do not hear your supplication, because they are inanimate and have no soul in them.'

(وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ)

(and if (in case) they were to hear, they could not grant it to you.) means, 'they are not able to do any of the things that you ask them for.'

(وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ)

And on the Day of Resurrection, they will disown your worshipping them means, 'they will disown you.' This is like the Ayat:

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ)

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.) (46:5-6), and

(وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا)
(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)

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.) means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatadah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."

(يَأْتِيهَا النَّاسُ أَنُتْمُ الْفُقَرَاءِ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ - إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَآ لَا يُحْمَلْ مِنْهُ
شَيْءٌ وَلَوْ كَانَ دَا قُرْبَى إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ

رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّى فَإِنَّمَا
يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ)

(15. O mankind! it is you who stand in need of Allah. But Allah is the Rich, Worthy of all praise.) (16. If He willed, He could destroy you and bring about a new creation.) (17. And that is not hard for Allah.) (18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Salah. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the Return (of all).)

Mankind is in need of Allah, and each Person will carry His own Burdens on the Day of Resurrection

Allah tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

(يَأْيُهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ)

(O mankind! it is you who stand in need of Allah.) meaning, they need Him in all that they do, but He has no need of them at all. Allah says:

(وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ)

But Allah is the Rich, Worthy of all praise. meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

(إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ)

(If He willed, He could destroy you and bring about a new creation.) means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

(وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ)

(And that is not hard for Allah.) Allah's saying:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)

(And no bearer of burdens shall bear another's burden;) means, on the Day of Resurrection.

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا)

(and if one heavily laden calls another to (bear) his load,) means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

(لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(nothing of it will be lifted even though he be near of kin.) means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation. Then Allah says:

(إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ)

(You can warn only those who fear their Lord unseen and perform the Salah.) means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

(وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ)

(And he who purifies himself, then he purifies only for the benefit of himself.) means, who does righteous deeds, the benefit of that will come back to him,

(وَإِلَى اللَّهِ الْمَصِيرُ)

And to Alla0h is the Return. means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

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

مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ - وَإِن يُّكذِّبُوكَ فَقَدْ
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ - ثُمَّ أَخَذْتُ الَّذِينَ
كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ)

(19. Not alike are the blind and the seeing.) (20. Nor are (depths of) darkness and light.) (21. Nor are the shade and the sun's heat.) (22. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves.) (23. You are only a warner.) (24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.) (25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.) (26. Then I took hold of those who disbelieved, and how terrible was My denial!)

The Believer and the Disbeliever are not equal

Allah says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allah makes of the believers who are the living, and the disbelievers who are the dead. This is like the Ayat:

(أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّتَلَّهُ فِي الظُّلْمَتِ لَيْسَ
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men -- like him who is in the (depths of) darkness from which he can never come out) (6:122),

(مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ
وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا)

(The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared) (11:24) The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens

(Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

(إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ)

(Verily, Allah makes whom He wills to hear,) means. He guides them to listen to the proof and accept it and adhere it.

(وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ)

(but you cannot make hear those who are in graves.) means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

(إِنَّ أَنْتَ إِلَّا نَذِيرٌ)

You are only a warner means, all you have to do is to convey the Message and warn them, and Alla0h leaves astray whomsoever He wills and guides whomsoever He wills.

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا)

(Verily, We have sent you with the truth, a bearer of glad tidings and a warner.) means, a bearer of glad tidings to the believers and a warner to the disbelievers.

(وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.) means, there was never any nation among the sons of Adam but Allah sent warners to them, and left them with no excuse. This is like the Ayat:

(إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(You are only a warner, and to every people there is a guide) (13:7).

وَلَقَدْ بَعْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ
مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

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

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ

(And if they deny you, those before them also denied. Their Messengers came to them with clear signs,) means, clear miracles and definitive proofs.

(وَبِالزُّبُرِ)

(and with the Scriptures,) means, the Books.

(وَبِالْكِتَابِ الْمُنِيرِ)

(and with the Book giving light.) means, clear and obvious.

(ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا)

(Then I took hold of those who disbelieved,) means, `despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

(فَكَيْفَ كَانَ نَكِيرِ)

and how terrible was My denial! means, how great and intense and terrible do you think My punishment was? And Alla0h knows best.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ

وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ - وَمِنَ
النَّاسِ وَالذَّوَابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ)

(27. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black.) (28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.)

The Perfect Power of Allah

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Ayah where Allah says:

(وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٍ وَجَبَّتْ مِنْ
أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ
يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضُهَا عَلَى بَعْضٍ فِي
الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

(وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا)

(and among the mountains are Judad, white and red, of varying colors) means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn `Abbas said Al-Judad means pathways. This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi. And there are some mountains which are very black. `Ikrimah said, "Al-Gharabib means

mountains which are high and black. This was also the view of Abu Malik, `Ata' Al-Khurasani and Qatadah. Ibn Jarir said, "When the Arabs describe something as being very black, they say Ghirbib.

(وَمِنَ النَّاسِ وَالْذَّوَابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ)

(And likewise, men and moving creatures and cattle are of various colors.) means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Savs and Romans who are very white, and the Arabs who are in between, and the Indians. Allah says in another Ayah:

(وَاخْتَلَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ)

(and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge) (30:22). Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allah, the Best of creators. Allah then says:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) those who know that Allah is able to do all things. Ibn `Abbas said, "The one among His servants who knows about Ar-Rahman, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa`id bin Jubayr said, "Fear is what stands between you and disobeying Allah, may He be glorified." Al-Hasan Al-Basri said, "The knowledgeable person is the one who fears Ar-Rahman with regard to the Unseen, who likes that which Allah wants him to like, and who shuns that which angers Allah." Then Al-Hasan recited:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ)

(It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.) Sufyan Ath-Thawri narrated from Abu Hayyan At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allah and the command of Allah, (second) one who knows Allah but does not know the command of Allah, and (third) one who knows the command of Allah but does not know Allah. The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (Hudud) and the obligatory duties (Fara'id). The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (Hudud) and the obligatory duties (Fara'id). The one who knows the command of Allah but does not know Allah is the one who knows the limits (Hudud) and the obligatory duties (Fara'id) but does not fear Allah."

(إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجْرَةً لَّان تَبُورَ - لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ
فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ)

(29. Verily, those who recite the Book of Allah, and perform the Salah, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.) (30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.)

The Muslims will be the Ones Who gain in the Hereafter

Here Allah tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allah has provided for them secretly and openly,

(يَرْجُونَ تِجْرَةً لَّان تَبُورَ)

(they hope for a (sure) trade-gain that will never perish.) means, they hope for a reward from Allah which will inevitably be theirs. Allah says:

(لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ)

(That He may pay them their wages in full, and give them (even) more, out of His grace.) meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

(إِنَّهُ غَفُورٌ)

(Verily, He is Oft-Forgiving,) means, He forgives their sins,

(شَكُورٍ)

(Most Ready to appreciate.) means, He appreciates even a little of their good deeds.

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

(31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allah is indeed All-Aware and All-Seer of His servants.)

The Qur'an is The true Book of Allah

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ)

And what We have revealed to you -- O Muhammad, of the Book, i.e., the Qur'an,

(هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(it is the (very) truth confirming that which was (revealed) before it.) means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'an and that it would be sent down from the Lord of the worlds.

(إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ)

(Verily, Allah is indeed All-Aware and All-Seer of His servants.) means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. The Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad is higher than that of all the others, may the blessings and peace of Allah be upon them all.

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

(32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. That -- that is indeed a great grace.)

The Inheritance of the Qur'an is of three kinds

Allah says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.' Allah says:

﴿فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ﴾

(Then of them are some who wrong themselves,) these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُقْتَصِدٌ﴾

(and of them are some who follow a middle course,) these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ﴾

(and of them are some who are, by Allah's leave, foremost in good deeds.) these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

(Then We gave the Book as inheritance to such of Our servants whom We chose.) "This refers to the Ummah of Muhammad . Allah caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account." Abu Al-Qasim At-Tabarani reported from Ibn `Abbas that the Messenger of Allah said one day:

«شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

(My intercession will be for those among my Ummah who commit major sins.)" Ibn `Abbas, may Allah be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allah; and those who wrong themselves and Ashab Al-A`raf will enter Paradise by the intercession of Muhammad ." It was also reported from a number of the Salaf that those among this Ummah who wrong themselves are still among those whom Allah has chosen, even though they are imperfect and fell short)by not adhering to the straight path(. Others said that those who wrong themselves are not part of this Ummah and are not among those whom Allah has chosen and who inherited the Book. The correct view is that they are also part of this Ummah.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imam Ahmad, may Allah have mercy on him, recorded that Qays bin Kathir said, "One of the people of Al-Madinah came to Abu Ad-Darda', may Allah be pleased with him, when he was in Damascus.)Abu Ad-Darda'(said, `What brought you here, my brother' He said, `A Hadith which I heard that you narrate from the Messenger of Allah .' He said, `Have you come for trade' He said, `No.' He said, `Have you come for any other reason' He said, `No.' He said, `Have you come only to seek this Hadith' He said, `Yes.' He, may Allah be pleased with him said, `I heard the Messenger of Allah say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ
تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ
أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحَيَّتَانِ فِي
الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ
عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ
الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا
دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ
بِحِظِّ وَافِرٍ»

(Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The

superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.)" It was also reported by Abu Dawud, At-Tirmidhi and Ibn Majah.

(جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَقَالُوا
الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا
يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ)

(33. `Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.) (34. And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.") (35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

(يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(therein will they be adorned with bracelets of gold and pearls,) It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The ornaments of the believer will reach as far as his Wudu'.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk.) For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter. It was recorded in the Sahih that the Messenger of Allah said:

«مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي
الْآخِرَةِ»

(Whoever wears silk in this world, will not wear it in the Hereafter.) And he said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

(It is for them in this world, and for you in the Hereafter.)

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ)

(And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief..." which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter. Ibn `Abbas, may Allah be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

(الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ)

(Who, out of His grace, has lodged us in a home that will last forever,) means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: -

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

(None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ مِنْهُ
وَفَضْلٍ»

(Not even me, unless Allah encompasses me with His mercy and grace.)

(لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ)

(where toil will touch us not nor weariness will touch us.) means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allah says:

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ
(

(Eat and drink at ease for that which you have sent on before you in days past!) (69:24)

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ
نَجْزِي كُلَّ كَافِرٍ - وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا
أَخْرَجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ
نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !) (37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.")

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allah now starts to tell us what the state of doomed will be. He says:

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فَيَمُوتُوا)

(But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die) This is like the Ayah:

(لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ)

(Wherein he will neither die nor live) (20:74). It was reported in Sahih Muslim that the Messenger of Allah said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلِهَا، فَلَا يَمُوتُونَ فِيهَا
وَلَا يَحْيَوْنَ»

(As for the people of Hell who will dwell therein, they will neither live nor die there.) And Allah says:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ)

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.") (43:77). When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allah says:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ
عَذَابِهَا)

(Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.) This is like the Ayat:

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ - لَا
يُفْرُغُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ)

(Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.) (43:74-75).

(كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

(whenever it abates, We shall increase for them the fierceness of the Fire) (17:97), and

(فَدُوقُوا قَلْنًا نَّزِيدَكُمْ إِلَّا عَذَابًا)

(So taste you. No increase shall We give you, except in torment.) (78:30). Then Allah says:

(كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ)

(Thus do We requite every disbeliever!) meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

(وَهُمْ يَصْطَرِحُونَ فِيهَا)

(Therein they will cry) means, they will call out in the Fire, beseeching Allah with their voices:

(رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا
نَعْمَلُ)

("Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.") which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allah, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Ayah where Allah tells us that they will say:

(فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ لِّكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ
وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا)

(Then is there any way to get out (of the Fire). (It will be said): "This is because, when Allah Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!) (40:11,12) i.e., `there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.' Allah says here:

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.) meaning, `did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes' Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ
سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَيْهِ،
لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَيْهِ»

(Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him.) Imam Al-Bukhari also recorded, in the Book of Rīqaq in his Sahih, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَعْدَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ آخَرَ عُمُرَهُ
حَتَّى بَلَغَ سِتِّينَ سَنَةً»

(Allah has left no excuse for a man who reaches the age of sixty.)" Ibn Jarir recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ عَمَّرَهُ اللَّهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعْدَرَ إِلَيْهِ
فِي الْعُمُرِ»

(Whoever is granted a long life until the age of sixty, Allah has left no excuse for him.)" This was also recorded by Imam Ahmad and An-Nasa'i in Ar-Rīqaq. Because this is the age at which Allah removes any excuse from His servants, this is the usual age of people in this Ummah, as was reported in the Hadith of Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ،
وَأَقْلُهُمْ مَنْ يَجُوزُ ذَلِكَ»

(The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.)" This was also recorded by At-Tirmidhi and Ibn Majah in the Book of Zuhd)of his Sunan(.

(وَجَاءَكُمْ النَّذِيرُ)

(And the warner came to you.) It was reported that Ibn `Abbas, may Allah be pleased with him, `Ikrimah, Abu Ja`far Al-Baqir, may Allah be pleased with him, Qatadah and Sufyan bin `Uyaynah said, "This means grey hair." As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said, "This means the Messenger of Allah " and Ibn Zayd recited,

(هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى)

(This is a warner of the (series of) warners of old.) (53:56). This is the correct view according to Shayban who narrated that Qatadah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them." This is also the view favored by Ibn Jarir, and it is the apparent meaning of the Ayah:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ - لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ
كِرْهُونَ)

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.) (43:77-78) meaning: `We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) (17:15).

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

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

(فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ)

(So taste you. For the wrongdoers there is no helper.) means, `taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ)

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ فَمَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ
إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا)

(38. Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.) (39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.) Here Allah tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allah says:

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ)

(He it is Who has made you successors generations after generations in the earth,) meaning, all people succeed one another, generation after generation. This is like the Ayah:

(وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ)

(and makes you inheritors of the earth, generations after generations) (27:62).

(فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ)

(so whosoever disbelieves, on him will be his disbelief.) means, he and no one else will have to bear the consequences of that.

(وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا)

(And the disbelief of the disbelievers adds nothing but hatred of their Lord.) means, the longer they persist in their disbelief, the more Allah hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

(قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ
إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا - إِنَّ
اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ
زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ
حَلِيمًا غَفُورًا)

(40. Say: "Have you considered your partners whom you call upon besides Allah Show Me, what they have created of the earth. Or have they any share in the heavens Or have We given them a Book, so that they act on clear proof therefrom Nay, the wrongdoers promise one another nothing but delusions.") (41. Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.)

The Helplessness of the false gods and the Power of Allah

Allah tells His Messenger to say to the idolators:

(أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Have you considered your partners whom you call upon besides Allah) the idols and rivals.

(أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ)

(Show Me what they have created of the earth. Or have they any share in the heavens) meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

(أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ)

(Or have We given them a Book, so that they act on clear proof therefrom) meaning, 'have We revealed to them a Book on which they base their Shirk and disbelief' This is not the case at all.

بَلْ إِنْ يَعِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

(Nay, the wrongdoers promise one another nothing but delusions.) means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood. Then Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا

(Verily, Allah grasps the heavens and the earth lest they should move away from their places,) means, lest they should shift from where they are. This is like the Ayat:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

(He withholds the heaven from falling on the earth except by His leave) (22:65), and

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

(And among His signs is that the heaven and the earth stand by His command) (30:25).

وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ

(and if they were to move away from their places, there is not one that could grasp them after Him.) means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

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

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ

مَا زَادَهُمْ إِلَّا نُفُورًا - اسْتِكْبَارًا فِي الْأَرْضِ
وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأُولِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ
تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا)

(42. And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).) (43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old So, no change will you find in Allah's Sunnah, and no turning off will you find in Allah's Sunnah.)

They longed for a Warner to come, but when He came, They disbelieved in Him

Allah tells us how Quraysh and the Arabs swore by Allah their most binding oath before the Messenger came to them,

(لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى
الْأُمَّمِ)

(that if a warner came to them, they would be more guided than any of the nations;) i.e., than any of the nations to whom Messengers had been sent. This was the view of Ad-Dahhak and others. This is like the Ayat:

(أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ أَوْ تَقُولُوا لَوْ
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّن
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا)

(Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and turns away therefrom) (6:156-157)

(وَإِنْ كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ
الْأُولَئِينَ)

(لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - فَكَفَرُوا بِهِ فَسَوْفَ
يَعْلَمُونَ)

(And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allah!" But they disbelieve therein, so they will come to know!) (37:167-170) Allah says:

(فَلَمَّا جَاءَهُمْ نَذِيرٌ)

(yet when a warner came to them,) -- meaning, Muhammad with the Book revealed to him, i.e., the Clear Qur'an,

(مَا زَادَهُمْ إِلَّا نُفُورًا)

(it increased in them nothing but flight (from the truth).) means, they only increased in their disbelief. Then Allah explains this further:

(اسْتَكْبَارًا فِي الْأَرْضِ)

((They took to flight because of their) arrogance in the land) means, they were too arrogant to follow the signs of Allah.

(وَمَكْرَ السَّيِّئِ)

(and their plotting of evil.) means, they plotted to prevent people from following the path of Allah.

(وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ)

(But the evil plot encompasses only him who makes it.) means, the evil consequences of that will come back upon them and not on others.

(فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ)

(Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and no turning off will you find in Allah's Sunnah.) means, it does not change or alter, and this is what happens to every disbeliever.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا)

(and no turning off will you find in Allah's Sunnah.) means,

(وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ)

(But when Allah wills a people's punishment, there can be no turning back of it) (13:11). This means, no one can remove that from them or ward it off from them. And Allah knows best.

**(أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَقِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا
كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا - وَلَوْ يُؤَاخِذُ اللَّهُ
النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)**

(44. Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.) (45. And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the

earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His servants.)

Remember the Bad Consequences of disbelieving in the Prophets

Allah says: `say, O Muhammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allah destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allah when the command of the Lord came. Nothing is impossible for Him when He wants it to happen in the heavens or on earth.'

(إِنَّهُ كَانَ عَلِيمًا قَدِيرًا)

(Verily, He is All-Knowing, All-Able.) means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment Then Allah says:

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;) meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops. Sa`id bin Jubayr and As-Suddi commented on the Ayah:

(مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(He would not leave a moving creature on the surface of the earth;) "This means, He would have stopped sending rain to them, and all the animals would have died as a result."

(وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(but He gives them respite to an appointed term,) means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

(فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)

(and when their term comes, then verily, Allah is Ever All-Seer of His servants.) This is the end of the Tafsir of Surah Fatir. All praise and gratitude is due to Allah.

The Tafsir of Surah Ya Sin

(Chapter - 36)

Which was revealed in Makkah

The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانَ أَصْبَحَ مَغْفُورًا لَهُ»

(Whoever recites Ya Sin in the night, will wake up forgiven, and whoever recites Ha Mim in which Ad-Dukhan (the Smoke) is mentioned, will wake up forgiven.) Its chain of narration is good (Jayyid) . Ibn Hibban recorded in his Sahih that Jundub bin `Abdullah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

(Whoever recites Ya Sin in the night, seeking the Face of Allah, will be forgiven.)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يس - وَالْقُرْآنَ أَنِ الْحَكِيمِ - إِنَّكَ لَمِنَ الْمُرْسَلِينَ -
عَلَى صِرَاطٍ مُسْتَقِيمٍ - تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ -
لِيُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ - لَقَدْ
حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ)

(1. Ya Sn.) (2. By the Qur'an, full of wisdom,) (3. Truly, you are one of the Messengers,) (4. On the straight path.) (5. Sent down by the Almighty, the Most Merciful,) (6. In order that you may warn a people whose forefathers were not warned, so they are heedless.) (7. Indeed the Word has proved true against most of them, so they will not believe.)

The Messenger was sent as a Warner

We have already discussed the individual letters at the beginning of Surat Al-Baqarah.

(وَالْقُرْآنَ الْحَكِيمَ)

(By the Qur'an, full of wisdom) means, Al-Muhkam (perfect) which falsehood cannot come to from before it or behind it.

(إِنَّكَ)

(Truly, you) means, O Muhammad,

(لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(are one of the Messengers, on the straight path.) means, following a straight methodology and religion, and an upright Law.

(تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ)

(Sent down by the Almighty, the Most Merciful.) means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Ayah:

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ)

(And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return.) (42:52-53).

(لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ)

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the Ayat and Mutawatir Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158).

(لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ)

(Indeed the Word has proved true against most of them,) Ibn Jarir said, "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (Al-Lawh Al-Mahfuz) that they will not believe.

(فَهُمْ لَا يُؤْمِنُونَ)

(so they will not believe.) in Allah, or in His Messengers.

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ - وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ - وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - إِنَّمَا نُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ - إِنَّا نَحْنُ نُحْيِي

المَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَآتَارَهُمْ وَكُلَّ شَيْءٍ
أُحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

(8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) (9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.) (10. It is the same to them whether you warn them or you warn them not, they will not believe.) (11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.) (12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imam Mubin (a Clear Book).)

The State of Those Who are decreed to be among the Doomed

Allah says: `In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says:

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, concerning the Ayah:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ
فَهُمْ مُّقْمَحُونَ)

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) This is like the Ayah:

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck)(17:29). meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.

(وَجَعَلْنَا مِنْ بَيْنَ أَيْدِيهِمْ سَدًّا)

(And We have put a barrier before them,) Mujahid said, "Between them and the truth."

(وَمِنْ خَلْفِهِمْ سَدًّا)

(and a barrier behind them,) Mujahid said, "Between them and the truth, so they are confused." Qatadah said, "They move from one form of misguidance to another."

(فَأَغْشَيْنَاهُمْ)

(and We have covered them up,) means, 'We have blinded their eyes to the truth.'

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.) means, they cannot benefit from goodness or be guided to it. Ibn Jarir said, "It was narrated from Ibn `Abbas, may Allah be pleased with him, that he used to recite "Fa a`shaynahum" instead of Fa'aghshaynahum(, from Al-`Asha (weakness of the sight, blindness), which is a complaint of the eye." `Abdur-Rahman bin Zayd bin Aslam said, "Allah placed this barrier between them and Islam and Iman, so that they will never reach it," and he recited:

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

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.) (10:96-97). Then he said, "Whoever has been prevented by Allah, will never be able." `Ikrimah said, "Abu Jahl said, 'If I see Muhammad, I will do such and such.' Then Allah revealed:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا)

(Verily, We have put on their necks iron collars...) up to:

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.)" He said, "They used to say, 'Here is Muhammad,' and he would say, 'Where is he Where is he' And he would not be able to see him." Ibn Jarir also recorded this.

وَسَوَاءٌ عَلَيْهِمْ أَعَذَّرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ)

(It is the same to them whether you warn them or you warn them not, they will not believe.) means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surat Al-Baqarah, and Allah also says:

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

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

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ)

(You can only warn him who follows the Reminder,) means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

وَخَشِيَ الرَّحْمَنَ الْغَيْبِ)

(and fears the Most Gracious unseen.) means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

فَبَشِّرْهُ بِمَغْفِرَةٍ)

(Bear you to such one the glad tidings of forgiveness,) i.e., of his sins,

وَأَجْرٍ كَرِيمٍ)

(and a generous reward.) means, one that is vast and great and beautiful. This is like the Ayah:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)(67:12).

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ)

(Verily, We give life to the dead,) means, on the Day of Resurrection. This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allah says after mentioning hardness of the heart:

(اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, that you may understand.) (57:17)

(وَنَكْتُبُ مَا قَدَّمُوا)

(and We record that which they send before (them),) means, their deeds.

(وَأَثَارَهُمْ)

(and their traces) means, `We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Hadith:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا»

(Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.) This was recorded by Muslim from Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woollen rags. Ibn Abi Hatim recorded this

Hadith in full from Jarir bin `Abdullah, may Allah be pleased with him. In it the Prophet then recited:

(وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(and We record that which they send before (them), and their traces) Muslim also recorded it with a different chain of narration. There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

(When the son of Adam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.)" Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the Ayah:

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(Verily, We give life to the dead, and We record that which they send before (them), and their traces) `What they left behind of misguidance.'" Ibn Abi Najih and others said, narrating from Mujahid:

(مَا قَدَّمُوا)

(that which they send before (them),) "Their deeds."

(وَعَاءَاتِرَهُمْ)

(and their traces). He said, "Their footsteps." This was also the view of Al-Hasan and Qatadah.

(وَعَاءَاتِرَهُمْ)

(and their traces) means their footsteps. Qatadah said, "If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps." But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of

obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that. Imam Ahmad recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allah heard about that, he said to them:

«إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَّقِلُوا قُرْبَ
الْمَسْجِدِ؟»

(I have heard that you want to move close to the Masjid.) They said, `Yes, O Messenger of Allah, that is what we want.' He said:

«يَا بَنِي سَلَمَةَ دِيَارَكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارَكُمْ
تُكْتَبُ آثَارُكُمْ»

(O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.)" This was also recorded by Muslim from Jabir, may Allah be pleased with him. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "A man died in Al-Madinah and the Prophet prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

(Would that he had died somewhere other than in his place of birth!) A man among the people said, `Why, O Messenger of Allah' The Messenger of Allah said:

«إِنَّ الرَّجُلَ إِذَا تُوَفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ
مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ»

(When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.)" It was also recorded by An-Nasa'i and Ibn Majah. Ibn Jarir narrated that Thabit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, `I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down" There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ)

(and all things We have recorded with numbers (as a record) in Imam Mubin (a Clear Book).) means, everything that exists is precisely dictated in a record in Al-Lawh Al-Mahfuz. Al-Imam Al-Mubin here refers to the source of all records. This was the view of Mujahid, Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Similarly, Allah also says:

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam (record of good and bad deeds)) (17:71). meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the Ayat:

(وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Book will be placed (open), and the Prophets and the witnesses will be brought forward) (39:69), and

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49).

(وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ - إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ - قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ)

(13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.) (14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") (15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.") (16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,") (17. "And our duty is only to convey plainly.")

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allah says, `O Muhammad, tell your people who disbelieve in you,'

(مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ)

(a similitude; the Dwellers of the Town, when there came Messengers to them.) In the reports that he transmitted from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Saduq and Shalum, and he disbelieved in them. It was also narrated from Buraydah bin Al-Husayb, `Ikrimah, Qatadah and Az-Zuhri that it was Antioch. Some of the Imams were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا)

(When We sent to them two Messengers, they denied them both;) means, they hastened to disbelieve in them.

(فَعَزَّزْنَا بِثَالِثٍ)

(so We reinforced them with a third,) means, `We supported and strengthened them with a third Messenger. ' Ibn Jurayj narrated from Wahb bin Sulayman, from Shu`ayb Al-Jaba'i, "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

(فَقَالُوا)

(and they said) means, to the people of that city,

(إِنَّا إِلَيْكُمْ مُّرْسَلُونَ)

(Verily, we have been sent to you as Messengers.) meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-`Aliyah. Qatadah bin Di`amah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

(They said: "You are only human beings like ourselves..") means, `so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allah has told us in the Ayah: c

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا
أَبَشَرَ يَهْدُونَنَا)

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us") (64: 6) meaning that they were amazed by that and they denied it. And Allah says:

(قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنُونَا بِسُلْطَنٍ مُبِينٍ)

(They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (14:10). And Allah tells us that they said:

(وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ)

("If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (23:34). And Allah says:

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا
أَنْ قَالُوا أُبَعَثَ اللَّهُ بَشَرًا رَسُولًا)

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:94). These people said:

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا
إِلَيْكُمْ لَمُرْسَلُونَ)

(You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you.") This means that the three Messengers answered them saying: "Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the Ayah:

(قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ)

(Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) (29:52)

(وَمَا عَلَيْنَا إِلَّا الْبَلٰغُ الْمُبِينُ)

(And our duty is only to convey plainly.) means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allah knows best.

(قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ)

(قَالُوا طَيَّرْنَا مَعَكُمْ أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ
مُّسْرِفُونَ)

(18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.") (19. They (Messengers) said: "Your evil omens be with you! Because you are admonished Nay, but you are a people mischievous.") Then the people of the city said to them,

(إِنَّا تَطَيَّرْنَا بِكُمْ)

(For us, we see an evil omen from you;) meaning, `we do not see in your faces any sign of good for our lives.' Qatadah said, "They were saying, `if something bad befalls us, it will be because of you.'" Mujahid said, "They were saying: People like you never enter a town, but its people are punished."

(لَيْن لَمْ تَنْتَهُوْا لَنَرَّ جُمَتَكُمْ)

(if you cease not, we will surely stone you,) Qatadah said, "By throwing stones at you."

(وَلَيَمَسَنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ)

(and a painful torment will touch you from us.) means, a severe punishment. Their Messengers said to them:

(طَائِرُكُمْ مَعَكُمْ)

(Your evil omens be with you!) meaning, 'they are thrown back at you.' This is like the Ayah where Allah describes the people of Fir`awn:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا طَائِرُهُمْ
عِنْدَ اللَّهِ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah) (7:131). And the people of Salih said:

(اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ)

("We augur ill omen from you and those with you." He said: "Your ill omen is with Allah.") (27:47) And Allah said:

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ
مِّنْ عِنْدِ اللَّهِ فَمَا لَهُمْ لَئِنْ قَامَ الْقَوْمُ لَئِنْ يَكَادُونَ يَقْتَهُونَ
حَدِيثًا)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word) (4:78)

(أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ)

((Do you call it "evil omen") because you are admonished Nay, but you are a people mischievous.) means, `because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatadah said, `Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'. "

(وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ - اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ - وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ - أَعْتَكِدُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنْهُمْ شَيْئًا وَلَا يُنْقِذُونَ - إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ - إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ)

(20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers.") (21. "Obey those who ask no wages of you, and who are rightly guided.") (22. "And why should I not worship Him Who has created me and to Whom you shall be returned.") (23. "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.") (24. "Then verily, I should be in plain error.") (25. "Verily, I have believed in your Lord, so listen to me!") Quoting what reached him from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his Fitrah (natural inclination) was sound." Shabib bin Bishr said, narrating from `Ikrimah, from Ibn `Abbas, may Allah be pleased with him, that the name of the man mentioned in Ya Sn was Habib An-Najjar, and he was killed by his people.

(قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(He said: "O my people! Obey the Messengers.") -- he urged his people to follow the Messengers who had come to them.

(اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا)

(Obey those who ask no wages of you,) means, `for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

(وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي)

(And why should I not worship Him Who has created me) means, `and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate'

(وَالِيهِ تُرْجَعُونَ)

(and to Whom you shall be returned.) means, `on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

(أَتَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً)

(Shall I take besides Him gods) This is a rhetorical question intended to rebuke and chastise.

(إِنْ يُرِذِنُ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ)

(If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.) means, `these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'

(فَلَا كَشْفَ لَهُ إِلَّا هُوَ)

(none can remove it but He) (6:17). `These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

(إِنِّي إِذَا لَفِيَ ضَلَلٍ مُبِينٍ)

(Then verily, I should be in plain error.) means, `if I were to take them as gods instead of Allah.'

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ)

(Verily, I have believed in your Lord, so listen to me!) Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, "He said to his people:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(` Verily, I have believed in your Lord) in Whom you have disbelieved,

(فَاسْمَعُونَ)

(so listen to me!)' means, listen to what I say." Or it may be that he was addressing the Messengers when he said:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(Verily, I have believed in your Lord,) meaning, `Who has sent you,'

(فَاسْمَعُونَ)

(so listen to me!) meaning, `bear witness to that before Him.' This was narrated by Ibn Jarir, who said, "And others said that this was addressed to the Messengers, and he said to them: `Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allah knows best. Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, `When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'" Qatadah said, "They started to stone him while he was saying, `O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.' May Allah have mercy on him."

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ - وَمَا
أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ
وَمَا كُنَّا مُنْزِلِينَ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ خَمْدُونَ)

(26. It was said: "Enter Paradise." He said: "Would that my people knew.") (27. "That my Lord (Allah) has forgiven me, and made me of the honored ones!") (28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).) (29. It was but one Sayhah and lo! they (all) were still.) Muhammad bin Ishaq reported from

some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage. Allah said to him:

(ادْخُلِ الْجَنَّةَ)

("Enter Paradise.") so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world. Mujahid said, "It was said to Habib An-Najjar, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

(قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ)

(He said: "Would that my people knew...")." Qatadah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!") He wished that his people could know about what he was seeing with his own eyes of the honor of Allah." Ibn `Abbas said, "He was sincere towards his people during his lifetime by saying,

(يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(O my people! Obey the Messengers), and after his death by saying:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!) This was recorded by Ibn Abi Hatim. Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz:

(بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(That my Lord has forgiven me, and made me of the honored ones!) "Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May

Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas`ud, according to the reports of Ibn Ishaq from some of his companions concerning the Ayah:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ)

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) He said: " We did not seek to outnumber them, for the matter was simpler than that."

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ)

(It was but one Sayhah and lo! they (all) were still.) He said, "So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind. It was said that the words

(وَمَا كُنَّا مُنْزِلِينَ)

(nor was it needful for Us to send (such a thing).) mean, `We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.' It was said that the words:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ)

(And We sent not against his people after him an army from the heaven,) mean, another Message to them. This was the view of Mujahid and Qatadah. Qatadah said, "Allah did not rebuke his people after they killed him,

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ)

(It was but one Sayhah and lo! they (all) were still)." Ibn Jarir said, "The former view is more correct, because the Message does not need to be brought by an army." The scholars of Tafsir said, "Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Sayhah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body." We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated. This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles. (The first) is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ)

(When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") up to:

(قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ)

("Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).") If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

(إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

("You are only human beings like ourselves") (The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one Sayhah and lo! they (all) were still. And Allah knows best. (The third) is that the story of Antioch and the Disciples of the Messiah happened

after the Tawrah had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Ayah:

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى)

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا
كَانُوا بِهِ يَسْتَهْزِءُونَ - أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ - وَإِنْ كُلٌّ لَّمَّا
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(30. Alas for mankind! There never came a Messenger to them but they used to mock at him.)
(31. Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) (32. And surely, all -- everyone of them will be brought before Us.)

Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ)

(Alas for mankind!), this means, woe to mankind! Qatadah said:

(يَحْسِرَةٌ عَلَى الْعِبَادِ)

(Alas for mankind!) means, "Alas for mankind, who have neglected the command of Allah." The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.

(مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(There never came a Messenger to them but they used to mock at him.) means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) meaning, 'do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

(إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا)

("There is nothing but our life of this world! We die and we live!") (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) Allah's saying:

(وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(And surely, all -- everyone of them will be brought before Us.) means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds. This is like the Ayah:

(وَإِنَّ كُلَّ لَمَّا لِيَُؤَقِّبَهُمْ رَبُّكَ أَعْمَالَهُمْ)

(And verily, to each of them your Lord will repay their works in full.) (11:111).

(وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ - وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفَّارًا فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ - سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ)

(33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) (34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.) (35. So that they may eat of the fruit thereof -- and their hands made it not. Will they not then give thanks) (36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.)

Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

(وَأَيَّةٌ لَهُمُ)

(And a sign for them) means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

(الْأَرْضُ الْمَيِّتَةُ)

(is the dead land.) means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allah says:

(أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(We give it life, and We bring forth from it grains, so that they eat thereof.) meaning, 'We have made it a provision for them and their cattle.'

(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفْرًا
فِيهَا مِنَ الْعُيُونِ)

(And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.) means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, He mentions the different types and kinds of fruits. Allah says:

(وَمَا عَمَلُهُمْ أَيْدِيهِمْ)

(and their hands made it not.) means, all of that could only come about by the mercy of Allah towards them, not by their own efforts and labor and strength. This was the view of Ibn `Abbas and Qatadah. Allah says:

(أَفَلَا يَشْكُرُونَ)

(Will they not then give thanks) meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them. Ibn Jarir, however, understood the word Ma to mean Alladhi (i.e., a relative pronoun). In this case the meaning of the Ayah would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarir mentioned other possible interpretations in his Tafsir, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud: (يَشْكُرُونَ أَفَلَا أَيْدِيهِمْ عَمَلُهُ وَمِمَّا تَمَرَهُ مِنْ لِيَأْكُلُوا) (So that they may eat of the fruit thereof -- and from what their own hands have done.) Then Allah says:

(سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
الْأَرْضُ)

(Glory be to Him Who has created all the pairs of that which the earth produces,) meaning, of crops and fruits and plants.

(وَمِنْ أَنْفُسِهِمْ)

(as well as of their own (human) kind,) means, He made them into male and female.

(وَمِمَّا لَا يَعْلَمُونَ)

(and of that which they know not.) means, different kinds of creatures of which they know nothing. This is like the Ayah:

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ)

(And of everything We have created pairs, that you may remember.) (51:49)

(وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي
لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ
فِي فَلَكٍ يَسْبَحُونَ)

(37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.) (38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.) (39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.) (40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)

Among the Signs of the Might and Power of Allah are the Night and Day, and the Sun and Moon

(يُعْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). Allah says here:

(وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ)

(And a sign for them is the night. We withdraw therefrom the day,) meaning, 'We take it away from it, so it goes away and the night comes.' Allah says:

(فَإِذَا هُمْ مُظْلَمُونَ)

(and behold, they are in darkness.) As it says in the Hadith:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ»

(When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.) This is the apparent meaning of the Ayah. Allah's saying:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing) There are two views over the meaning of the phrase

(لِمُسْتَقَرٍّ لَهَا)

(on its fixed course for a term (appointed).) (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said: :

«يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

(O Abu Dharr! Do you know where the sun sets) I said, `Allah and His Messenger know best.' He said:

«فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)»

(It goes and prostrates beneath the Throne, and that is what Allah says: (And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.))" It was also reported that Abu Dharr, may Allah be pleased with him, said, "I asked the Messenger of Allah about the Ayah:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا)

(And the sun runs on its fixed course for a term.) He said:

«مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ»

(Its fixed course is beneath the Throne.)" (The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatadah said:

(لِمُسْتَقَرٍّ لَهَا)

(on its fixed course for a term (appointed).) means, "It has an appointed time and it will not go beyond that." It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from `Abdullah bin `Amr, may Allah be pleased with him. Ibn Mas`ud and Ibn `Abbas, may Allah be pleased with them, recited this Ayah as: (وَالشَّمْسُ لَهَا لِمُسْتَقَرٍّ رِيْتَجُ) (And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Ayah:

(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you) (14:33). which means, they will never slow down or stop, until the Day of Resurrection.

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ)

(That is the decree of the Almighty,) means, which none can oppose or prevent.

(الْعَلِيمِ)

(the All-Knowing.) Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allah says:

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

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96) And this is how this Ayah ends:

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(That is the decree of the Almighty, the All-Knowing.) Then Allah says:

(وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ)

(And the moon, We have decreed for it stages,) meaning, `We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Ayah:

(يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَالْحَجِّ)

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

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning) (10:5), and

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

(And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.) (17:12) So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn `Abbas, may Allah be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)." The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights Ghurar; the next three nights Nufal; the next three nights Tusa` (nine) -- because the last of them is the ninth. The next three nights are called `Ushar (ten) -- because the first of them is the tenth. The next three nights are called Al-Bid (white) -- because of the light of the moon which shines brightly throughout these three nights. The next three nights are called Dura`, the plural of Dar`a', because on the first of them the night is dark from the moon rising late. Dar`a' refers to the black sheep, i.e., the one whose head is black; the next three nights Zulam; then Hanadis, then Da'adi; then Mihaq, because of the absence of moonlight at the beginning of the month. Abu `Ubayd did not recognize the names Tusa` and `Ushar, in the book Gharib Al-Musannaf.

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon,) Mujahid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases." `Ikrimah said concerning the Ayah,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon,) this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

(وَلَا اللَّيْلُ سَابِقُ النَّهَارِ)

(nor does the night outstrip the day.) means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Ad-Dahhak said, "The night does not depart from here until the day comes from here -- and he pointed to the east." Mujahid said:

(وَلَا اللَّيْلُ سَابِقُ النَّهَارِ)

(nor does the night outstrip the day.) "They seek one another rapidly." The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

(وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(They all float, each in an orbit.) means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn `Abbas, `Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and `Ata' Al-Khurasani. Ibn `Abbas, may Allah be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

(وَأَيُّهُ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ - وَإِنْ نَشَاءُ
نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ - إِلَّا
رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ)

(41. And an Ayah for them is that We bore their offspring in the laden ship.) (42. And We have created for them of the like thereunto, on which they ride.) (43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.) (44. Unless it be a mercy from Us, and as an enjoyment for a while.)

Among the Signs of Allah is that He carried Them in the laden Ship

Allah tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including -- most significantly -- the ship of Nuh , peace be upon him, in which Allah saved him and the believers, apart from whom none of the descendants of Adam were left on the face of the earth. Allah says:

(وَأَيُّهُ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ)

(And an Ayah for them is that We bore their offspring) means, their forefathers,

(فِي الْفُلِكِ الْمَشْحُونِ)

(in the laden ship.) means, in the ship which was filled with luggage and animals, in which Allah commanded him to put two of every kind. Ibn `Abbas, may Allah be pleased with him, said, "Laden means filled." This was also the view of Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and As-Suddi. Ad-Dahhak, Qatadah and Ibn Zayd said, "This was the ship of Nuh peace be upon him."

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ)

(And We have created for them of the like thereunto, on which they ride.) Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride. " Ibn Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "Do you know what the Ayah:

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ)

(And We have created for them of the like thereunto, on which they ride.) refers to" We said, "No." He said, "This refers to the ships which were made after the ship of Nuh, peace be upon him, which was similar to it." This was also the view of Abu Malik, Ad-Dahhak, Qatadah, Abu Salih and As-Suddi, that the Ayah

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ)

(And We have created for them of the like thereunto, on which they ride.) refers to ships.

(وَإِنْ نَشَاءُ نُغْرِقْهُمْ)

(And if We will, We shall drown them,) means, those who are on board the ships.

(فَلَا صَرِيخَ لَهُمْ)

(and there will be no shout for them) means, there will be no one to save them from their predicament.

(وَلَا هُمْ يُنْقَدُونَ)

(nor will they be saved.) means, from what has befallen them.

(إِلَّا رَحْمَةً مِنَّا)

(Unless it be a mercy from Us,) means, `but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allah says:

(وَمَتَاعًا إِلَىٰ حِينٍ)

(and as an enjoyment for a while.) meaning, until a time that is known to Allah, may He be glorified and exalted.

(وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ)

(45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy.") (46. And never came an Ayah from among the Ayat of their Lord to them, but they did turn away from it.) (47. And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He would have fed You are only in a plain error.")

The Misguidance of the Idolators

Allah tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

(وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ)

(And when it is said to them: "Fear of that which is before you, and that which is behind you...") Mujahid said, "This refers to sins." Others said it is the opposite.

(لَعَلَّكُمْ تُرْحَمُونَ)

(in order that you may receive mercy.) means, 'so that, if you fear such things Allah will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allah says:

(وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ)

(And never came an Ayah from among the Ayat of their Lord to them,) meaning, signs of Tawhid and the truth of the Messengers,

(إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ)

(but they did turn away from it,) means, they did not accept it or benefit from it.

(وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ)

(And when it is said to them: "Spend of that with which Allah has provided you,") means, when they are told to spend of that which Allah has provided to them on the poor and needy among the Muslims,

(قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا)

(those who disbelieve say to those who believe) means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

(أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ)

(Shall we feed those whom, if Allah willed, He (Himself) would have fed) meaning, `those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allah with regard to them.

(إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ)

(You are only in a plain error.) means, `by telling us to do that.'

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ -
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ - قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ
عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ)

(48. And they say: "When will this promise be fulfilled, if you are truthful") (49. They await only but a single Sayhah which will seize them while they are disputing!) (50. Then they will not be able to make bequest, nor they will return to their family.)

The Disbelievers thought that the Day of Resurrection would never come to pass

Allah tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

(مَتَى هَذَا الْوَعْدُ)

("When will this promise be fulfilled...")

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it) (42:18). Allah says:

(مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ)

(They await only but a single Sayhah which will seize them while they are disputing!) meaning, they are only waiting for a single shout which -- and Allah knows best -- will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allah will command Israfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allah says:

(فَلَا يَسْتَطِيعُونَ تَوْصِيَةً)

(Then they will not be able to make bequest,) meaning, with regard to their possessions, because the matter is more serious than that,

(وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ)

(nor they will return to their family.) Numerous Hadiths and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

(وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ - قَالُوا يَوْمَئِذٍ لَّيْسَ بِهَا مَرَّةٌ مِنَّا وَبَعَثْنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ - فَالْيَوْمَ لَا يُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ)

(51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.) (52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!") (53. It will be but a single Sayhah, so behold they will all be brought up before Us!) (54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.)

The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves. Allah says:

(فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ)

(and behold from the graves they will come out quickly to their Lord.) Yansilun means they will be walking quickly. This is like the Ayah:

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ)

(The Day when they will come out of the graves quickly as racing to a goal.) (70:43).

(قَالُوا يَوْمَئِذٍ لَّيْسَ بِهَا مَرَّةٌ مِنَّا وَبَعَثْنَا مِن مَّرْقَدِنَا)

(They will say: "Woe to us! Who has raised us up from our place of sleep.") meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

(قَالُوا يَوْمَئِذٍ مَنْ بَعَثَنَا مِن مَّرْقَدِنَا)

(They will say: "Woe to us! Who has raised us up from our place of sleep.") This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka`b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said, "They will sleep before the Resurrection." Qatadah said, "That will be between the two trumpet blasts, they will say, `Who has raised us up from our place of sleep'" When they say that, the believers will respond. This was the view of more than one of the Salaf.

(هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ)

((It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!") Al-Hasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allah knows best.

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves (on the surface of the earth) alive (after their death).) (79:13-14),

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer) (16:77), and

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!) (17:52) which means, `We will issue but one command, and all of them will be gathered together.'

(فَالْيَوْمَ لَا نُظَلِّمُ نَفْسٌ شَيْئًا)

(This Day, none will be wronged in anything,) means, with regard to his deeds.

(وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

(nor will you be requited anything except that which you used to do.)

(إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ - هُمْ
وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأُرَائِكِ مُتَكَبِّرُونَ - لَهُمْ
فِيهَا فَكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ - سَلَامٌ قَوْلًا مِّن رَّبِّ
رَحِيمٍ)

(55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.) (56. They and their wives will be in pleasant shade, reclining on thrones.) (57. They will have therein fruits and all that they ask for.) (58. (It will be said to them): "Salam (Peace!)" -- a Word from the Lord, Most Merciful.)

The Life of the People of Paradise

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Basri and Isma`il bin Abi Khalid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujahid said:

(فِي شُغْلٍ فَكِهِونَ)

(will be busy with joyful things.) "With the delights which they are enjoying." This was also the view of Qatadah. Ibn `Abbas, may Allah be pleased with him, said, "This means that they will be rejoicing."

(هُمْ وَأَزْوَاجُهُمْ)

(They and their wives) Mujahid said, "Their spouses,

(فِي ظِلِّ)

(will be in pleasant shade,) means, in the shade of trees."

(عَلَى الْأَرَائِكِ مُتَكِبُونَ)

(reclining on thrones.) Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said:

(الْأَرَائِكِ)

(throne) means beds beneath canopies.

(لَهُمْ فِيهَا فَاكِهَةٌ)

(They will have therein fruits) means, of all kinds.

(وَلَهُمْ مَا يَدْعُونَ)

(and all that they ask for.) means, whatever they ask for, they will find it, all kinds and types.

(سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

("Salam (Peace!)" -- a Word from the Lord (Allah), Most Merciful.) Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As-Salam) will grant peace to the people of Paradise. This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam") (33:44).

(وَأَمَّا تَرَأَوْا الْيَوْمَ الْأَيُّهَا الْمُجْرِمُونَ - أَلَمْ أَعْهَدَ إِلَيْكُمْ
يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ
مُّبِينٌ - وَأَن اَعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ - وَلَقَدْ
أَضَلَّ مِنْكُمْ جِثْلًا كَثِيرًا أَقَلَمَ تَكُونُوا تَعْقِلُونَ)

(59. (It will be said): "And O you the criminals! Get you apart this Day.") (60. "Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.") (61. "And that you should worship Me. That is the straight path.") (62. "And indeed he did lead astray a great multitude of you. Did you not then understand")

The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Ayat:

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ)

(And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them) (10:28).

(وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ)

(And on the Day when the Hour will be established -- that Day shall they be separated.) (30:14)

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day they shall be divided) (30:43) which means, they will be divided into two separate groups.

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ - مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ)

((It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell).") (37:22-23).

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ)

(Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.) This is a rebuke from Allah to the disbelievers among the sons of Adam,

those who obey the Shaytan even though he was a plain enemy to them, and they disobeyed Ar-Rahman Who created them and granted them provision. Allah says:

(وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(And that you should worship Me. That is the straight path.) meaning, 'I commanded you in the world to disobey the Shaytan, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shaytan.' Allah says:

(وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا)

(And indeed he did lead astray a great multitude of you.) meaning, a large number of people. This was the view of Mujahid, Qatadah, As-Suddi and Sufyan bin `Uyaynah.

(أَفَلَمْ تَكُونُوا تَعْقِلُونَ)

(Did you not then understand) means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shaytan'

(هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ - اصْلَوْهَا الْيَوْمَ
بِمَا كُنْتُمْ تَكْفُرُونَ - الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ
وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ
- وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ - وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ
عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ
(

(63. This is Hell which you were promised!) (64. Burn (enter) therein this Day, for that you used to disbelieve.) (65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) (66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) (67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.) On the Day of Resurrection, it will be said to the disbelievers among the sons of Adam, after Hell has been shown to them as a rebuke; and warning:

(هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ)

(This is Hell which you were promised!) meaning, `this is what the Messengers warned you about, and you did not believe them.'

(اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(Burn (enter) therein this Day, for that you used to disbelieve). This is like the Ayah:

(يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ
الَّتِي كُنْتُمْ بِهَا تُكذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا
تُبْصِرُونَ)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see) (52:13-15)

The Mouths of the Disbelievers will be sealed on the Day of Resurrection

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ
أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ)

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) eThis will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did. Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "We were with the Prophet and he smiled so broadly that his molar could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبُّ
 أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَأُحِيزُ
 عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى
 بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَيَالْكَرَامِ الْكَاتِبِينَ
 شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي
 فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ:
 بَعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أَنْاضِلُ»

(Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice")Allah(will say, "Of course." He will say, "I will not accept any witness against me except from myself.")Allah(will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting.")" This was recorded by Muslim and An-Nasa'i. Ibn Jarir narrated that Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, `Yes, O Lord, I did do that.' Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, `O Lord, by Your glory, this angel has written down things that I did not do.' The angel will say to him, `Did you not do such and such on such a day and in such a place' He will say, `No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth." Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ
 أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ)

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn).

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ)

(And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, explained it: "Allah says, `If We willed, We could have misguided them all away from true guidance, so how could they be guided" And on one occasion he said, " We could have blinded them." Al-Hasan Al-Basri said, "If Allah willed, He could have covered their eyes and made them blind, stumbling about." Mujahid, Abu Salih, Qatadah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth -- `How could they see when We have covered their eyes" Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said:

(فَأَنَّى يُبْصِرُونَ)

(how then would they see) "They would not see the truth."

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ)

(And if it had been Our will, We could have transformed them in their places.) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said; " We could have destroyed them." As-Suddi said, " We could have changed their form." Abu Salih said, " We could have turned them to stone." Al-Hasan Al-Basri and Qatadah said, " We could have caused them to sit on their feet." Allah says:

(فَمَا اسْتَطَعُوا مُضِيًِّا)

(Then they would have been unable to go forward) meaning, move to the front,

(وَلَا يَرْجِعُونَ)

(nor they could have turned back.) meaning, move backwards. They would have remained static, unable to move forwards or backwards.

(وَمَنْ تَعَمَّرَهُ نَكَّسَهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ -
وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ

وَقَرَأَانَ مُبِينٌ - لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ
عَلَى الْكَافِرِينَ)

(68. And he whom We grant long life -- We reverse him in creation. Will they not then understand) (69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.)

Allah tells us that the longer the son of Adam lives, the more he becomes weak after being strong, and incapable after being able and active.

This is like the Ayah:

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.) (30:54). And Allah says:

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ
بَعْدِ عِلْمٍ شَيْئًا)

(And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known) (22:5). The meaning here -- and Allah knows best -- is that Allah is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allah says:

(أَفَلَا يَعْقِلُونَ)

(Will they not then understand) meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

Allah does not teach His Messenger Poetry

(وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ)

(And We have not taught him poetry, nor is it suitable for him.) Allah tells us that He has not taught His Prophet Muhammad poetry.

(وَمَا يَنْبَغِي لَهُ)

(nor is it suitable for him.) means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he never memorized a stanza of poetry with the correct meter or rhyme -- he would transpose words or memorize it incompletely. In Ad-Dala'il, Al-Bayhaqi recorded that the Messenger of Allah said to Al-` Abbas bin Mrdas As-Sulami, may Allah be pleased with him:

«أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْيِي وَنَهْبَ الْعَبِيدِ بَيْنَ الْأَقْرَعِ وَعُيَيْنَةَ»

(You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra` and `Uyainah.") He said, "It is `Uyainah and Al-Aqra` ." He said:

«الْكُلُّ سَوَاءٌ»

(It is all the same.) i.e., it means the same thing. And Allah knows best. This is because Allah taught him the Qur'an, which

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

(Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.) (41:42). This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

(إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ)

(This is only a Reminder and a plain Qur'an.) means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allah says:

(لِيُنذِرَ مَنْ كَانَ حَيًّا)

(That he or it may give warning to him who is living,) meaning, so that this plain Qur'an might warn every living person on the face of the earth. This is like the Ayat:

(لَأُنذِرَكُم بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19).

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17). Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatadah said, "Alive of heart and alive of insight." Ad-Dahhak said, "This means wise."

(وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ)

(and that Word may be justified against the disbelievers.) means, it is a mercy to the believers and evidence against the disbelievers.

(أُولَئِكَ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا
فَهُمْ لَهَا مَلِكُونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنَافِعُ وَمَشْرَبٌ أَفَلَا
يَشْكُرُونَ)

(71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.) (72. And We have subdued them unto them so that some of them they have for riding and some they eat.) (73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful)

There is a Sign and a Blessing in Cattle

Allah mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

(فَهُمْ لَهَا مَلِكُونَ)

(so that they are their owners.) Qatadah said, "They are their masters." Meaning, He has made them subdue them. So they are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

(فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(some of them they have for riding and some they eat.) means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

(وَمِنْهَا يَأْكُلُونَ)

(and some they eat.) means, if they want to, and they slaughter and sacrifice them.

(وَلَهُمْ)

(And they have (other) benefits from them,) means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

(فِيهَا)

(and (they get to) drink.) means, their milk, and their urine for those who need it as medicine, and so on.

(أَفَلَا يَشْكُرُونَ)

(Will they not then be grateful) means, `will they not worship the Creator and Subduer of that, without showing gratitude to others'

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِيَّاهُ لَعَلَّهُمْ يُنصَرُونَ -
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ
- فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ)

(74. And they have taken besides Allah, gods, hoping that they might be helped.) (75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).) (76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.)

The gods of the Idolators are not able to help Them

Allah denounces the idolators for taking the idols as gods alongside Allah, hoping that those gods will help them and provide for them and bring them closer to Allah. Allah says:

(لَا يَسْتَطِيعُونَ نَصْرَهُمْ)

(They cannot help them,) meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend. Allah's saying:

(وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ)

(but they will be brought forward as a troop.) means, at the time of Reckoning according to the view of Mujahid. This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatadah said:

(لَا يَسْتَطِيعُونَ نَصْرَهُمْ)

(They cannot help them,) means the gods.

(وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ)

(but they will be brought forward as a troop.) "The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Hasan Al-Basri. This is a good opinion, and was the view favored by Ibn Jarir, may Allah have mercy on him.

Consolation for the Mercy to the Worlds

(فَلَا يَحْزُنُكَ قَوْلُهُمْ)

(So, let not their speech then grieve you.) means, `their denying you and their disbelief in Allah.'

(إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

(Verily, We know what they conceal and what they reveal.) means, `We know everything about them, and We will punish them for their false claims and deal with them accordingly on the

Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي
جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ
تُوَقَّدُونَ)

(77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) (78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust") (79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") (80. He Who produces for you fire out of the green tree, when behold you kindle therewith.)

The Denial of Life after Death, and the Refutation of this Idea

Mujahid, `Ikrimah, `Urwah bin Az-Zubayr, As-Suddi and Qatadah said, "Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying, `O Muhammad! Are you claiming that Allah will resurrect this' He said:

«نَعَمْ، يُمِيتُكَ اللَّهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ
إِلَى النَّارِ»

(Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.)" Then these Ayat at the end of Surah Ya Sin were revealed:

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ)

(Does not man see that We have created him from Nutfah.) -- until the end of the Surah. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "Al-`As bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah : `Will Allah bring this back to life after it has disintegrated' The Messenger of Allah said:

«نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ»

(Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.) Then the Ayat at the end of Surah Ya Sin were revealed." This was recorded by Ibn Jarir from Sa`id bin Jubayr. Whether these Ayat were revealed about Ubayy bin Khalaf or Al-`As bin Wa'il, or both of them, they apply to all those who deny the resurrection after death. The definite article "Al" in

(أَوَلَمْ يَرَ الْإِنْسَنُ)

(Does not man (Al-Insan) see...) is generic, applying to all those who deny the Resurrection.

(أَنَا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ)

(that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:

(أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ - إِلَى قَدَرٍ مَعْلُومٍ)

(Did We not create you from a despised water Then We placed it in a place of safety, for a known period) (77:20-22)

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ)

(Verily, We have created man from Nutfah) (76:2). which means, from a mixture of different fluids. The One Who created man from this weak Nutfah is not unable to re-create him after his death. Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said, "One day the Messenger of Allah spat in his hand and put his finger on it, then the Messenger of Allah said:

«قَالَ اللهُ تَعَالَى: ابْنُ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَيَدٌ،

فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ:
أَتَصَدَّقُ، وَأَنْتَى أَوْ أَنْ الصَّدَقَةَ؟»

(Allah, may He be exalted, says: "Son of Adam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity.") It was also recorded by Ibn Majah. Allah says:

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظْمَ وَهِيَ رَمِيمٌ)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust") meaning, he thinks it unlikely that Allah, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allah created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allah says:

(قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ)

(Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") meaning, He knows about the bones in all areas and regions of the earth, where they have gone when they disintegrated and dispersed. Imam Ahmad recorded that Rib`i said: ""Uqbah bin `Amr said to Hudhayfah, may Allah be pleased with him, `Will you not tell us what you heard from the Messenger of Allah ' He said, `I heard him say:

«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيْسَ مِنَ الْحَيَاةِ
أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطْبًا
كَثِيرًا جَزَلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ
لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتَحِشْتِ،
فَخَذُوهَا فَذُقُّوْهَا فَذَرُّوْهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ

اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ:
مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ»

(Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allah gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allah forgave him.)' `Uqbah bin `Amr said, `I heard him say that, and the man was a gravedigger.'" Many versions of this Hadith were recorded in the Two Sahih. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allah said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.

(الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا
أَنْتُمْ مِنْهُ تُوقِدُونَ)

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatadah said concerning the Ayah:

(الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا
أَنْتُمْ مِنْهُ تُوقِدُونَ)

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the Markh tree and the `Afar tree, which grow in the Hijaz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn `Abbas, may Allah be pleased with him.

(أُولَئِكَ الَّذِينَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدْرِ
عَلَى أَنْ يَخْلُقَ مِنْهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ -

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ
نُرْجَعُونَ)

(81. Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator.) (82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) (83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.)

Allah points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between.

He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the Ayah:

(الْخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ
النَّاسِ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind) (40:57). And Allah says here:

(أُولَئِكَ الَّذِينَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدْرِ
عَلَى أَنْ يَخْلُقَ مِنْهُمْ)

(Is not He Who created the heavens and the earth, able to create the like of them) meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarir said, "This Ayah is like the Ayah:

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ عَلَى أَنْ يَحْيِيَ
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things.) (46:33)" And Allah says here:

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

(Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) meaning, He only needs to command a thing once; it does not need to be repeated or confirmed. When Allah wants a thing to happen, He only says to it: "Be!" once, and it is. Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا
مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ
إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا
أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ
شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»

(Allah, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it 'Be!' and it is.")

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ
نُرْجَعُونَ)

(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.) means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this Ayah,

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakut) of all things) is like the Ayat:

(قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(Say: "In Whose Hand is the sovereignty (Malakut) of everything") (23:88)

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion (Al-Mulk)) (67:1) Al-Mulk and Al-Malakut mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakut has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of Tafsir and others. Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven Rak`ahs. When he raised his head from bowing, he said,

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

(Allah hears the one who praises Him.) Then he said;

«الْحَمْدُ لِلَّهِ الَّذِي الْمَلَكُوتِ وَالْجَبْرُوتِ
وَالْكَبْرِيَاءِ وَالْعِظْمَةِ»

(Praise be to Allah, the Owner of Malakut, might, pride and greatness.) His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken." Abu Dawud recorded that `Awf bin Malik Al-Ashja'i, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited Al-Baqarah. He did not reach any Ayah that mentioned mercy but he paused and asked for it, and he did not reach any Ayah that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكَبْرِيَاءِ
وَالْعِظْمَةِ»

(Glory be to Allah, the Owner of might, Malakut, pride and greatness.) Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited Al `Imran, then he recited one Surah after another." This was recorded by At-Tirmidhi in Ash-Shama'il and An-Nasa'i. This is the end of the Tafsir of Surah Ya Sn. All praise and thanks are due to Allah.

The Tafsir of Surat As-Saffat

(Chapter - 37)

Which was revealed in Makkah

The Virtues of Surat As-Saffat

An-Nasa'i recorded that `Abdullah bin `Umar, may Allah be pleased with him, said, "The Messenger of Allah used to command us to make our prayers short and he used to recite As-Saffat when he lead us in prayer." This was recorded by An-Nasa'i only.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(وَالصّٰقَاتِ صَقًّا - فَالزّٰجِرَاتِ زَجْرًا - فَالْتّٰلِیَاتِ
ذِكْرًا - اِنَّ اِلٰهَكُمْ لَوٰحِدٌ - رَبُّ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَیْنَهُمَا وَرَبُّ الْمَشْرِقِ)

(1. By those ranged in ranks.) (2. By those who drive the clouds in a good way.) (3. By those who bring the Dhikr.) (4. Verily, your God is indeed One;) (5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.)

It was reported that `Abdullah bin Mas`ud, may Allah be pleased with him, said:

(وَالصّٰقَاتِ صَقًّا)

"(By those ranged in ranks.) -- they are the angels;

(فَالزّٰجِرَاتِ زَجْرًا)

(By those who drive the clouds in a good way.) they are the angels;

(فَالْتّٰلِیَاتِ ذِكْرًا)

(By those who bring the Dhikr.) they are the angels." This was also the view of Ibn `Abbas, may Allah be pleased with him, Masruq, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Qatadah and Ar-Rabi` bin Anas. Qatadah said, "The angels form ranks in the heavens." Muslim recorded that Hudhayfah, may Allah be pleased with him, said, "The Messenger of Allah said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا
مَسْجِدًا، وَجُعِلَ لَنَا ثُرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ
الْمَاءَ»

(We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.)" Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded that Jabir bin Samurah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

(Will you not form ranks as the angels form ranks in the presence of their Lord) We said, 'How do the angels form ranks in the presence of their Lord' He said:

«يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي
الصَّفِّ»

(They complete the rows nearer the front and they consolidate the rows.)" As-Suddi and others said that the Ayah

(فَالزَّجْرَاتِ زَجْرًا)

(By those who drive the clouds in a good way.) means that they drive the clouds.

(فَالذِّكْرَاتِ ذِكْرًا)

(By those who bring the Dhikr.) As-Suddi said, "The angels bring the Scriptures and the Qur'an from Allah to mankind."

(إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَوَاتِ وَالْأَرْضِ)

(Verily, your God is indeed One, Lord of the heavens and the earth,) This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

(وَمَا بَيْنَهُمَا)

(and all that is between them,) means, of created beings.

(وَرَبُّ الْمَشْرِقِ)

(and Lord of every point of the sun's risings.) means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the Ayat:

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَدِرُونَ
(

(So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.) (70:40)

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ)

((He is) the Lord of the two easts and the Lord of the two wests.) (55:17) which refers to the rising and setting points of the sun and the moon in both winter and summer.

(إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ - وَحِفْظًا
مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَأِ
الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا وَلَهُمْ
عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
شِهَابٌ ثَاقِبٌ)

(6. Verily, We have adorned the near heaven with the stars.) (7. And to guard against every rebellious Shaytan.) (8. They cannot listen to the higher group for they are pelted from every side.) (9. Outcast, and theirs is a constant torment.) (10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.)

The Adornment and Protection of the Heaven comes from Allah

Allah tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allah says:

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ)

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.) (67:5),

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ - وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ)

(And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shaytan. Except him who steals the hearing then he is pursued by a clear flaming fire.) (15:16-18). And Allah says here:

(وَحِفْظًا)

(And to guard) meaning, to protect as it should be protected,

(مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ)

(against every rebellious Shaytan.) means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allah, may He be glorified, says:

(لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى)

(They cannot listen to the higher group) meaning, they cannot reach the higher group -- which refers to the heavens and the angels in them -- when they speak of what has been revealed by Allah of His Laws and decrees. We have already mentioned this when explaining the Hadiths quoted when we discussed the Ayah,

حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

(when fear is banished from their hearts, they say: "What is it that your Lord has said" They say: "The truth. And He is the Most High, the Most Great.) (34:23). Allah says:

(وَيَقْدِفُونَ)

(for they are pelted) meaning, they are hit,

(مِنْ كُلِّ جَانِبٍ)

(from every side.) means, from all directions from which they try to reach the heaven.

(دُحُورًا)

(Outcast,) means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

(وَلَهُمْ عَذَابٌ وَاصِبٌ)

(and theirs is a constant torment.) means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allah says:

(وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ)

(and)We(have prepared for them the torment of the blazing Fire) (67:5).

(إِلَّا مَنْ خَطِفَ الْخَطْفَةَ)

(Except such as snatch away something by stealing,) means, except for the one among the Shayatin who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it -- by the decree of Allah -- before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the Hadith. Allah says:

(إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ)

(Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.) meaning, shining brightly. Ibn Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Shayatin had places where they sat in the heavens listening to what was being revealed by Allah. The stars did not move and the Shayatin were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allah was sent, if a Shaytan wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They complained about this to Iblis, may Allah curse him, and he said, `Something must have happened.' He sent his troops out and they found the Messenger of Allah standing in prayer between the two mountains of Nakhlah." -- Waki` said, "This means in the valley of Nakhlah." -- "They went back to Iblis and told him about that, and he said, `This is what has happened.'"

(فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ
 مِنْ طِينٍ لَازِبٍ - بَلْ عَجِبْتَ وَيَسْخَرُونَ - وَإِذَا
 دُكِّرُوا لَا يَذْكُرُونَ - وَإِذَا رَأَوْا آيَةً ءَايَةً يَسْتَسْخَرُونَ
 - وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ - أَعِدَّا مِثْنَا وَكُنَّا
 تُرَابًا وَعِظْمًا ءَعِنَّا لَمَبْعُوثُونَ - أَوْ ءَابَاؤُنَا
 الْأَوَّلُونَ - قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ - فَايْمًا هِيَ
 زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ)

(11. Then ask them: "Are they harder to create, or those whom We have created" Verily, We created them of a sticky clay.) (12. Nay, you wondered while they mock.) (13. And when they are reminded, they pay no attention.) (14. And when they see an Ayah (a sign) from Allah, they mock at it.) (15. And they say: "This is nothing but evident magic!") (16. "When we are dead and have become dust and bones, shall we verily be resurrected") (17. "And also our fathers of old") (18. Say : "Yes, and you shall then be humiliated.") (19. It will be a single Zajrah, and behold, they will be staring!)

The Certainty of Life after Death

Allah says: `Ask these people, those who deny the resurrection, which is harder to create Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures -- everything in between them' Ibn Mas`ud said that they admitted that these things were harder to create than they were. If this is the case, then why do they deny the resurrection, when they see things that are greater than that which they deny As Allah says:

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not) (40:57) Then Allah explains that they were created from something weak, as He says:

(إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ)

(Verily, We created them of a sticky clay.) Mujahid, Sa`id bin Jubayr and Ad-Dahhak said, "This is the useful kind of mud which sticks to itself." Ibn `Abbas, may Allah be pleased with him, and `Ikrimah said, "It is sticky and useful." Qatadah said, "It is that which sticks to the hand."

(بَلْ عَجِبْتَ وَيَسْخَرُونَ)

(Nay, you wondered while they mock.) means, `you were astounded, O Muhammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allah told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.' Qatadah said, "Muhammad was astounded by the mockery of the misguided ones among the sons of Adam."

(وَإِذَا رَأَوْا آيَةً)

(And when they see an Ayah) means, clear evidence and proof,

(يَسْتَسْخِرُونَ)

(they mock at it.) Mujahid and Qatadah said, "They make fun of it."

(وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ)

(And they say: "This is nothing but evident magic!") means, `this that you have brought is nothing but plain magic.'

(أَعِدَّا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ -
أَوْ ءَابَاؤُنَا الْأَوَّلُونَ)

(When we are dead and have become dust and bones, shall we (then) verily be resurrected And also our fathers of old) They thought that this was unlikely to happen, and they did not believe it.

(قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ)

(Say: "Yes, and you shall then be humiliated".) means, `tell them, O Muhammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the Ayat:

(وَكُلُّ أُمَّةٍ آتَاهُ دَخِيرِينَ)

(And all shall come to Him, humbled) (27:87), and

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ)

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

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ)

(It will be a single Zajrah, and behold, they will be staring!) means, it will be a single command from Allah, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allah knows best.

(وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ - هَذَا يَوْمُ الْفَصْلِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - احْشَرُوا الَّذِينَ ظَلَمُوا
وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ - مِنْ دُونِ اللَّهِ
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ - وَقِفُوهُمْ إِنَّهُمْ
مَسْئُولُونَ - مَا لَكُمْ لَا تَنْصَرُونَ - بَلْ هُمْ الْيَوْمَ
مُسْتَسْلِمُونَ)

(20. They will say: "Woe to us! This is the Day of Recompense!") (21. (It will be said:) "This is the Day of Judgement which you used to deny.") (22. (It will be said to the angels:) Assemble

those who did wrong, together with their companions and what they used to worship,) (23. Instead of Allah, and lead them on to the way of flaming Fire (Hell);) (24. But stop them, verily, they are to be questioned.) (25. "What is the matter with you Why do you not help one another") (26. Nay, but that Day they shall surrender.)

The Day of Recompense

Allah tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

(وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ)

(They will say: "Woe to us! This is the Day of Recompense!") And the angels and the believers will say:

(هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ)

(This is the Day of Judgement which you used to deny.) This will be said to them as a rebuke and reproof. Allah will command the angels to separate the disbeliever from the believers in the place where they are standing. Allah says:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

((It will be said to the angels:) Assemble those who did wrong, together with their companions) An-Nu`man bin Bashir, may Allah be pleased with him, said, "Their companions means their counterparts, those who are like them." This was also the view of Ibn `Abbas, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-`Aliyah and Zayd bin Aslam." Sharik said, narrating from Simak, from An-Nu`man: "I heard `Umar say:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

(Assemble those who did wrong, together with their companions) means, `Those who are like them. So those who committed Zina will be gathered with others who committed Zina, those who dealt in Riba will be gathered with others who dealt in Riba, those who drank wine will be gathered with others who drank wine.' Mujahid and Sa`id bin Jubayr narrated from Ibn `Abbas:

(وَأَزْوَاجَهُمْ)

(their companions) means "Their friends."

(وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ)

(and what they used to worship. Instead of Allah,) means, instead of Allah, i.e., their idols and false gods will be gathered together with them in the same place.

(فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ)

(and lead them on to the way of flaming Fire.) means, take them to the way to Hell. This is like the Ayah:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ
سَعِيرًا)

(and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire) (17:97).

(وَقِفُّوهُمْ إِنَّهُمْ مَسْتُؤَلُونَ)

(But stop them, verily, they are to be questioned.) means, stop them so that they may be questioned about the things they did and said in this world. As Ad-Dahhak said, narrating from Ibn `Abbas, this means, `detain them, for they are to be brought to account.' `Abdullah bin Al-Mubarak said, "I heard `Uthman bin Za'idah say, `The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

(مَا لَكُمْ لَا تَنْصُرُونَ)

(What is the matter with you Why do you not help one another)."' meaning, `as you claimed that you would all help one another.'

(بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ)

(Nay, but that Day they shall surrender.) means, they will be subjected to the command of Allah, and they will not be able to resist it or avoid it. And Allah knows best.

(وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ - قَالُوا
إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ - قَالُوا بَلْ لَمْ تَكُونُوا
مُؤْمِنِينَ - وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ

قَوْمًا طَغِين - فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ -
فَأَغْوَيْنَكُمْ إِنَّا كُنَّا غَوِينَ - فَإِنَّهُمْ يَوْمَئِذٍ فِي
الْعَذَابِ مُشْتَرِكُونَ - إِنَّا كَذَلِكَ نَفَعُ الْمُجْرِمِينَ -
إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ
- وَيَقُولُونَ أَءِنَّا لَتَارِكُو ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ -
بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ)

(27. And they will turn to one another and question one another.) (28. They will say: "It was you who used to come to us from the right side.") (29. They will reply: "Nay, you yourselves were not believers.") (30. "And we had no authority over you. Nay! But you were a transgressing people.") (31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment).") (32. "So we led you astray because we were ourselves astray.") (33. Then verily, that Day, they will (all) share in the torment.) (34. Certainly, that is how We deal with the criminals.) (35. Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride.) (36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet") (37. Nay! he has come with the truth and he confirms the Messengers.)

The arguing of the Idolators on the Day of Resurrection

Allah tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

(وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَلَيْنَا
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

(The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!") (40:47-48)

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ
 يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ
 اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا
 مُؤْمِنِينَ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا
 أَنْحَنْ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ
 كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ
 اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ
 نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا
 رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ
 كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) (34:31-33) Similarly, they are described here as saying:

(إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ)

(It was you who used to come to us from the right side.) Ad-Dahhak reported that Ibn `Abbas said; "They will say, `You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatadah said, "Men will say to the Jinn, `You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, " You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth." Ibn Zayd said, it means: " You stood in the way between us and goodness, and you repelled us from Islam and faith and doing the good deeds that we had been commanded to do." Yazid Ar-Rishk said, "from La ilaha illallah."

(قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ)

(They will reply: "Nay, you yourselves were not believers.") The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

(وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ)

(And we had no authority over you.) means, `we had no proof of the truth of that to which we called you.'

(بَلْ كُنْتُمْ قَوْمًا طٰغِينَ)

(Nay! But you were a transgressing people.) `You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

(فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذٰئِقُونَ - فَأَغْوَيْنَاكُمْ إِنَّا
كُنَّا غٰوِينَ)

(So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.) Those who were arrogant will say to those who were deemed weak, `the Word of Allah has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

(فَأَغْوَيْنَاكُمْ)

(So we led you astray) means, `so we called you to misguidance,'

(إِنَّا كُنَّا غٰوِينَ)

(because we were ourselves astray.) means, `we called you to follow the path which we were on, and you responded.' Allah says:

(فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ)

(Then verily, that Day, they will (all) share in the torment.) means, all of them will be in Hell, each according to what he deserves.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ - إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ)

(Certainly, that is how We deal with criminals. Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride.) means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hatim narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha ill-Allah. Whoever says La ilaha illallah, he and his property are safe from me except for his obligation, and his reckoning will be with Allah, may He be glorified.) Allah revealed in His Book the story of people who were arrogant, as He says:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ - وَيَقُولُونَ أَعْنَا لَتَارْكُو ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ)

(Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet") meaning, ` Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet' -- meaning the Messenger of Allah . Allah said in refutation of their attitude:

(بَلْ جَاءَ بِالْحَقِّ)

(Nay! he has come with the truth) meaning, the Messenger of Allah has brought the truth with all that Allah has revealed to him of stories and commandments.

(وَصَدَّقَ الْمُرْسَلِينَ)

(and he confirms the Messengers.) means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allah, as they said he would.

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ)

(Nothing is said to you except what was said to the Messengers before you) (41:43).

(إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ - وَمَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ - إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ - أُولَئِكَ
لَهُمْ رِزْقٌ مَّعْلُومٌ - فَوْكِهِ وَهُمْ مُكْرَمُونَ - فِي
جَنَّتِ النَّعِيمِ - عَلَى سُرُرٍ مُتَقَابِلِينَ - يُطَافُ
عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ - بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ -
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ - وَعِنْدَهُمْ
قَصِيرَاتُ الطَّرْفِ عِينٌ - كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ)

(38. Verily, you are going to taste the painful torment;) (39. And you will be requited nothing except for what you used to do.) (40. Save the chosen servants of Allah.) (41. For them there will be a known provision,) (42. Fruits; and they shall be honored,) (43. In the Gardens of Delight,) (44. Facing one another on thrones.) (45. Round them will be passed a cup of pure wine) (46. White, delicious to the drinkers.) (47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.) (48. And beside them will be Qasirat-At-Tarf with (wide and beautiful) eyes.) (49. as if they were Bayd Maknun.)

The Punishment of the Idolators and the Reward of the sincere Believers

Allah says, addressing the people:

(إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ - وَمَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ)

(Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.) Then He makes an exception in the case of His sincerely believing servants. This is like the Ayat:

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

(By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...)
(103:1-3),

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنَ تَقْوِيمٍ - ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ

(Verily, We created man in the best stature. Then We reduced him to the lowest of the low.
Save those who believe and do righteous deeds) (95:4-6).

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا
مَقْضِيًّا - ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جثيًا)

(There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must
be accomplished. Then We shall save those who have Taqwa. And We shall leave the
wrongdoers therein to their knees.) (19:71-72); and

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ
الْيَمِينِ)

g(Every person is a pledge for what he has earned, except those on the right) (74:38-39). Allah
says here:

(إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ)

(Save the chosen servants of Allah.) meaning, they will not taste the painful torment nor will
they be brought to account. Their evil acts, if there are any, will be overlooked, and each good
deed will be rewarded in multiples of between ten and seven hundred, or as much as Allah
wills.

(أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ)

(For them there will be a known provision,) Qatadah and As-Suddi said, "This means Paradise."
It is explained further in the next Ayah:

(فَوَكَّهُ)

(Fruits) meaning, of different kinds.

(وَهُمْ مُكْرَمُونَ)

(and they shall be honored,) means, they will be served and will live a life of luxury.

(فِي جَنَّاتِ النَّعِيمِ - عَلَى سُرُرٍ مُتَقَابِلِينَ)

(In the Gardens of Delight, facing one another on thrones.) Mujahid said, "One of them will not look at one another's backs."

(يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ - بَيضَاءَ لَذَّةٍ
لِّلشَّرِبِينَ - لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ)

(Round them will be passed a cup of pure wine -- white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.) This is like the Ayah:

(يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلِذُونَ - بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ - لَا يُصَدَّعُونَ عَنْهَا
وَلَا يُنْزَفُونَ)

(Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.)(56:17-19). Allah refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches -- which is the meaning of Ghawl -- causing people to lose their minds completely. So He says here:

(يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ)

(Round them will be passed a cup of pure wine) meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Malik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

(لَذَّةٌ لِلشَّارِبِينَ)

(delicious to the drinkers.) means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

(لَا فِيهَا غَوْلٌ)

(Neither will they have Ghawl from that) means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah and Ibn Zayd. This is unlike the wine of this world, which causes colic and so on, because it is too watery.

(وَلَا هُمْ عَنْهَا يُنْزَفُونَ)

(nor will they suffer intoxication therefrom.) Mujahid said, "It will not cause them to lose their minds." This was also the view of Ibn `Abbas, Muhammad bin Ka`b, Al-Hasan. `Ata' bin Abi Muslim Al-Khurasani, As-Suddi and others. Ad-Dahhak reported that Ibn Abbas said, "Wine causes four things: intoxication, headache, vomiting and urine." So, when Allah mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in Surat As-Saffat.

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ)

(And beside them will be Qasirat At-Tarf) means, chaste females, who will not look at anyone other than their husbands, as Ibn `Abbas, Mujahid, Zayd bin Aslam, Qatadah, As-Suddi and others said.

(عَيْنٌ)

(with (wide and beautiful) eyes) means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allah says:

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ عَيْنٌ)

(And beside them will be Qasirat At-Tarf, with (wide and beautiful) eyes.)

(كَأَنَّهُنَّ بَيَاضٌ مُكْنُونٌ)

(as if they were Bayd Maknun.) Their bodies are described as having the most perfect color. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ)

(as if they were Bayd Maknun.) means, as if they were hidden pearls. Al-Hasan said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ)

(as if they were Bayd Maknun.) means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa` id bin Jubayr said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ)

(as if they were Bayd Maknun.) means, "The inside of the egg." `Ata' Al-Khurasani said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ)

(as if they were Bayd Maknun.) means, "The white of the egg when its shell is removed." Ibn Jarir's view concerning the meaning of Maknun (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allah knows best.

(فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ - قَالَ قَائِلٌ
مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ - يَقُولُ أَءِنَّكَ لَمِنَ
الْمُصَدِّقِينَ - أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا
لَمَدِينُونَ - قَالَ هَلْ أَنْتُمْ مُّطَّلِعُونَ - فَاطَّلَعَ فَرَءَاهُ
فِي سَوَاءِ الْجَحِيمِ - قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ -
وَلَوْ لَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ - أَفَمَا
نَحْنُ بِمَبِيتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ
بِمُعَدِّيْنَ - إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ - لِمِثْلِ هَذَا
فَلْيَعْمَلِ الْعَمَلُونَ)

(50. Then they will turn to one another, mutually questioning.) (51. A speaker of them will say: "Verily, I had a companion (in the world),") (52. "Who used to say: `Are you among those who believe.) (53. (That) when we die and become dust and bones, shall we indeed be indebted (Madinun)"" (54. (The speaker) said: "Will you look down") (55. So he looked down and saw him in the midst of the Fire.) (56. He said: "By Allah! You have nearly ruined me.") (57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).") (58. "Are we then not to die (any more)"" (59. "Except our first death, and we shall not be punished") (60. Truly, this is the supreme success!) (61. For the like of this let the workers work.)

The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allah

Allah tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

(قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ)

(A speaker of them will say: "Verily, I had a companion...") Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."

(يَقُولُ أَأَنتَ لِمَنِ الْمُصَدِّقِينَ)

(Who used to say: "Are you among those who believe...") means, `do you believe in the resurrection after death, and the Reckoning and reward or punishment' He used to say that by way of astonishment, disbelief and stubbornness.

(أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ)

((That) when we die and become dust and bones, shall we indeed be indebted (Madinun).) Mujahid and As-Suddi said, "Brought to account." Ibn `Abbas, may Allah be pleased with him, and Muhammad bin Ka`b Al-Qurazi said, "Rewarded or punished according to our deeds." Both views are correct.

(قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ)

((The speaker) said: "Will you look down") meaning, look over. The believer will say this to his companions among the people of Paradise.

(فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ)

(So he looked down and saw him in the midst of the Fire.) Ibn `Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Khulayd Al-`Usari, Qatadah, As-Suddi and `Ata' Al-Khurasani said, "This means, in the middle of Hell." Al-Hasan Al-Basri said, "In the middle of Hell as if he were a burning star."

(قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ)

(He said: "By Allah! You have nearly ruined me.") The believer will say, addressing the disbeliever: `By Allah, you nearly caused me to be doomed, if I had obeyed you.'

(وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ)

(Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).) means, `Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

(وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ)

(and never could we have found guidance, were it not that Allah had guided us!) (7:43)

(أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ)

(Are we then not to die (any more) Except our first death, and we shall not be punished) This is what the believers will say when they feel joy at what Allah has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allah says:

(إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the supreme success!) Al-Hasan Al-Basri said, "They know that death brings an end to every delight, so they will say,

(أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ)

(Are we then not to die Except our first death, and we shall not be punished) It will be said, "No,

(إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the supreme success!)."

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

(For the like of this let the workers work.) Ibn Jarir said, "These are the Words of Allah, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter.

The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this Ayah. Abu Ja`far bin Jarir recorded that Furat bin Tha` labah Al-Bahrani said concerning the Ayah,

(إِنِّي كَان لِي قَرِينٌ)

(Verily, I had a companion) "There were two men who were partners and had collected eight thousand Dinars. One of them had a craft and the other did not. The one who had a craft said to the other, `You do not have a craft, so I think I will divide the money with you and leave you.' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand Dinars. He called his companion and showed him the house, saying, `What do you think of this house I bought it for one thousand Dinars.' He said, `How beautiful it is.' When he went out he said, `O Allah, this companion of mine has bought this house for one thousand Dinars; I ask You for one of the houses of Paradise -- and he gave one thousand Dinars in charity.' Then as much time passed as Allah willed should pass. The first man married a woman with a dowry of one thousand Dinars, and invited his companion and made food for him. When he came, he said, `I have married this woman with a dowry of one thousand Dinars.' He replied; `How beautiful this is.' And when he left, he said, `O Lord, my companion has married a woman with a dowry of one thousand Dinars; I ask you for a wife from among Al-Hur Al-`lyn' -- and he gave one thousand Dinars in charity. Then as much time passed as Allah willed should pass. Then the first man bought two gardens for two thousand Dinars, then he called his companion and showed them to him. He said, `I have bought these two gardens for two thousand Dinars.' He replied, `How beautiful this is.' When he came out, he said, `O Lord, my companion has bought two gardens for two thousand Dinars; I ask you for two gardens in Paradise' -- and he gave two thousand Dinars in charity. Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allah. The man said, `This is like a man who has such and such.' The angel said, `That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, `I had a companion who used to say: Are you among those who believe' It was said to him, `He is in Hell.' He said, `Will you look down' So he looked down and saw him in the midst of Hell. At this, he said:

قَالَ تَاللَّهِ إِنْ كِدْتَ لِتُرْدِينِ - وَلَوْلَا نِعْمَةُ رَبِّي
لَكُنْتُ مِنَ الْمُحْضَرِينَ)

(By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).)"

(أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ - إِنَّا جَعَلْنَاهَا
فِتْنَةً لِلظَّالِمِينَ - إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ
الْجَحِيمِ - طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ - فَإِنَّهُمْ
لَا كَلُونَ مِنْهَا فَالْيُونِ مِنْهَا الْبُطُونِ - ثُمَّ إِنَّ لَهُمْ
عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى
الْجَحِيمِ - إِنَّهُمْ أَلْفَوْا ءَابَاءَهُمْ ضَالِّينَ - فَهُمْ عَلَى
ءَأْتَارِهِمْ يُهْرَعُونَ)

h(62. Is that (Paradise) better entertainment or the tree of Zaqqum) (63. Truly, We have made it (as) a trial for the wrongdoers.) (64. Verily, it is a tree that springs out of the bottom of Hell-fire,) (65. The shoots of its fruit stalks are like the heads of Shayatin.) (66. Truly, they will eat thereof and fill their bellies therewith.) (67. Then on the top of that they will be given boiling Hamim.) (68. Then thereafter, verily, their return is to the flaming fire of Hell.) (69. Verily, they found their fathers on the wrong path;) (70. So they (too) hastened in their footsteps!)

The Tree of Zaqqum and its Companions

Here Allah asks: `Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

(أَمْ شَجَرَةُ الزَّقُّومِ)

(or the tree of Zaqqum) which is in Hell' The meaning here is a specific kind of tree which is called Zaqqum. This is like the Ayah:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ
وَصَبِغٍ لِلْأَكْلِينَ)

(And a tree that springs forth from Mount Snai, that grows (produces) oil, and (it is a) relish for the eaters.) (23:20) -- which is the olive tree. This is supported by the Ayah:

ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكْذِبُونَ - لَأَكُونَنَّ مِنْ
شَجَرٍ مِّنْ زَقُّومٍ)

(Then moreover, verily, -- you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqum.) (56:51-52).

(إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ)

(Truly, We have made it (as) a trial for the wrongdoers.) Qatadah said, "The tree of Zaqqum is mentioned as a test for those who are misguided. They said, `Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then Allah revealed the words:

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ)

(Verily, it is a tree that springs out of the bottom of Hell-fire.) meaning, it is nourished by the fire, for it was created from fire." Mujahid said:

(إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ)

(Truly, We have made it (as) a trial for the wrongdoers.) Abu Jahl, may Allah curse him, said, "Zaqqum means dates and butter which I eat)Atazaqqamuhu(." I say that the meaning of the Ayah is, "We have told you, O Muhammad, of the tree of Zaqqum as a trial with which We test the people to see who will believe and who will disbelieve." This is like the Ayah:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا)

(And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah) (17:60).

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ)

(Verily, it is a tree that springs out of the bottom of Hell-fire.) means, its roots grow at the bottom of Hell.

(طَلْعُهَا كَأَنَّهٗ رُءُوسُ الشَّيَاطِينِ)

(The shoots of its fruit stalks are like the heads of Shayatin.) this is a description of how ugly and repulsive it is. It is likened to

(رُءُوسُ الشَّيَاطِينِ)

(the heads of Shayatin), even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

(فَإِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ)

(Truly, they will eat thereof and fill their bellies therewith.) Allah mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allah says:

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ - لَّا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ)

(No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.) (88:6 -7).

(ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ)

(Then on the top of that they will be boiling Hamim) Ibn `Abbas, may Allah be pleased with him, said, "This means they will be given boiling Hamim to drink after they have eaten from Zaqqum." According to another report, he said that this means a mixture made from boiling water. Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes. Ibn Abi Hatim recorded that Sa`id bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of Zaqqum. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they

will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

(ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ)

(Then thereafter, verily, their return is to the flaming fire of Hell.) means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the Ayah,

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it (Hell) and the fierce boiling water!) (55:44). Qatadah recited this Ayah when discussing this Ayah. This is a good interpretation. `Abdullah bin Mas'ud recited it differently, with the meaning "Their return in the afternoon." `Abdullah, may Allah be pleased with him, used to say: "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose) (25:24). Allah's saying;

(إِنَّهُمْ أَفْوًا ءَابَاءَهُمْ ضَالِّينَ)

(Verily, they found their fathers on the wrong path;) means, `We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allah says:

(فَهُمْ عَلَى ءَأْتَارِهِمْ يُهْرَعُونَ)

(So they (too) hastened in their footsteps!) Mujahid said, "This is like running." Sa`id bin Jubayr said, "They followed ignorance and foolishness."

(وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ - وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ - فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ)

(71. And indeed most of the earlier ones went astray before them;) (72. And indeed We sent among them warners;) (73. Then see what was the end of those who were warned.) (74. Except the chosen servants of Allah.) Allah tells us that most of the previous nations went astray, worshipping other gods alongside Allah. He states that He sent among them warners to alert them to the anger, wrath and vengeance of Allah towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allah says:

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ إِلَّا عِبَادَ اللَّهِ
الْمُخْلِصِينَ)

(Then see what was the end of those who were warned. Except the chosen servants of Allah).

(وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ - وَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ - وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ
الْبَاقِينَ - وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ - سَلَّمَ عَلَيَّ
نُوحٌ فِي الْعَالَمِينَ - إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ -
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ثُمَّ أَغْرَقْنَا الْآخَرِينَ)

(75. And indeed Nuh invoked Us, and We are the best of those who answer.) (76. And We rescued him and his family from the great distress,) (77. And, his progeny, them We made the survivors.) (78. And left for him (a goodly remembrance) among the later generations) (79. "Salam (peace!) be upon Nuh among the all creatures!") (80. Verily, thus We reward the gooddoers.) (81. Verily, he)Nuh(was one of Our believing servants.) (82. Then We drowned the others.)

Nuh and His People

When Allah tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nuh and the rejection of his people. Only a few of Nuh's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear -- for every time he called them, they turned away from him even more -- he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allah became angry because Nuh was angry with them. He says:

(وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ)

(And indeed Nuh invoked Us, and We are the best of those who answer.)

(وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ)

(And We rescued him and his family from the great distress.) means, their disbelief and their insults.

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ)

(And, his progeny, them We made the survivors.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, "There was no one left apart from the offspring of Nuh, peace be upon him." Sa`id bin Abi `Arubah said, narrating from Qatadah concerning the Ayah,

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ)

(And, his progeny, them We made the survivors.) "All people descended from the offspring of Nuh, peace be upon him." At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated from Samurah, may Allah be pleased with him, that the Prophet said, concerning the Ayah,

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ)

(And, his progeny, them We made the survivors):

«سَامُ، وَحَامُ، وَيَافِثُ»

(Sam, Ham and Yafith.) Imam Ahmad recorded from Samurah, may Allah be pleased with him, that the Messenger of Allah said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو
الرُّومِ»

(Sam was the father of the Arabs, Ham was the father of the Ethiopians and Yafith was the father of the Romans.)" This was also recorded by At-Tirmidhi. What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Ruma (Roma) the son of Liti, the son of Yunan, the son of Yafith, the son of Nuh, peace be upon him.

(وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ)

(And left for him among the later generations.) Ibn `Abbas, may Allah be pleased with him, said, "He is remembered in a good way." Mujahid said this means "An honorable mention by all the Prophets." Qatadah and As-Suddi said, "Allah caused him to be praised constantly by others." Ad-Dahhak said it means "Salam and praise."

(سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ)

(Salam (peace!) be upon Nuh among the all creatures!) This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(Verily, thus We reward the gooddoers.) means, `This is how We reward those of Our servants who do deeds of obedience to Allah. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allah says:

(إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ)

(Verily, he)Nuh(was one of Our believing servants.) meaning, one of the sincere believers in the Oneness of Allah, one of those who had certain faith.

(ثُمَّ أَغْرَقْنَا الْآخَرِينَ)

(Then We drowned the others.) means, `We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

(وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ - إِذْ جَاءَ رَبَّهُ بِقَلْبٍ
سَلِيمٍ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ - أَءِفْكَأ
ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ - فَمَا ظَنُّكُمْ بِرَبِّ
الْعَالَمِينَ)

(83. And verily, among those who followed his way was Ibrahim.) (84. When he came to his Lord with a Salim heart.) (85. When he said to his father and to his people: "What is it that which you worship") (86. "Is it a falsehood -- gods other than Allah -- that you desire") (87. "Then what think you about the Lord of the all that exists")

The Story of Ibrahim and His People

Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him:

(وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ)

(And verily, among those who followed his ways was Ibrahim.) means, he was one of the followers of his religion. Mujahid said, "He was following his path and his way."

(إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ)

(When he came to his Lord with a Salim heart.) Ibn `Abbas, may Allah be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allah." r Ibn Abi Hatim recorded that `Awf said, "I said to Muhammad bin Srin, `What is the Salim heart' He said, `One which knows that Allah is true and that the Hour will undoubtedly come to pass, and that Allah will resurrect those who are in the graves.'" Al-Hasan said, "One that is free from Shirk." `Urwah said, "One that is not cursed."

(إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ)

(When he said to his father and to his people: "What is it that which you worship") He denounced his people for their worship of idols and false gods, Allah said:

(أَفَكَأَءَالِهَةٍ دُونَ اللَّهِ تُرِيدُونَ - فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ)

(Is it a falsehood -- gods other than Allah -- that you desire Then what think you about the Lord of the all that exists) Qatadah said, "This means, `what do you think He will do with you when you meet Him, given that you worshipped others alongside Him"

(فَنظَرَ نَظْرَةً فِي النُّجُومِ - فَقَالَ إِنِّي سَقِيمٌ -
فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ - فَرَاغَ إِلَى ءَالِهِتِهِمْ فَقَالَ أَلَا
تَأْكُلُونَ - مَا لَكُمْ لَا تَنْطِقُونَ - فَرَاغَ عَلَيْهِمْ ضَرْبًا
بِالْيَمِينِ - فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ - قَالَ أَتَعْبُدُونَ مَا
تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ - قَالُوا ابْنُوا
لَهُ بُيُوتًا فَأَلْفَوْهُ فِي الْجَحِيمِ - فَأَرَادُوا بِهِ كَيْدًا
فَجَعَلْنَاهُمُ الْأَسْفَلِينَ)

(88. Then he cast a glance at the stars,) (89. And he said: "Verily, I am sick.") (90. So they turned away from him and departed.) (91. Then he turned to their gods and said: "Will you not eat") (92. "What is the matter with you that you speak not") (93. Then he turned upon them, striking (them) with (his) right hand.) (94. Then they came hastily towards him.) (95. He said: "Worship you that which you (yourselves) carve") (96. "While Allah has created you and what you make!") (97. They said: "Build for him a building and throw him into the blazing fire!") (98. So, they plotted a plot against him, but We made them the lowest.) Ibrahim, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

(فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ)

(So they turned away from him and departed.) Qatadah said, "The Arabs say of one who thinks deeply that he is looking at the stars." What Qatadah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

(إِنِّي سَقِيمٌ)

(Verily, I am sick.) meaning, weak. Ibn Jarir narrated here a Hadith from Abu Hurayrah, may Allah be pleased with him, stating that the Messenger of Allah said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثَ كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللَّهِ تَعَالَى، قَوْلُهُ:

(إِنِّي سَقِيمٌ)

وقوله:

(بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا)

وقوله في سارة: هِيَ أُخْتِي»

(Ibrahim (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allah: (one is) when he said, (Verily, I am sick); and (the second) when he said, (Nay, this one, the biggest (his wife) of them (idols) did it.) and (the third) when he said concerning (his wife) Sarah, "She is my sister.") This Hadith is recorded in the books of the Sahih and Sunan with various chain of narrations. But this is not the kind of real lie for which a person is to be condemned -- Allah forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

(إِنِّي سَقِيمٌ)

(Verily, I am sick) was, 'I am sick at heart of your worshipping idols instead of Allah.' Al-Hasan Al-Basri said, "The people of Ibrahim went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

(إِنِّي سَقِيمٌ)

(Verily, I am sick.) and he started looking at the sky. When they had gone out, he turned to their gods and broke them." This was recorded by Ibn Abi Hatim. Allah said:

(فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ)

(So they turned away from him and departed.) meaning, he went to them after they had left, quickly and secretly.

(فَقَالَ أَلَا تَأْكُلُونَ)

(and said: "Will you not eat") They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrahim, peace be upon him, looked at the food that was before them, he said:

(فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ - مَا لَكُمْ لَا تَنْطِقُونَ)

(Will you not eat What is the matter with you that you speak not)

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand.) Al-Farra' said, "This means, he started to hit them with his right hand." Qatadah and Al-Jawhari said, "He turned to them, hitting them with his right hand." He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the Tafsir of Surat Al-Anbiya'.

(فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ)

(Then they came hastily towards him.) Mujahid and others said, "This means, they came rushing. The story is told in brief here; in Surat Al-Anbiya', it is told in more detail. When they returned, they did not know at first who had done this, until they investigated and found out

that Ibrahim, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

(أَتَعْبُدُونَ مَا تَحْتُونَ)

(Worship you that which you carve) meaning, 'do you worship instead of Allah idols which you yourselves carve and fashion with your own hands'

(وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ)

(While Allah has created you and what you make!) This may mean, 'Allah has created you and what you do;' or it may mean, 'Allah has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhari in the Book Af' al Al-' lbad from Hudhayfah, attributed to the Prophet :

«إِنَّ اللَّهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنَعَتَهُ»

(Allah has created every doer of deeds and what he does.) Thereupon he recited:

(وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ)

(While Allah has created you and what you make!) When the proof had been established against them, they resolved to seize him by force and they said:

(ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ)

(Build for him a building (i.e., furnace) and throw him into the blazing fire!) There happened what we have already discussed in our Tafsir of Surat Al-Anbiya', (21:68-70) and Allah saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allah says:

(فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ)

(So, they plotted a plot against him, but We made them the lowest.)

(وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ - رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ - فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ - فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَىٰ فِي الْمَنَامِ

أَنِّي أَدْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا بَتِ افْعَلْ مَا
 تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ - فَلَمَّا
 أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ - وَنَدَيْنَاهُ أَنْ يَا بَرَهَيْمُ - قَدْ
 صَدَقْتَ الرَّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنْ
 هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ - وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ
 وَتَرَكَنَا عَلَيْهِ فِي الْآخِرِينَ سَلَّمَ عَلَيَّ إِبرَاهِيمَ
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ
 وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ وَبَرَكَنَا
 عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِن دُرِّيَّتَهُمَا مُحْسِنٌ وَظَلِمٌ
 لِّنَفْسِهِ مُبِينٌ)

(99. And he said: "Verily, I am going to my Lord. He will guide me!" (100. "My Lord! Grant me (offspring) from the righteous.") (101. So, We gave him the glad tidings of a forbearing boy.) (102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allah wills, you shall find me of the patient.") (103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;) (104. We called out to him: "O Ibrahim!") (105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.) (106. Verily, that indeed was a manifest trial.) (107. And We ransomed him with a great sacrifice;) (108. And We left for him among the later generations.) (109. "Salam (peace!) be upon Ibrahim!") (110. Thus indeed do We reward the doers of good.) (111. Verily, he was one of Our believing servants.) (112. And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.) (113. We blessed him and Ishaq. And of their progeny are (some) that do right, and some that plainly wrong themselves.)

Ibrahim's Emigration, the Test of the Sacrifice of Isma` il, and how Allah blessed Him

Allah tells us that after He helped His close friend Ibrahim, peace be upon him, against his people, and after Ibrahim gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ - رَبُّ هَبْ لِي مِنَ الصَّالِحِينَ)

(Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.) meaning, obedient children, in compensation for his people and relatives whom he had left. Allah said:

(فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ)

(So We gave him the glad tidings of a forbearing boy.) This child was Isma`il, peace be upon him, for he was the first child of whom glad tidings were given to Ibrahim, peace be upon him, and he was older than Ishaq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Isma`il, peace be upon him, was born when Ibrahim, peace be upon him, was eighty-six years old, and Ishaq was born when Ibrahim was ninety-nine years old. According to their Book, Allah commanded Ibrahim to sacrifice his only son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishaq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishaq because he is their ancestor, while Isma`il is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Isma`il had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ)

(And, when he (his son) was old enough to walk with him,) means, when he grew up and started to go with his father and walk with him, for Ibrahim used to go every so often to check on his son and his mother in the land of Faran (i.e., Makkah), to see how they were doing. It was said that he used to ride on Al-Buraq, traveling there swiftly, and Allah knows best. It was reported from Ibn `Abbas, peace be upon him, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata' Al-Khurasani, Zayd bin Aslam and others that

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ)

(And, when he (his son) was old enough to walk with him,) means, when he became a young man and was able to work as his father did.

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ)

(And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!") `Ubayd bin `Umayr said, "The dreams of the Prophets are revelation," then he recited this Ayah:

قَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ
مَاذَا تَرَىٰ

(he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"). He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allah and obeying his father.

قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ

(He said: "O my father! Do that which you are commanded..." meaning, `obey the command of Allah and sacrifice me.'

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

(if Allah wills, you shall find me of the patient..) meaning, `I will be patient and will seek the reward for that with Allah.' He, may peace and blessings be upon him, believed in what had been promised. Allah said:

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ
الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا - وَكَانَ يَأْمُرُ أَهْلَهُ
بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا)

(And mention in the Book Isma`il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Salah and the Zakah, and his Lord was pleased with him.) (19:54-55).

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ)

(Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;) means, when both of them had pronounced the Shahadah and remembered Allah -- Ibrahim because he was about to offer a sacrifice and Isma`il because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allah; Ibrahim obeyed the command of Allah and Isma`il obeyed Allah and his father. This was the view of Mujahid, `Ikrimah, Qatadah, As-Suddi and Ibn Ishaq, and others. |The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter,

so that it would be easier for him. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and Qatadah said:

(وَتَلَّهُ لِلجَبِينِ)

(and he had laid him prostrate on his forehead;) means, "He turned him upside down on his face." Imam Ahmad recorded that Ibn `Abbas, may Allah be pleased with him, said, "When the rituals were enjoined upon Ibrahim, peace be upon him, the Shaytan appeared to him at the Mas`a and raced with him, but Ibrahim got there first. Then Jibril, upon him be peace, took him to Jamrat Al-`Aqabah and the Shaytan appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at Al-Jamrah Al-Wusta and he stoned him with seven pebbles. Then he laid him prostrate on his face. Isma`il, peace be upon him, was wearing a white shirt, and he said, `O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

(أَنْ يَابِرَ هَيْمَقْدُ صَدَّقْتَ الرُّؤْيَا)

(O Ibrahim! You have fulfilled the dream!) Ibrahim turned, and saw a fine, horned, white ram." Ibn `Abbas said, "We used to look for similar types of rams." Hisham mentioned this Hadith at length in Al-Manasik.

(وَنَدَيْنَهُ أَنْ يَابِرَ هَيْمُ قَدْ صَدَّقْتَ الرُّؤْيَا)

(We called out to him: "O Ibrahim! You have fulfilled the dream!") means, `the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddi and others said that he passed the knife over Isma`il's neck, but it did not cut him at all, because a sheet of copper was placed between them. Ibrahim was called at that point, and it was said:

(قَدْ صَدَّقْتَ الرُّؤْيَا)

(You have fulfilled the dream!) Allah says;

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(Verily, thus do We reward the doers of good.) means, `this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allah says:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3). On the basis of this Ayah and this story, some of the scholars of Usul have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it -- unlike some of the Mu`tazilah. The evidence for this is obvious, because Allah commanded Ibrahim, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allah says:

(إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ)

(Verily, that indeed was a manifest trial.) meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allah and in obedience to Him. Allah said:

(وَإِبْرَاهِيمَ الَّذِي وَفَّى)

(And of Ibrahim who fulfilled all that.) (53:37), and

(وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ)

(And We ransomed him with a great sacrifice). It was reported that Ibn `Abbas, may Allah be pleased with him, said, "A ram which had grazed in Paradise for forty years." Imam Ahmad recorded that Safiyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allah sent for `Uthman bin Talhah, may Allah be pleased with him." On one occasion she said, "I asked `Uthman, `Why did the Prophet call you' He said, `The Messenger of Allah said to me,

«إِنِّي كُنْتُ رَأَيْتُ قَرْنِي الْكَبِشِ حِينَ دَخَلْتُ
الْبَيْتَ فَنَسِيتُ أَنْ أَمْرَكَ أَنْ تُخَمَّرَهُمَا فَخَمَّرَهُمَا،

فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّيَّ»

(I saw the horns of the ram when I entered the House)i.e., the Ka` bah(, and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.)" Sufyan said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too." This offers independent evidence that the one who was to be sacrificed was Isma` il, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrahim sacrificed, and they had been passed down from generation to generation, until the Messenger of Allah was sent. And Allah knows best.

Reports which state that the One Who was to be sacrificed was Isma` il, and that this is Correct without a Doubt

Sa` id bin Jubayr, ` Amir Ash-Sha` bi, Yusuf bin Mihran, Mujahid, ` Ata' and others reported from Ibn ` Abbas that it was Isma` il, peace be upon him. Ibn Jarir narrated that Ibn ` Abbas said, "The one who was ransomed was Isma` il, peace be upon him. The Jews claimed that it was Ishaq, but the Jews lied." It was reported that Ibn ` Umar said, "The sacrifice was Isma` il." Ibn Abi Najih said, narrating from Mujahid, "It was Isma` il, peace be upon him." This was also the view of Yusuf bin Mihran. Ash-Sha` bi said, "It was Isma` il, peace be upon him, and I saw the horns of the ram in the Ka` bah." Muhammad bin Ishaq reported from Al-Hasan bin Dinar and ` Amr bin ` Ubayd from Al-Hasan Al-Basri that he did not doubt that the one of the two sons Ibrahim was commanded to sacrifice was Isma` il, peace be upon him. Ibn Ishaq said, "I heard Muhammad bin Ka` b Al-Qurazi say, ` The one whom Allah commanded Ibrahim to sacrifice of his two sons was Isma` il.' We find this in the Book of Allah, because when Allah finishes the story of the one of the two sons of Ibrahim who was to be sacrificed, He then says:

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ)

(And We gave him the glad tidings of Ishaq -- a Prophet from the righteous), and

(فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(So, We gave her glad tidings of Ishaq and after Ishaq, of Ya` qub) (11:71). He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishaq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Isma` il." Ibn Ishaq said, "I heard him say that often." Ibn Ishaq reported from Buraydah bin Sufyan bin Farwah Al-Aslami that Muhammad bin Ka` b Al-Qurazi told them that he mentioned that to ` Umar bin ` Abd Al-` Aziz, may Allah be pleased with him, when he was Khalifah, while he was with him in Syria. ` Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islam, and he thought that he had been one of their scholars. ` Umar bin ` Abd Al-` Aziz, may Allah be pleased with him, asked him about that. Muhammad bin Ka` b said, "I was with ` Umar bin ` Abd Al-` Aziz. ` Umar said to him, ` Which of the two sons of Ibrahim was he commanded to sacrifice' He said, ` Isma` il. By Allah, O Commander of the faithful, the Jews know this, but they were

jealous of you Arabs because it was your father about whom Allah issued this command and the virtue that Allah mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishaq, because he is their father." `Abdullah bin Al-Imam Ahmad bin Hanbal, may Allah have mercy on him, said, "I asked my father about which son was to be sacrificed -- was it Isma`il or Ishaq" He said, "Isma`il." This was mentioned in Kitab Az-Zuhd. Ibn Abi Hatim said, "I heard my father say, `The correct view is that the one who was to be sacrificed was Isma`il, peace be upon him." He said, "And it was narrated that `Ali, Ibn `Umar, Abu Hurayrah, Abu At-Tufayl, Sa`id bin Al-Musayyib, Sa`id bin Jubayr, Al-Hasan, Mujahid, Ash-Sha`bi, Muhammad bin Ka`b Al-Qurazi, Abu Ja`far Muhammad bin `Ali and Abu Salih, may Allah be pleased with them all, said that the one who was to be sacrificed was Isma`il." Al-Baghawi said in his Tafsir, "This was the view of `Abdullah bin `Umar, Sa`id bin Al-Musayyib, As-Suddi, Al-Hasan Al-Basri, Mujahid, Ar-Rabi` bin Anas, Muhammad bin Ka`b Al-Qurazi and Al-Kalbi." This was also reported from Ibn `Abbas and from Abu `Amr bin Al-`Ala'.

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ)

(And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.) having given the glad tidings of the one who was to be sacrificed, who was Isma`il, Allah immediately follows that with mention of the glad tidings of his brother Ishaq. This is also mentioned in Surah Hud (11:71) and in Surat Al-Hijr (15:53-55).

(نَبِيًّا)

(a Prophet) means, from him there will come a righteous Prophet.

(وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن دُرِّيَّتِهِمَا
مُحْسِنٌ وَظَلِمٌ لِّنَفْسِهِ مٌبِينٌ)

(We blessed him and Ishaq. And of their progeny are (some) that do right, and some that plainly wrong themselves.) This is like the Ayah:

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ
أُمَّمٍ مِّمَّن مَّعَكَ وَأُمَّمٍ سَنُنَفِّسُهُمْ ثُمَّ يَمْسُهُم مِّنَّا
عَذَابٌ أَلِيمٌ)

(It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.") (11:48)

(وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ - وَنَجَّيْنَاهُمَا
 وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ - وَنَصَرْنَاهُمْ فَاكْبَرُوا
 هُمُ الْغَالِبُونَ - وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ -
 وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ - وَتَرَكْنَا عَلَيْهِمَا
 فِي الْأَخْرِينَ - سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ إِنَّا
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا
 الْمُؤْمِنِينَ)

(114. And, indeed We gave Our grace to Musa and Harun.) (115. And We saved them and their people from the great distress,) (116. And helped them, so that they became the victors;) (117. And We gave them the clear Scripture;) (118. And guided them to the right path.) (119. And We left for them among the later generations.) (120. "Salam (peace!) be upon Musa and Harun!") (121. Verily, thus do We reward the doers of good.) (122. Verily, they were two of Our believing servants.)

Musa and Harun

Allah tells us how He blessed Musa and Harun with prophethood and how He saved them, along with those who believed, from the oppression of Fir`awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allah revealed to Musa the Clear and Mighty Book, which is the Tawrah, as Allah says:

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً)

(And indeed We granted to Musa and Harun the criterion (of right and wrong), and a shining light) (21:48). And Allah says here:

(وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ - وَهَدَيْنَاهُمَا
 الصِّرَاطَ الْمُسْتَقِيمَ)

(And We gave them the clear Scripture; and guided them to the right path.) meaning, with regard to words and deeds.

(وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ)

(And We left for them among the later generations.) means, that after they died they would be mentioned in good terms and spoken of highly. Then Allah explain this further:

(سَلَّمَ عَلَى مُوسَى وَهَارُونَ إِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ)

(Salam (peace!) be upon Musa and Harun! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.)

(وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ - إِذْ قَالَ لِقَوْمِهِ أَلَا
تَتَّقُونَ - أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ -
اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ - فَكَذَّبُوهُ فَإِنَّهُمْ
لَمُحْضَرُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ)

وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرِينَ- سَلَّمَ عَلَى إِبْرَاهِيمَ-
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ- إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ-

(123. And verily, Ilyas was one of the Messengers.) (124. When he said to his people: "Will you not have Taqwa") (125. "Will you call upon `Ba`l and forsake the Best of creators,) (126. Allah, your Lord and the Lord of your forefathers") (127. But they denied him, so they will certainly be brought forth,) (128. Save the chosen servants of Allah.) (129. And We left for him among the later generations.) (130. "Salam (peace!) be upon Ilyasin!") (131. Verily, thus do We reward the doers of good.) (132. Verily, he was one of Our believing servants.) Ilyas Qatadah and Muhammad bin Ishaq said, "Ilyas is another name for Idris." Ibn Abi Hatim recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "Ilyas is Idris." This was also the view of Ad-Dahhak . Wahb bin Munabbih said, "He is Ilyas bin Yasin bin Finhas bin Al-`Izar bin Harun bin `Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel), may peace be upon them both. They had started to worship an idol called Ba`l, and he called them to Allah, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allah against them, and Allah withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allah for them, and the rains

came, but they persisted in their evil ways of disbelief. So he asked Allah to take him to Him. Al-Yasa` bin Akhtub had grown up under his care, may peace be upon them both. So Ilyas was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allah clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allah knows best how true it is.

(إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ)

(When he said to his people: "Will you not have Taqwa") means, `do you not fear Allah when you worship others instead of Him'

(أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ)

(Will you call upon Ba`l and forsake the Best of creators,) Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Qatadah and As-Suddi said that the word Ba`l means lord. `Ikrimah and Qatadah said, "This is the language of the people of Yemen." According to another report from Qatadah, it is the language of Azd Shanu'ah. `Abdur-Rahman bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba`labak (Baalbek) which is to the west of Damascus. Ad-Dahhak said, "It is an idol which they used to worship."

(أَتَدْعُونَ بَعْلًا)

(Will you call upon Ba`l) means, `will you worship an idol,'

(أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ - اللَّهُ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأُولِينَ)

(and forsake the Best of creators, Allah, your Lord and the Lord of your forefathers) means, `He is the One Who is deserving of your worship alone, with no partners or associates.'

(فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ)

(But they denied him, so they will certainly be brought forth,) means, for the punishment on the Day of Reckoning.

(إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ)

(Save the chosen servants of Allah.) means, those who believe in Him alone.

(وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ)

(And We left for him among the later generations.) means, he is praised and spoken of highly.

(سَلَّمَ عَلَىٰ إِبْرَاهِيمَ)

(Salam (peace!) be upon Ilyasin!) Similarly, one might say for Isma'il, Isma'in. This is the language (dialect) of Bani Asad; they say Mikal, Mika'il, and Mika'in. They say Ibrahim and Ibraham; Isra'il, Isra'in; Tur Sna', Tur Snin. All of that is fine.

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ)

(Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.) We have already discussed the meaning of this above. And Allah knows best.

(وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ - إِذْ نَجَّيْنَاهُ وَأَهْلَهُ
أَجْمَعِينَ إِلَّا عَجُوزًا فِي الْغَيْرِينَ ثُمَّ دَمَّرْنَا
الْآخَرِينَ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِالْأَيْلِ
أَفَلَا تَعْقِلُونَ)

(133. And verily, Lut was one of the Messengers.) (134. When We saved him and his family, all,) (135. Except an old woman (his wife) who was among those who remained behind.) (136. Then We destroyed the rest.) (137. Verily, you pass by them in the morning.) (138. And at night; will you not then reflect)

The Destruction of the People of Lut (Lot)

Allah tells us that He sent His servant and Messenger Lut, peace be upon him, to his people, and they denied him, so Allah saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allah destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allah says:

(وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفَلَا
تَعْقِلُونَ)

(Verily, you pass by them in the morning. And at night; will you not then reflect) meaning, 'will you not learn a lesson from them and how Allah destroyed them, and realize that a similar end awaits the disbelievers.'

(وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ - إِذْ أَبَقَ إِلَى الْفُلِكِ
الْمَشْحُونِ - فَسَهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ -
فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ - فَلَوْلَا أَنَّهُ كَانَ مِنَ
الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ -
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ - وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً
مِّنْ يَقْطِينٍ - وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ
- فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ)

(139. And verily, Yunus was one of the Messengers.) (140. When he ran to the laden ship:) (141. Then he (agreed to) cast lots, and he was among the losers.) (142. Then a (big) fish swallowed him as he had done an act worthy of blame.) (143. Had he not been of them who glorify Allah,) (144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.) (145. But We cast him forth on the naked shore while he was sick,) (146. And We caused a plant of gourd to grow over him.) (147. And We sent him to a hundred thousand (people) or even more.) (148. And they believed; so We gave them enjoyment for a while.)

The Story of Yunus

We have already discussed the story of Yunus, peace be upon him, in Surat Al-Anbiya' (21:87-88). In the Two Sahihs it is reported that the Messenger of Allah said:

«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ
مَتَّى»

(It is not right for any person to say I am better than Yunus bin Matta.)

(إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ)

(When he ran to the laden ship.) Ibn `Abbas, may Allah be pleased with him, said, "It was filled with cargo.

(فَسَمَهُمْ)

(Then he (agreed to) cast lots,) means, to draw lots."

(فَكَانَ مِنَ الْمُدْحَضِينَ)

(and he was among the losers.) means among those who have been overcome. This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allah Yunus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allah commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yunus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yunus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yunus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatadah. Some said seven days; this was the view of Ja`far As-Sadiq, may Allah be pleased with him. Some said forty days; this was the view of Abu Malik. Mujahid said, narrating from Ash-Sha`bi, "It swallowed him in the morning and cast him forth in the evening." And Allah knows best how long exactly was. Allah says,

(فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ
إِلَى يَوْمٍ يُبْعَثُونَ)

(Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.) It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Ad-Dahhak bin Qays, Abu Al-`Aliyah, Wahb bin Munabbih, Qatadah and others, and it was the view favored by Ibn Jarir. This is what is indicated in the authentic Hadith which we quote below, if Allah wills. In a Hadith narrated from Ibn `Abbas, may Allah be pleased with him, he said:

«تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ، يَعْرِفُكَ فِي الشَّدَّةِ»

(Remember Allah during times of ease and He will remember you during times of difficulty.) And it was said that what was meant by the Ayah:

(فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ)

(Had he not been of them who glorify Allah,) was the meaning of the following Ayat:

فَنَادَى فِي الظُّلْمَتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الغَمِّ وَكَذَلِكَ نُنَجِّي
المُؤْمِنِينَ)

(But he cried through the darkness (saying): "La ilaha illa Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:87-88). This was the view of Sa`id bin Jubayr and others. Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him -- and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allah :

«إِنَّ يُونُسَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَأَ
لَهُ أَنْ يَدْعُوَ بِهَذِهِ الكَلِمَاتِ وَهُوَ فِي بَطْنِ الحُوتِ
فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ، فَأَقْبَلَتْ الدَّعْوَةَ تَحْفًا بِالْعَرْشِ، قَالَتِ
المَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتُ ضَعِيفٍ مَعْرُوفٍ
مِنْ بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ فَقَالَ اللهُ تَعَالَى: أَمَا
تَعْرِفُونَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ
وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ
يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟
قَالُوا: يَا رَبِّ أَوْلَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي
الرِّخَاءِ فَنُنَجِّيهِ فِي البَلَاءِ، قَالَ: بَلَى، فَأَمَرَ
الحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»

(When it occurred to the Prophet Yunus, upon him be peace, to call upon Allah in these words when he was in the belly of the great fish, he said, "La ilaha illa Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allah, may He be exalted, said, "How do you know this" They said, "O Lord, who is he" Allah, may He be exalted, said, "My servant Yunus." They said, "Your servant Yunus, from whom there kept coming acceptable deeds and supplications which were answered!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.) Allah says:

(فَنَبَذْنَاهُ)

(But We cast him forth) meaning, 'We threw him out,'

(بِالْعُرَاءِ)

(on the naked shore) Ibn `Abbas, may Allah be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

(وَهُوَ سَقِيمٌ)

(while he was sick,) means, when he was weak of body.

(وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ)

(And We caused a plant of gourd to grow over him.) Ibn Mas`ud and Ibn `Abbas, may Allah be pleased with them both, Mujahid, `Ikrimah, Sa`id bin Jubayr, Wahb bin Munabbih, Hilal bin Yasaf, `Abdullah bin Tawus, As-Suddi, Qatadah, Ad-Dahhak, `Ata' Al-Khurasani and several others, all said that gourd means squash. Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allah used to like squash and would look for it wherever it was on the serving dish.

(وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ)

(And We sent him to a hundred thousand (people) or even more.) It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

(أَوْ يَزِيدُونَ)

(or even more.) Makhul said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Hatim. Ibn Jarir said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more." Ibn Jarir interpreted this Ayah as he interpreted the Ayat:

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(Then, after that, your hearts were hardened and became as stones or even worse in hardness) (2:74).

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(Behold! a section of them fear men as they fear Allah or even more) (4:77), and

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ)

(And was at a distance of two bows' length or (even) nearer) (53:9). The meaning is, not less than that, but rather more.

(فَآمَنُوا)

(And they believed;) means, these people to whom Yunus, peace be upon him, had been sent all believed.

(فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(so We gave them enjoyment for a while.) means, until the time of their appointed end. This is like the Ayah,

(فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(Was there any town (community) that believed, and its faith (at that moment) saved it -- except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.) (10:98)

فَاسْتَفْتِهِمُ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ - أَمْ خَلَقْنَا
الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ - أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ
لَيَقُولُونَ - وَادَّ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ - أَصْطَفَى
الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَفَلَا
تَذَكَّرُونَ أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ فَأْتُوا بِكِتَابِكُمْ إِن
كُنْتُمْ صَادِقِينَ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ
عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ)

(سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ إِلَّا عِبَادَ اللَّهِ
الْمُخْلِصِينَ)

(149. Now ask them: "Are there (only) daughters for your Lord and sons for them") (150. Or did We create the angels female while they were witnesses) (151. Verily, it is of their falsehood that they say:) (152. "Allah has begotten." And, verily, they are liars!) (153. Has He (then) chosen daughters rather than sons) (154. What is the matter with you How do you decide) (155. Will you not then remember) (156. Or is there for you a plain authority) (157. Then bring your Book if you are truthful!) (158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).) (159. Glorified be Allah! (He is free) from what they attribute unto Him!) (160. Except the servants of Allah, whom He chooses.)

Refutation of Those Who attribute Children to Allah and say that the Angels are His Daughters

Allah denounces those idolators who attribute daughters to Allah -- exalted be He above that -- and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ)

(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!) (16:58), i.e., that upsets him, and he would only choose sons for himself. Allah says: `Then how can they attribute to Allah the share that they would not choose for themselves' Allah says:

(فَاسْتَفْتِهِمْ)

(Now ask them) means, quiz them by way of denunciation,

(الرَّبِّكَ الْبَنَاتُ وَلَهُمُ الْبُيُوتُ)

(Are there (only) daughters for your Lord and sons for them) This is like the Ayah:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ - تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ
(

(Is it for you the males and for Him the females That indeed is a division most unfair!) (53:21-22).

(أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ)

(Or did We create the angels female while they were witnesses) means, how did they decide that the angels are female when they did not witness their creation This is like the Ayah:

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا
أَشْهَدُوا خَلَقَهُمْ سُبْحَانَ شَهِدَتْهُمْ وَيُسْأَلُونَ)

(And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!) (43:19), which means, they will be questioned about that on the Day of Resurrection.

(أَلَا إِنَّهُمْ مِّنْ أَفْكَهْمُ)

(Verily, it is of their falsehood) means, it is a part of the lies they tell.

(لَيَقُولُونَ وَلَدَ اللَّهِ)

(that they say: "Allah has begotten.") meaning, that offspring have been born to Him.

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And verily, they are liars!) Allah mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allah and that Allah had offspring -- exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allah, exalted and sanctified be He -- any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allah says, denouncing them:

(أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ)

(Has He (then) chosen daughters rather than sons) meaning, what would make Him choose daughters rather than sons This is like the Ayah,

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

(Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, you indeed utter an awful saying.) (17:40) Allah says:

(مَا لَكُمْ كَيْفَ تَحْكُمُونَ)

(What is the matter with you How do you decide) meaning, `what kind of reasoning makes you say that'

(أَفَلَا تَذَكَّرُونَ - أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ)

(Will you not then remember Or is there for you a plain authority) means, `evidence to prove what you say.'

(فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ)

(Then bring your Book if you are truthful!) means, `produce evidence for that derived from a Book revealed from heaven by Allah, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

(وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا)

(And they have invented a kinship between Him and the Jinn,) Mujahid said, "The idolators said that the angels were the daughters of Allah. Abu Bakr, may Allah be pleased with him, said, 'Then who are their mothers' They said, 'The daughters of the leaders of the Jinn.'" Qatadah and Ibn Zayd also said this. Allah -- may He be blessed and exalted -- says:

(وَلَقَدْ عَلِمَتِ الْجِنَّةُ)

(but the jinn know) meaning, those to whom this is attributed

(إِنَّهُمْ لَمُحْضَرُونَ)

(know well that they have indeed to appear (before Him).) means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

(سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ)

(Glorified be Allah! (He is free) from what they attribute unto Him!) means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

(إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ)

(Except the servants of Allah, whom He chooses.) The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

(فَإِنَّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا
مَنْ هُوَ صَالِ الْجَحِيمِ - وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ
مَعْلُومٌ - وَإِنَّا لَنَحْنُ الصَّاقُونَ - وَإِنَّا لَنَحْنُ
الْمُسَبِّحُونَ - وَإِن كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا
ذِكْرًا مِّنَ الْأَوَّلِينَ)

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - فَكَفَرُوا بِهِ فَسَوْفَ
يَعْلَمُونَ -)

(161. So, verily you and those whom you worship) (162. Cannot lead astray,) (163. Except those who are predestined to burn in Hell!) (164. And there is not one of us (angels) but has his known place;) (165. And verily, we (angels), we stand in rows;) (166. And verily, we (angels) indeed are those who glorify.) (167. And indeed they used to say:) (168. "If we had a reminder as had the men of old,") (169. "We would have indeed been the chosen servants of Allah!") (170. But (now) they disbelieve therein, so they will come to know!)

No One believes what the Idolators say except Those Who are even more misguided than They

Allah says, addressing the idolators:

(فَأَيُّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا
مَنْ هُوَ صَالِ الْجَحِيمِ)

(So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!) meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

(لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ)

(They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.) (7:179). This is the parable of the people who follow the belief and ideas of Shirk, disbelief and misguidance, as Allah says:

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنَ أَفِكَ)

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allah).) (51:8-9) meaning, the one who is misled by it is the one who is turned aside.

The Place of the Angels and Their Ranks glorify Allah

Then Allah says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them -- that they are the daughters of Allah --

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ)

(And there is not one of us (angels) but has his known place;) meaning, each one has his own place in the heavens and in the places of worship, which he does not overstep. Ad-Dahhak said in his Tafsir:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ)

"(And there is not one of us (angels) but has his known place;) Masruq used to narrate that `A'ishah, may Allah be pleased with her, said, `The Messenger of Allah said:

«مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ
سَاجِدٌ أَوْ قَائِمٌ»

(There is no place in the lower heaven without an angel standing or prostrating in it.) This is what Allah says:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ)

(And there is not one of us (angels) but has his known place (or position))." It was reported that Ibn Mas`ud said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it. " Then he recited:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ)

(And there is not one of us (angels) but has his known place;) Sa`id bin Jubayr similarly said:

(وَإِنَّا لَنَحْنُ الصَّاقُونَ)

(And we (angels), we stand in rows.) means, we stand in rows to worship, as we have already seen in the Ayah

(وَالصَّفَّتِ صَفًّا)

(By those ranged in ranks (or rows)) Abu Nadrah said, "When the Iqamah had been given, `Umar, may Allah be pleased with him, would turn to face the people and say: `Make your rows straight, for Allah wants you to follow the ways of the angels.' Then he would say,

(وَإِنَّا لَنَحْنُ الصَّاقُونَ)

(And verily, we stand in rows;) `Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say `Allahu Akbar'" This was recorded by Ibn Abi Hatim and Ibn Jarir. In Sahih Muslim it is narrated that Hudhayfah, may Allah be pleased with him, said, "The Messenger of Allah said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا،
وَتُرْبَتُهَا طَهُورًا»

(We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.)"

(وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ)

(And verily, we indeed are those who glorify.) means, `we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

The Quraysh wished that They could have a Reminder as had the Men of old

(وَإِنْ كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ
الْأَوَّلِينَ)

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ-

(And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allah!") means, `they used to wish -- before you, O Muhammad, came to them -- that they would have someone to remind them about Allah and what happened in earlier times, and to bring them the Book of Allah.' This is like the Ayat:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَّمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا)

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).) (35:42), and

(أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ - أَوْ تَقُولُوا
لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ
جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ
مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي
الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا
يَصْدِفُونَ)

(Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and turns away therefrom We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away.) (6:156-157)
Allah says here:

(فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ)

(But they disbelieve therein, so they will come to know!) This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger .

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

عَنْهُمْ حَتَّىٰ حِينٍ - وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ
أَفْبِعَادَانَا يَسْتَعْجِلُونَ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ
صَبَاحُ الْمُنذَرِينَ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ)
(وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ)

(171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,) (172. That they verily would be made triumphant,) (173. And that Our hosts! they verily would be the victors.) (174. So, turn away from them for a while,) (175. And watch them and they shall see!) (176. Do they seek to hasten on Our torment) (177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!) (178. So, turn away from them for a while,) (179. And watch and they shall see!)

The Promise of Victory and the Command to turn away from Idolators

Allah says,

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ)

(And, verily, Our Word has gone forth of old for Our servants, the Messengers,) meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Ayah:

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ)

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

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) (40:51).

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ
الْمَنْصُورُونَ)

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,) meaning, `in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allah destroyed the disbelievers and saved His believing servants. '

(وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ)

(And that Our hosts they verily would be the victors.) means, that they would ultimately prevail.

(فَقُولْ عَنْهُمْ حَتَّىٰ حِينٍ)

(So turn away from them for a while,) means, `bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

(وَأَبْصِرْ لَهُمْ فَسَوْفَ يُبْصِرُونَ)

(And watch them and they shall see!) means, `watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allah said, as a threat and a warning,

(فَسَوْفَ يُبْصِرُونَ)

(and they shall see!). Then Allah says:

(أَفِعْدَابِنَا يَسْتَعْجِلُونَ)

(Do they seek to hasten on Our torment) meaning, `they seek to hasten on the punishment because they disbelieve in you, and Allah is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

(فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)

(Then, when it descends in their courtyard, evil will be the morning for those who had been warned!) means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

(فَإِذَا نَزَلَ بِسَاحَتِهِمْ)

(Then, when it descends in their courtyard,) means, in their homes;

(فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)

(evil will be the morning for those who had been warned!) means, how terrible that morning will be for them. It was reported in the Two Sahihs that Anas, may Allah be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muhammad by Allah! Muhammad and the army!' The Prophet said:

«اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»

(Allahu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!)"

(وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ-)

(So turn away from them for a while, and watch and they shall see!) This is a reiteration of the command stated above. And Allah knows best.

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!) (181. And Salam (peace!) be on the Messengers!) (182. And all the praises and thanks be to Allah, Lord of all that exists.)

Allah glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say.

Allah says:

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ)

(Glorified be your Lord, the Lord of Al-'Izzah!) meaning, the Owner of might and power Whom none can resist.

(عَمَّا يَصِفُونَ)

((He is free) from what they attribute unto Him!) means, from what these lying fabricators say.

(وَسَلَّمَ عَلَى الْمُرْسَلِينَ)

(And Salam be on the Messengers!) means, may the peace of Allah be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

(وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And all the praises and thanks be to Allah, Lord of all that exists.) means, praise be to Him at the beginning and end of all things. Because Tasbih (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'an. Allah says:

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salam (peace!) be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.) Sa'id bin Abi 'Arubah narrated that Qatadah said, "The Messenger of Allah said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَإِنَّا رَسُولٌ مِنَ الْمُرْسَلِينَ»

(When you send Salam on me, send Salam on all the Messengers, for I am one of the Messengers.)" This was recorded by Ibn Jarir and Ibn Abi Hatim. Abu Muhammad Al-Baghawi recorded in his Tafsir that 'Ali, may Allah be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salam (peace!) be on the Messengers! And all the praises and thanks

be to Allah, Lord of all that exists)." Other Hadiths concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allah, and praise. There is no God except You; I seek your forgiveness and I repent to you. " I have written a chapter dealing exclusively with this topic. This is the end of the Tafsir of Surat As-Saffat. And Allah, may He be glorified and exalted, knows best.

The Tafsir of Surah Sad

(Chapter - 38)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(ص وَالْقُرْءَانَ ذِي الدُّكْرِ - بَلِ الَّذِينَ كَفَرُوا فِي
عِزَّةٍ وَشِقَاقٍ - كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ
فَنَادَوْا وَوَلَّاتٍ حِينٍ مَنَاصٍ)

(1. Sad. By the Qur'an full of reminding.) (2. Those who disbelieve are in false pride and opposition.) (3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) We have already discussed the separate letters in the the beginning of the Tafsir of Surat Al-Baqarah, and there is no need to repeat it here.

(وَالْقُرْءَانَ ذِي الدُّكْرِ)

(By the Qur'an full of reminding.) means, by the Qur'an which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Dahhak said that the Ayah,

(ذِي الدُّكْرِ)

(full of reminding.) is like the Ayah,

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ)

(Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum) (21:10). i.e., your reminder. This was also the view of Qatadah and of Ibn Jarir. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Isma`il bin Abi Khalid, Ibn `Uyaynah, Abu Husayn, Abu Salih and As-Suddi said:

(ذِي الدُّكْرِ)

(full of reminding.) "Full of honor," i.e., of high standing. There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Ayah:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ)

(Not one of them but denied the Messengers; therefore My torment was justified.) (38:14). Qatadah said, "The reason for it is to be found in the Ayah:

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقِ)

(Nay, those who disbelieve are in false pride and opposition)." This was the view favored by Ibn Jarir.

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقِ)

(Nay, those who disbelieve are in false pride and opposition.) means, in this Qur'an there is a reminder for those who will be reminded and a lesson for those who will learn a lesson, but the disbelievers will not benefit from it because they

(فِي عِزَّةٍ)

(are in false pride) meaning, arrogance and tribalism,

(وَشِقَاقِ)

(and opposition.) means, they are stubbornly opposed to it and go against it. Then Allah scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allah says:

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ)

(How many a generation have We destroyed before them!) meaning, disbelieving nations.

(فَنَادَوْا)

(And they cried out) means, when the punishment came to them, they called for help and cried out to Allah, but that did not save them at all. This is like the Ayat:

(فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ - لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتْرَقْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ)

(Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (21:12-13). Abu Dawud At-Tayalisi recorded that At-Tamimi said, "I asked Ibn `Abbas, may Allah be pleased with him, about the Ayah:

(فَنَادَوْا وَوَلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) He said that it was not the time for them to call or flee or escape. Muhammad bin Ka`b said, concerning the Ayah:

(فَنَادَوْا وَوَلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "They called for Tawhid when their lives were over, and they resorted to repentance when their lives were over." Qatadah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujahid said:

(فَنَادَوْا وَوَلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "It was not the time to flee or escape." Allah says:

(وَوَلَاتَ حِينِ مَنَاصٍ)

(when there was no longer time for escape.) meaning, there was no time to escape or run away; and Allah knows best.

(وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هَذَا سِحْرٌ كَذٰبٌ - أَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّحِدًا اِنْ هٰذَا لَشَيْءٌ عَجَابٌ - وَاَنْطَلَقَ الْمَلٰٓئِكَةُ مِنْهُمْ اَنْ اَمْشُوا وَاَصْبِرُوا عَلٰٓى اٰلِهَتِكُمْ اِنْ هٰذَا لَشَيْءٌ

يُرَادُ - مَا سَمِعْنَا بِهِذَا فِي الْمِلَّةِ الْأُخْرَةِ إِنَّ هَذَا
 إِلَّا اخْتِلَاقٌ - أُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ
 فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِ - أَمْ
 عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ - أَمْ
 لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا
 فِي الْأَسْبَابِ - جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنْ
 الْأَحْزَابِ)

(4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar.") (5. "Has he made the gods into One God. Verily, this is a curious thing!") (6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!") (7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!") (8. "Has the Reminder been sent down to him (alone) from among us" Nay, but they are in doubt about My Reminder! Nay, but they have not tasted (My) torment!) (9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) (10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means!) (11. They will be a defeated host like the Confederates of the old times.)

The Idolators were amazed at the Message, Tawhid and the Qur'an

Allah tells us that the idolators wondered at the sending of the Messenger of Allah as a bringer of glad tidings and a warner. This is like the Ayah:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ
 أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ
 صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ
 مُّبِينٌ)

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds" (But) the disbelievers say: "This is indeed an evident sorcerer!") (10:2). And Allah says here:

(وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ)

(And they wonder that a warner has come to them from among themselves.) meaning, a human being like themselves.

(وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كَذٰبٌ اٰجَعَلَ الْاٰلِهَةَ
اِلٰهًا وَّحِدًا)

(And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God") meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him The idolators -- may Allah curse them -- denounced that and were amazed at the idea of giving up Shirk, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger called them to rid their hearts of that and to worship Allah Alone, this was too much for them and they were astounded by it. They said:

(اٰجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّحِدًا اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ
وَاَنْطَلَقَ الْمَلَا مِنْهُمْ)

("Has he made the gods into One God Verily, this is a curious thing!" And the leaders among them went about) meaning the chiefs and masters and nobles,

(امشوا)

((saying): "Go on...") meaning, `persist in your religion,'

(وَاَصْبِرُوا عَلٰى اِلٰهَتِكُمْ)

(and remain constant to your gods!), meaning, `do not respond to Muhammad's call to Tawhid.'

(اِنَّ هٰذَا لَشَيْءٌ يُرَادُ)

(Verily, this is a thing designed!) Ibn Jarir said, "The Tawhid to which Muhammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him."

The Reason for the Revelation of These Ayat

Abu Ja`far bin Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "When Abu Talib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, `Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that' So he sent for the Prophet and he entered the house. There was space enough for one man to sit between them and Abu Talib, and Abu Jahl, may Allah curse him, was afraid that if the Prophet were to sit beside Abu Talib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allah could find nowhere to sit near his uncle, so he sat by the door. Abu Talib said to him, `O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such' They made so many complaints against him. Thereupon, he said,

«يَا عَمَّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا
تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ
الْحِزْيَةَ»

(O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.) They were worried about what he said, so they said, `One word Yes, by your father, (we will say) ten words! What is it' Abu Talib said, `What word is it, O son of my brother' He said,

«لَا إِلَهَ إِلَّا اللَّهُ»

(La ilaha illallah.) They stood up in agitation, brushing down their clothes, saying,

(أَجَعَلَ الْأَلِهَةَ إِلَهًا وَحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ
(

(Has he made the gods into One God. Verily, this is a curious thing!) Then this passage was revealed, from this Ayah to the Ayah:

(بَلْ لَمَّا يَدُوقُوا عَذَابِ)

(Nay, but they have not tasted (My) torment!)" This is the wording of Abu Kurayb. Something similar was also recorded by Imam Ahmad and An-Nasa'i, and At-Tirmidhi said, "Hasan."

(مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْأُخْرَةِ)

(We have not heard (the like) of this in the religion of these later days.) means, `we have not heard anything like this Tawhid to which Muhammad calls us in the religion of these later days.' Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said, "We have not heard

of this from the religion of these later days (meaning Christianity); if this Qur'an were true, the Christians would have told us about it."

(إِنَّ هَذَا إِلَّا اخْتِلَاقٌ)

(This is nothing but an invention!) Mujahid and Qatadah said, "A lie." Ibn `Abbas said, "A fabrication."

(أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا)

(Has the Reminder been sent down to him (alone) from among us) They thought it unlikely that he would be singled out from among them to receive the Qur'an. This is like the Ayat:

(لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns") (43:31). Allah said:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ)

(Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks) (43:32). When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'an would be revealed to the Messenger and not to somebody else.

(بَلْ لَّمَّا يَدُوفُوا عَذَابٍ)

(Nay, but they have not tasted (My) torment!) means, they say this because they have not yet tasted the punishment and vengeance of Allah. But they will come to know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allah points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Ruh (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allah. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allah says, denouncing them:

(أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ)

(Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Ayah is like the Ayah:

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ
مِّن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا - فَمِنْهُمْ مَّنْ
آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ
سَعِيرًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).) (4:53-55).

(قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا)

(Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!") (17:100). This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

(أَعْلَقِيَ الذُّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ -
سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ)

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:25, 26)

أَمْ لَهُمْ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْتَقُوا فِي الْأَسْبَابِ)

(Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means.) means, if they have that, then let them ascend up with means. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said, "The ways to the heaven." Ad-Dahhak, said, "Then let them ascend into the seventh heaven." Then Allah says,

(جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ)

(they will be a defeated host like the Confederates of the old times.) meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Ayah is like the Ayah:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ
وَيُوَلُّونَ الدُّبُرَ)

(Or say they: "We are a great multitude, victorious" Their multitude will be put to flight, and they will show their backs.) (54:44-45) -- which is what happened on the day of Badr --

(بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ)

(Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.) (54:46)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو
الْأُوتَادِ - وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابُ - إِنَّ كُلَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ
عِقَابُ - وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا
لَهَا مِنْ فَوَاقٍ - وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ
يَوْمِ الْحِسَابِ اصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(12. Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,) (13. And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.) (14. Not one of them but denied the Messengers; therefore My torment was justified.) (15. And these only wait for a single Sayhah there will be no pause or ending thereto.) (16. They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") (17. Be patient of what they say...)

A Reminder of Those Who were destroyed among the Previous Nations

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'an). Allah says:

(أُولَئِكَ الْأَحْزَابُ)

(such were the Confederates.) meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.' Allah says:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ)

(Not one of them but denied the Messengers; therefore My torment was justified.) `The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

(وَمَا يَنْظُرُ هَوَٰلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا لَهَا مِنْ فَوَاقِ)

(And these only wait for a single Sayhah there will be no pause or ending thereto.) Malik narrated from Zayd bin Aslam; "There will none who can avert it," i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayhah is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ)

(They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qitt refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said, "They asked for the punishment to be hastened." Qatadah added, this is like when they said: e

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ)

("O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") (8:32). It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarir said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world." What he said is good, and A-Dahhak and Isma`il bin Abi Khalid based their views on it. And Allah knows best. They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

(اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا
الْأَيْدِ إِنَّهُ أَوَّابٌ - إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ
بِالْعَشِيِّ وَالْإِشْرَاقِ - وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ
أَوَّابٌ - وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ
الْخِطَابِ)

(17. And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.) (18. Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) (19. And (so did) the birds assembled, all obedient to him.) (20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.)

Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power.

Al-Ayd means strength in knowledge and action. Ibn `Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength." Mujahid said, "Al-Ayd means strength in obedience to Allah." Qatadah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam." He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوْابًا»

(The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.) which means that he turned to Allah with regard to all of his affairs.

(إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the Ayah:

(يَجِبَالُ أَوْيَىٰ مَعَهُ وَالطَّيْرُ)

(O you mountains. Glorify (Allah) with him! And you birds (also)!) (34:10). The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the Zabur, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah. Ibn Jarir recorded from `Abdullah bin Al-Harith bin Nawfal that Ibn `Abbas, may Allah be pleased with him, did not pray Ad-Duha.) `Abdullah said: ("So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.' She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight Rak`ahs. This was Ad-Duha, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn `Abbas, may Allah be pleased with him, left, saying, `I have read the Qur'an from cover to cover, and I never knew about Salat Ad-Duha until now!' Then he recited:

(يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(glorify Our praises with him in the `Ashi and Ishraq.) I used to say, "What is Salat Al-Ishraq, but now I know what it is."

(وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled,) meaning, hovering in the air.

(كُلُّ لَهُ أَوَّابٌ)

(all obedient to him.) means, they obeyed him and followed him in glorifying Allah. Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

(كُلُّ لَهُ أَوَّابٌ)

(all obedient to him.) means, "Following his commands."

(وَشَدَدْنَا مُلْكَهُ)

(We made his kingdom strong) means, `We gave him complete dominion with all that kings need.' Ibn Abi Najih reported that Mujahid said, "He was the strongest and most powerful of the people of this world."

(وَأَاتَيْنَاهُ الْحِكْمَةَ)

(and gave him Al-Hikmah) Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allah and following what is in it." As-Suddi said:

(الْحِكْمَةَ)

(Al-Hikmah) "Prophethood."

(وَقَصْلَ الْخِطَابِ)

(and sound judgement) Shurayh Al-Qadi and Ash-Sha`bi said, "Sound judgement is testimony and oaths." Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement." This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu `Abdur-Rahman As-Sulami. Mujahid and As-Suddi said, "It means passing the right judgement and understanding the case." Mujahid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarir.

(وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ -
 إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
 خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا
 بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ -
 إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ
 وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ - قَالَ
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا
 مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ
 دَاوُودُ أَنَّمَا فَتَنَّهٗ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا
 وَأَنَابَ - فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى
 وَحُسْنَ مَّآبٍ)

(21. And has the news of the litigants reached you When they climbed over the wall into (his) Mihrab (private chamber of worship);) (22. When they entered in upon Dawud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.) (23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.") (24.)Dawud(said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.) (25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.)

The Story of the Two Litigants

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be

regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

(فَفَزَعَ مِنْهُمْ)

(he was terrified of them.) This was because he was in his Mihrab (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his Mihrab (private chamber) to ask him about their case.

(وَعَزَّنِي فِي الْخِطَابِ)

(and he overpowered me in speech.) means, 'he defeated me.'

(وَوَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ)

(And Dawud guessed that We have tried him) `Ali bin Abi Talhah reported that Ibn `Abbas said that this means, "We tested him."

(وَوَخَّرَ رَاكِعًا وَأَنَابَ)

(and he fell down prostrate and turned (to Allah) in repentance.)

(فَغَفَرْنَا لَهُ ذَلِكَ)

(So, We forgave him that,)

The Sajdah in Surah Sad

The performance of Sajdah in Surah Sad is not one of the obligatory locations; it is a prostration of thanks (Sajdat Shukr). The evidence for it is the report recorded by Imam Ahmad from Ibn `Abbas, may Allah be pleased with him, who said; "The prostration in Surah Sad is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah." This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir. At-Tirmidhi said, "Hasan Sahih." In his Tafsir of this Ayah, An-Nasa'i also recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Prophet prostrated in Sad, and he said:

«سَجَدَهَا دَاوُودُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً،
وَنَسَجَدُهَا شُكْرًا»

(Dawud prostrated as an act of repentance and we prostrate as an act of thanks.)" This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable. In his Tafsir of this Ayah, Al-Bukhari recorded that Al-`Awwam said that he asked Mujahid about the prostration in Surah Sad. He said, `I asked Ibn `Abbas, may Allah be pleased with him, `Why do you prostrate' He said, `Have you not read:

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his)Nuh's(progeny Dawud, Sulayman) (6:84)

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ)

(They are those whom Allah had guided. So follow their guidance) (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here." Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "The Messenger of Allah recited Sad while he was on the Minbar. When he reached the prostration, he came down from the Minbar and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

«إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَسْتَزِنُّونَ»

(This is repentance for a Prophet, but I see that you are preparing to prostrate.) Then he came down (from the Minbar) and prostrated." This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahih.

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ)

(and verily, for him is a near access to Us, and a good place of (final) return.) means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the Sahih:

«الْمُقْسِطُونَ عَلَىٰ مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكَلَّمَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا»

(Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands.)"

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

(26. O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection. Ibn Abi Hatim recorded that Ibrahim Abu Zur' ah, who read the Scripture, reported that Al-Walid bin ` Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah You have read the first Scripture and the Qur'an, and you have understood them." He replied, "May I speak, O Commander of the faithful" He said, "Speak, for you are under the protection of Allah." I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him For Allah gave him both prophethood and rulership, then He warned him in His Book:

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah)." ` Ikrimah said:

(لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

((Those shall) have a severe torment, because they forgot the Day of Reckoning.) "They will have a severe punishment on the Day of Reckoning because of what they forgot. " As-Siddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning." This interpretation is more in accordance with the apparent meaning of the Ayah. And Allah, may He be glorified and exalted, is the Guide to the Truth.

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ
 النَّارِ - أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
 الْمُتَّقِينَ كَالْفُجَّارِ - كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ
 لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)

(27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)

The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allah says:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!) meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)

(Then woe to those who disbelieve from the Fire!) means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allah says:

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth Or shall We treat Those who have Taqwa as the evildoers) meaning, `We shall not do that.' They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

(كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ)

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.) meaning, those who are possessed of wisdom and reason.

(وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ - إِذْ
عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينُ الْجِيَادُ - فَقَالَ
إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى
تَوَارَتْ بِالْحِجَابِ - رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا
بِالسُّوقِ وَالْأَعْنَاقِ)

(30. And to Dawud We gave Sulayman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!) (31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.) (32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).) (33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.)

Sulayman the Son of Dawud

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere:

(وَوَرَّثَ سُلَيْمَانَ دَاوُودَ)

(And Sulayman inherited Dawud) (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayman, for he had one hundred free wives.

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) This is praise for Sulayman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ)

(When there were displayed before him, in the afternoon, well trained horses of the highest breed.) means, these well trained horses were shown to Sulayman, peace be upon him, in his capacity as king and ruler. Mujahid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses." This was also the view of several others among the Salaf. Abu Dawud recorded that `Aishah, may Allah be pleased with her, said, "The Messenger of Allah came back from the campaign of Tabuk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to `Aishah, may Allah be pleased with her. The Prophet said:

«مَا هَذَا يَا عَائِشَةُ؟»

(What is this, O `Aishah) She, may Allah be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

(What is this that I see in the midst of them) She, may Allah be pleased with her, said, "A horse." The Messenger of Allah said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

(And what is this on it) She, may Allah be pleased with her, said, "Wings." The Messenger of Allah said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

(A horse with two wings) She, may Allah be pleased with her, said, "Did you not hear that Sulayman, peace be upon him, had a horse that had wings" She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars."

(فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَتُ بِالْحِجَابِ)

(He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)) More than one of the Salaf and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of `Asr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of Khandaq, when he was too busy to pray `Asr and he prayed it after the sun had set. This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said, "On the day of Khandaq, `Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray `Asr until the sun had almost set.' The Messenger of Allah said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

(By Allah, I did not pray it either.)" He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed `Asr after the sun had set, then he prayed Maghrib after that."

(رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ)

(Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.) Al-Hasan Al-Basri said, "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered." This was also the view of Qatadah. As-Suddi said, "Their necks and hamstrings were struck with swords." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "He began patting the horses' heads and legs out of love for them." This is the view that was favored by Ibn Jarir. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault." This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses. Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the Ka`bah, said, "We met a man from among the bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,

«إِنَّكَ لَأ تَدَعُ شَيْئًا اتَّقَاءَ اللَّهِ تَعَالَى إِلَّا أَعْطَاكَ اللَّهُ
عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

(You do not give up anything for the sake of Allah, but Allah will give you something better than it.)”

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ
أَنَابَ - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا
يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ -
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ
أَصَابَ - وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ -
وَأَآخِرِينَ مَّقْرَنِينَ فِي الْأَصْفَادِ - هَذَا عَطَاؤُنَا
فَأْمُنْ أَوْ أْمْسِكْ بغيرِ حِسَابٍ - وَإِنَّ لَهُ عِنْدَنَا
لَزُلْفَى وَحُسْنَ مَّآبٍ)

(34. And indeed, We tried Sulayman and We placed on his throne Jasad (a body), and he returned.) (35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") (36. So, We subjected to him the wind; it blew gently by his order wherever he willed,) (37. And the Shayatin, from every kind of builder and diver,) (38. And also others bound in fetters.) (39.)Allah said to Sulayman(: "This is Our gift, so spend you or withhold, no account will be asked of you.") (40. And verily, for him is a near access to Us, and a good (final) return.)

How Allah tested Sulayman then made Things easy for Him

Allah says,

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ)

(And indeed, We tried Sulayman) meaning, ` We tested him.'

(وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً)

(and We placed on his throne Jasad (a body)).

(ثُمَّ أَنَابَ)

(and he returned.) means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

(قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ)

(He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") Some of them said, "No one after me will have the right to ask Allah for such a kingdom." This is the apparent meaning from the context of the Ayah, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah . In his Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ عَفْرِيئًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ
كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمَكَّنِي اللَّهُ
تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى
سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى
تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي
سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

(رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ
بَعْدِي)»

(An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, (My Lord! Forgive me and bestow upon me a kingdom such as

shall not belong to any other after me)) Rawh said, "so he let him go, humiliated.") This was also recorded by Muslim and An-Nasa'i. In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "The Messenger of Allah stood up to pray and we heard him say, r

«أَعُوذُ بِاللَّهِ مِنْكَ»

(I seek refuge with Allah from you.) Then he said,

«الْعَنْكَ بِلَعْنَةِ اللَّهِ»

(I curse you with the curse of Allah.) three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He said:

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: الْعَنْكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللَّهِ لَوْ لَأ دَعْوَةٌ أُخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صَبِيَّانُ أَهْلِ الْمَدِينَةِ»

(The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said, "I seek refuge with Allah from you" three times, then I said, "I curse you with the complete curse of Allah," but he did not back off. I said it three times. Then I wanted to seize him. By Allah, if it were not for the words of our brother Sulayman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.)" Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order wherever he willed.) Al-Hasan Al-Basri, may Allah have mercy on him, said, "When Sulayman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."

(حَيْثُ أَصَابَ)

(wherever he willed.) means, wherever in the world he wanted.

(وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ)

(And also the Shayatin, from every kind of builder and diver,) means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

(وَأَخْرَيْنَ مُقْرَنِينَ فِي الْأَصْفَادِ)

(And also others bound in fetters.) means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ)

(Allah said to Sulayman: "This is Our Gift, so spend you or withhold, no account will be asked of you.") means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah tells us what He gave to Sulayman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection. He says:

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ)

(And verily, for him is a near access to Us, and a good (final) return.) meaning, in this world and the Hereafter.

(وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ - ارْكُضْ بِرِجْلِكَ هَذَا

مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ - وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ
 مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى الْأَلْبَابِ - وَخَذْ
 بِيَدِكَ ضِغْتًا قَاصِرًا فَاصْرُبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ
 صَائِرًا نَّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") (42. (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.") (43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) (44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayyub

Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

(أَنِّي مَسْنِي الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

(وَإِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي
 الشَّيْطَانُ يَصْبُنِي وَعَذَابِي)

(And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those

who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allah says:

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ)

(Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ
بَلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً، فَرَقَضَهُ الْقَرِيبُ
وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ،
كَانَا يَعْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا
لِصَاحِبِهِ: تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ
أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟
قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ
فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ
حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ
وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمْرٌ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ
فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعْ إِلَى بَيْتِي فَأَكْفُرْ
عَنْهُمَا كَرَاهِيَةَ أَنْ يُذَكَرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّ،

قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا
أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ
يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى
أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ)

فَاسْتَبْطَأَتْهُ (فَتَلَقَّتْهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ
أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنَ مَا
كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، هَلْ
رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى، فَوَاللَّهِ عَلَى ذَلِكَ مَا
رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ:
فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أُندَرَانِ: أُندَرٌ لِلْقَمْحِ
وَأُندَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا
كَانَتْ إِحْدَاهُمَا عَلَى أُندَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ
الدَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتْ الْأُخْرَى فِي أُندَرِ
الشَّعِيرِ حَتَّى فَاضَ»

(Allah's Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that" He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, "I do not know what you are talking about, but Allah knows if I

passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner. " Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyub, (Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.) This is the wording of Ibn Jarir, may Allah have mercy on him. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ
 ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْتَوِي فِي
 تَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ
 أَغْنِيكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى
 يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ»

(While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyub, have I not made you so rich that you have no need of what you see" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!") This was only recorded by Al-Bukhari.

(وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى
 لِأُولَى الْأَلْبَابِ)

(And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) Al-Hasan and Qatadah said, "Allah brought his family themselves back to life, and added others like them."

(رَحْمَةً مِنَّا)

(as a mercy from Us,) means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

(وَذِكْرَى لِأُولَى الْأَلْبَابِ)

(and a reminder for those who understand.) means, for those who understand that the consequence of patience is a solution and a way out.

(وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ)

(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwa of Allah and turned to Him in repentance. Allah says:

(إِنَّا وَجَدْنَاهُ صَابِرًا نُّعَمِّ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah praised and commanded him, saying,

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah says:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3)

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى
 الأَيْدَى وَالْأَبْصَرَ - إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ
 ذِكْرَى الدَّارِ - وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ
 الأَخْيَارِ - وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
 وَكُلٌّ مِّنَ الأَخْيَارِ هَذَا ذِكْرٌ

(45. And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) (46. Verily, We did choose them by granting them the remembrance of the Abode.) i(47. And they are with Us, verily, of the chosen and the best!) (48. And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) (49. This is a Reminder...)

The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى
 الأَيْدَى وَالْأَبْصَرَ)

(And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) meaning, righteous deeds, beneficial knowledge, strength in worship and insight. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(أُولَى الأَيْدَى)

(Ulil-Aydi) "Of great strength and worship;

(وَالْأَبْصَرَ)

(wal-Absar) means, understanding of the religion." Qatadah and As-Suddi said, "They were given strength in worship and understanding of the religion."

(إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ)

(Verily, We did choose them by granting them the remembrance of the Abode.) Mujahid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides

that." As-Suddi also said, "The remembrance of the Hereafter and striving for it." Malik bin Dinar said, "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."

(وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ)

(And they are with Us, verily, of the chosen and the best!) means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

(وَإِذْ ذُكِرُوا بِالنَّبِيِّينَ الْإِجْرَامِ وَالذِّكْرِ الْوَعْدِ وَالْإِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ)

(And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) We have already discussed their characteristics and stories in detail in Surat Al-Anbiya', may peace be upon them, and there is no need to repeat it here.

(هَذَا ذِكْرٌ)

(This is a Reminder) means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'an."

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ - جَنَّاتٍ
عِزٍّ مَّقْفُوحَةٍ لَهُمْ الْأَبْوَابُ - مُتَكِنِينَ فِيهَا يُدْعُونَ
فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ - وَعِنْدَهُمْ قَصِيرَاتُ
الطَّرْفِ أُثْرَابٌ - هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ
- إِنَّ هَذَا لَرْزُقْنَا مَا لَهُ مِنْ نَفَادٍ)

(49. And verily, for those who have Taqwa is a good final return.) (50. `Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.)

The Final Return of the Blessed

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

(جَنَّتِ عَدْنِ)

(` Adn Gardens) meaning, eternal gardens (of Paradise),

(مَفْتَحَةً لَهُمُ الْأَبْوَابُ)

(whose doors will be opened for them.) means, when they come to them (these gardens), their gates will open for them.

(مُتَّكِنِينَ فِيهَا)

(Therein they will recline;) It was said that this means that they will sit cross-legged on chairs beneath canopies.

(يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ)

(therein they will call for fruits in abundance) means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

(وَشَرَابٍ)

(and drinks;) means, whatever kind of drink they want, the servants will bring it to them,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine.) (56: 18).

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ)

(And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

(أَنْثَرَابٍ)

((and) of equal ages.) means, they will all be of the same age. This is the understanding of Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa` id bin Jubayr, Muhammad bin Ka` b and As-Suddi.

(هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ)

(This it is what you are promised for the Day of Reckoning!) means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

(إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ)

(Verily, this is Our provision which will never finish.) This is like the Ayat:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(عَطَاءً غَيْرَ مَجْدُوذٍ)

(a gift without an end.) (11:108)

(لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)

(for them is a reward that will never come to an end.) (84:25).

(أَكْلَهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ)

(its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)(13:35). And there are many similar Ayat.

(هَذَا وَإِنَّ لِلطَّغِينِ لَشَرًّا مَابٍ - جَهَنَّمَ يَصَلُّونَهَا
فَبِئْسَ الْمِهَادُ - هَذَا فَلْيُدْوَ قُوهُ حَمِيمٌ وَغَسَّاقٌ -
وَأَخْرُ مِنْ شَكْلِهِ أَرْوَجٌ - هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ
لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ - قَالُوا بَلْ أَنْتُمْ لَا

مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ - قَالُوا
 رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ
 - وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
 الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ
 الْأَبْصَارُ - إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ)

(55. This is so! And for the Taghin will be an evil final return.) (56. Hell! Where they will enter it, and worst (indeed) is that place to rest!) (57. This is so! Then let them taste it - Hamim and Ghassaq.) (58. And other of similar kind - all together!) (59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) (60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!") (61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!") (62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones") (63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them") (64. Verily, that is the very truth -- the mutual dispute of the people of the Fire!)

The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allah says:

(هَذَا وَإِنَّ لِلطَّغِينِ)

(This is so! And for the Taghin), which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

(لَشَرٍّ مَّابٍ)

(will be an evil final return.) means, the worst final return. Then Allah explains it by saying,

(جَهَنَّمُ يَصَلُّونَهَا)

(Hell! Where they will enter) means, they will enter it and it will overwhelm them on all sides.

(جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ
حَمِيمٌ وَغَسَّاقٌ)

(and worst (indeed) is that place to rest! This is so! Then let them taste it -- Hamim and Ghassaq.) Hamim is something that has been heated to the ultimate degree, and Ghassaq is the opposite, something that is so intensely cold that it is unbearable. Allah says:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind (opposite pairs) -- all together!) means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Basri said, concerning the Ayah:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind -- all together!) "Different kinds of punishments." Others said, such as intense cold and intense heat, and drinking Hamim and eating the bitter tree of Az-Zaqqum, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ
(

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) Here Allah tells us what the people of Hell will say to one another. This is like the Ayah:

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) (7:38), which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

(هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا
النَّارِ)

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) meaning, because they are of the people of Hell.

(قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ)

(Nay, you (too)! No welcome for you!) means, those who are coming in will say,

(بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا)

(Nay, you (too)! No welcome for you! It is you who brought this upon us,) meaning, 'you called us to that which led us to this fate.'

(فَبِئْسَ الْقَرَارُ)

(so evil is this place to stay in!) means, evil is this abode and this destination.

(قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي
النَّارِ)

(They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"). This is like the Ayah,

(قَالَتْ أَخْرَاهُمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا
فَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ
وَلَكِن لَّا تَعْلَمُونَ)

(The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (7:38), which means that each of them will be punished as he deserves.

(وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ
الْأَبْصَارُ)

(And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them") Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, `why do we not see them with us in the Fire' Mujahid said, "This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...' This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

(مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
الْأَشْرَارِ أَتَّخَذْتَهُمْ سِخْرِيًّا)

(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery,) means, in this world,

(أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ)

(or have (our) eyes failed to perceive them) means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَاذِّنْ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ)

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") until:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(Enter Paradise, no fear shall be on you, nor shall you grieve.) (7:44-49)

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ)

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ
الْقَهَّارُ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْغَفَّارُ - قُلْ هُوَ نَبَأٌ عَظِيمٌ - أَنْتُمْ عَنْهُ
مُعْرِضُونَ - مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى
إِذْ يَخْتَصِمُونَ - إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ)

(65. Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,") (66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.") (67. Say: "That is a great news,") (68. "From which you turn away!") (69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.") (70. "Only this has been revealed to me, that I am a plain warner.")

The Message of the Messenger is a Great News

Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

(وَمَا مِنِ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(and there is no God (worthy of worship) except Allah, the One, the Irresistible,) means, He Alone has subjugated and controlled everything.

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(The Lord of the heavens and the earth and all that is between them,) means, He is the Sovereign of all that and is in control of it.

(الْعَزِيزُ الْغَفَّارُ)

(the Almighty, the Oft-Forgiving.) means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

(قُلْ هُوَ نَبَأٌ عَظِيمٌ)

(Say: "That (this Qur'an) is a great news,") means, `something very important, which is that Allah has sent me to you.

(أَنْتُمْ عَنْهُ مُعْرِضُونَ)

(From which you turn away!) means, `you neglect it.'

(مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ)

(I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.) meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)' This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him. This is what Allah says:

(إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّنْ طِينٍ
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ
سَاجِدِينَ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ
أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ
مِنْ طِينٍ قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ وَإِنَّ عَلَيْكَ
لَعْنَتِي إِلَى يَوْمِ الدِّينِ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ
يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ
الْمَعْلُومِ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا

عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ)

(71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.") (72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.") (73. So, the angels prostrated themselves, all of them,) (74. Except Iblis, he was proud and was one of the disbelievers.) (75. (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted") (76.)Iblis(said: "I am better than he. You created me from fire, and You created him from clay.") (77. (Allah) said: "Then get out from here; for verily, you are outcast.") (78. "And verily, My curse is on you till the Day of Recompense.") (79.)Iblis(said: "My Lord! Give me then respite till the Day the (dead) are resurrected.") (80. (Allah) said: "Verily, you are of those allowed respite,") (81. "Till the Day of the time appointed.") (82.)Iblis(said: "By Your might, then I will surely mislead them all,") (83. "Except Your true servants amongst them.") (84. (Allah) said: "The truth is -- the truth I say - ") (85. "That I will fill Hell with you and those of them (mankind) that follow you, together.")

The Story of Adam and Iblis

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-A`raf, in Surat Al-Hijr, Al-Isra', Al-Kahf and here. Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis" symbolizing that he had Ablasa min Ar-Rahmah (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ
الْمُخْلِصِينَ)

(Iblis(said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.") This is like the Ayat:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ لِأَنْبِيَاءِ آخَرِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

(Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!" (17:62). These few are the ones who are excepted in another Ayah, which is:

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ)
(لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ)

((Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.") Some of them, including Mujahid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujahid, it means, "The truth is from Me and I speak the truth." Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This Ayah is like the Ayat:

(وَلَكِنَّ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (32:13), and

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.) (17:63).

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ
الْمُتَكَلِّفِينَ - إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ - وَتَعْلَمَنَّ
نَبَأَهُ بَعْدَ حِينٍ)

(86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") (87. "It is only a Reminder for all the creatures.") (88. "And you shall certainly know the truth of it after a while.") Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

(وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(nor am I one of the Mutakallifin.) means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.' Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said, "We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say, `Allah knows best.'" It is part of knowledge, when one does not know, to say "Allah knows best." For Allah said to your Prophet :

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

(Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") This was reported by Al-Bukhari and Muslim.

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(It is only a Reminder for all the creatures.) means, the Qur'an is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn `Abbas, may Allah be pleased with him. This Ayah is like the Ayat:

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).

(وَلَتَعْلَمَنَّ نَبَأَهُ)

(And you shall certainly know the truth of it) means, 'you will see confirmation that what he says is true.'

(بَعْدَ حِينٍ)

(after a while.) means, soon. Qatadah said, "After death. `Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection. This is the end of the Tafsir of Surah Sad. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

The Tafsir of Surat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Surat Az-Zumar

An-Nasa'i recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he used to recite Bani Isra'il (Al-Isra') and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ - لَوْ أَرَادَ

اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ مَا يَشَاءُ
سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(1. The revelation of this Book is from Allah, the Almighty, the All-Wise.) (2. Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) (3. Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.) (4. Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.)

The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever. This is like the Ayat:

(وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ
عَرَبِيٍّ مُبِينٍ)

(And truly, this is a revelation from the Lord of the creatures, which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.) (26: 192-195)

(إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ
عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (40: 41,42) And Allah says here:

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ)

(The revelation of this Book is from Allah, the Almighty,) meaning, the Almighty, All-Powerful.

(الْحَكِيمُ)

(the All-Wise.) meaning, in all that He says, does, legislates and decrees.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً
لَهُ الدِّينَ (

(Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

(Surely, the religion is for Allah only.) meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allah tells us that the idolators say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(We worship them only that they may bring us near to Allah.) meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(only that they may bring us near to Allah.) means, "So that they may intercede for us and bring us closer to Him." During Jahiliyyah, they used to recite the following for their Talbiyah when they performed Hajj; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّغُوتَ

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

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

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.") (21:25) And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So put not forward similitudes for Allah) (16:74). Exalted be Allah far above that.

(إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ)

(Verily, Allah will judge between them) means, on the Day of Resurrection,

(فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ)

(concerning that wherein they differ.) means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ
إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا
مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ
مُؤْمِنُونَ)

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (34:40-41)

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ)

(Truly, Allah guides not him who is a liar, and a disbeliever.) means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah. Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim ` Uzayr and ` Isa to be. Allah, may He be blessed and exalted, says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ
مَا يَشَاءُ)

(Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.) meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the Ayat:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا
فَاعِلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (21:17)

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") (43:81) All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

(سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(But glory be to Him! He is Allah, the One, the Irresistible.) means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ
عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَّا
هُوَ الْعَزِيزُ الْغَفَّارُ - خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ
جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَةَ
أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ)

(5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.) (6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An`am eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away)

Evidence of the Power and Oneness of Allah

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

(يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى
الَّيْلِ)

(He makes the night to go in the day and makes the day to go in the night.) means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

(يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). This is the meaning of that which was narrated from Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

(And He has subjected the sun and the moon. Each running for an appointed term.) means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

(أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(Verily, He is the Almighty, the Oft-Forgiving.) means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

(خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ)

(He created you (all) from a single person;) means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

(ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا)

(then made from him his wife.) who was Hawwa', peace be upon her. This is like the Ayah:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women) (4:1).

(وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ)

(And He has sent down for you of cattle eight pairs.) means, He has created for you from among the cattles, eight pairs. These are the ones that are mentioned in Surat Al-An`am, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ)

(He creates you in the wombs of your mothers,) means, He forms you in your mothers' wombs.

(خَلْقًا مِّنْ بَعْدِ خَلْقٍ)

(creation after creation). Everyone of you is originally a Nutfah, then he becomes an `Alaqah, then he becomes a Mudghah, then he is created and becomes flesh and bones and nerves and veins, and the Ruh (soul) is breathed into him, and he becomes another type of creation.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators) (23:14).

(فِي ظُلُمَاتٍ ثَلَاثٍ)

(in three veils of darkness) means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah your Lord.) means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa.) means, no one else should be worshipped except Him alone with no partner or associate.

(فَأَنَّى تُصْرَفُونَ)

(How then are you turned away) means, how can you worship anything besides Him What has happened to your minds

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

- وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ)

(7. If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) (8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!")

Allah hates Disbelief and is pleased with Gratitude

Allah tells us that He is Independent and has no need of anything in creation. This is like the Ayah in which Musa, peace be upon him, says:

(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). In Sahih Muslim, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِّنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

("O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.")

(وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ)

(He likes not disbelief for His servants.) means, He does not like it and He does not enjoin it.

(وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ)

(And if you are grateful, He is pleased therewith for you.) means: He likes this for you and He will increase His favor upon you.

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No bearer of burdens shall bear the burden of another.) means, no person can bear anything for another; each person will be asked about his own affairs.

(ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress

(وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ)

(And when some hurt touches man, he cries to his Lord, turning to Him in repentance.) means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him. This is like the Ayah:

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

(And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.) (17:67). Allah says:

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ
مِن قَبْلُ

(But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,) means, at the time of ease, he forgets that supplication and prayer. This is like the Ayah:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا
إِلَىٰ ضُرِّ مَسَّهُ

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12).

وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ

(and he sets up rivals to Allah, in order to mislead others from His path.) means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

(Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!") means, say to those whose way this is, `enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the Ayat:

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

(Say: "Enjoy! But certainly, your destination is the Fire!") (14:30).

نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24)

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ)

(9. Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord Say: "Are those who know equal to those who know not" It is only men of understanding who will remember.)

The Obedient and the Sinner are not equal

Allah says, 'is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him' They are not equal before Allah, as He says:

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Ayat of Allah Ana'a Al-Layl, prostrating themselves (in prayer).) (3:113). And Allah says here:

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا)

(Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing) meaning, one who is humble and fears Allah when he prostrates and stands (in prayer). It was reported that Ibn Mas`ud, may Allah be pleased with him, said: "The obedient one is one who obeys Allah and His Messenger ." Ibn `Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Ana'a Al-Layl means in the depths of the night.

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allah says:

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) At the time of death, hope is uppermost, as Imam `Abd bin Humayd recorded in his Musnad from Anas, may Allah be pleased with him, who said, "The Messenger of Allah entered upon a man who was dying, and said to him,

«كَيْفَ تَحْدُكَ؟»

(How do you feel) He said, `I am both afraid and hopeful.' The Messenger of Allah said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ
إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَّهُ الَّذِي
يَخَافُهُ»

(These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.)" This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja'far bin Sulayman. At-Tirmidhi said, "Gharib." Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُتُوتٌ لَيْلَةٍ»

(Whoever recites one hundred Ayat in one night, it will be recorded as if he prayed all night.) This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah.

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ)

(Say: "Are those who know equal to those who know not") means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path

(إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ)

(It is only men of understanding who will remember.) means, the only one who will understand the difference between them is the one who has understanding. And Allah knows best.

(قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا

يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ - قُلْ إِنِّي
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - وَأُمِرْتُ
لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ)

(10. Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning.") (11. Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.") (12. "And I am commanded (this) in order that I may be the first of the Muslims.")

The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have Taqwa of Him.

(قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world...") means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

(وَأَرْضُ اللَّهِ وَاسِعَةٌ)

(and Allah's earth is spacious!) Mujahid said, "So emigrate through it and strive hard and keep away from idols."

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) Al-`Awza`i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) means, "In Paradise."

(قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ)

(Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him..." means, 'I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

(وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ)

(And I am commanded (this) in order that I may be the first of the Muslims.)

(قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي)

(13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.") (14. Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.") (15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!") (16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!")

Creating Fear of the Punishment of Allah

Allah ` says, say O Muhammad, even though you are the Messenger of Allah:'

(إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ)

(Verily, if I disobey my Lord, I am afraid of the torment of a great Day.) meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet , it applies even more so to others,

(قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي فَاَعْبُدُوا مَا شِئْتُمْ
مِّنْ دُونِهِ)

(Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.") This is also a threat, and a disowning of them.

(قُلْ إِنَّ الْخَاسِرِينَ)

(Say: "The losers..." means, the greatest losers of all,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ)

(are those who will lose themselves and their families on the Day of Resurrection.) means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

(أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(Verily, that will be a manifest loss!) means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and covering (of Fire) beneath them.) This is like the Ayat:

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ)

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers) (7:41)

(يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.") (29:55)

(ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ)

(With this Allah frightens His servants:) means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

(يَعِبَادِ فَاتَّقُونِ)

(O My servants, therefore have Taqwa of Me!) means, 'fear My wrath, My anger, My punishment and My vengeance.'

(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ)

(17. Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.) (18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.)

Good News for the Righteous ` Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا)

(Those who avoid At-Taghut by not worshipping them) was revealed concerning Zayd bin ` Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them. The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahman. These are the people for whom there is good news in this world and in the Hereafter. Then Allah says:

(فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ)

(so announce the good news to My servants -- those who listen to the Word and follow the best thereof,) meaning, those who understand it and act in accordance with it. This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the Tawrah:

(فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(Hold unto these with firmness, and enjoin your people to take the better therein) (7:145).

(أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ)

(those are whom Allah has guided) means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

(وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ)

(and those are men of understanding.) means, they possess sound reasoning and an upright nature.

(أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي
النَّارِ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ
فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ)

(19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil) Will you rescue him who is in the Fire) (20. But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.) Allah says, `if He has decreed that someone is to be doomed, can you save him from his misguidance and doom' Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allah tells us that His blessed servants will have lofty rooms in Paradise.

(مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ)

(are built lofty rooms, one above another), story upon story, solidly-constructed, adorned and high. `Abdullah bin Al-Imam Ahmad recorded that `Ali, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ لَعُرْفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا،
وَظُهُورُهَا مِنْ بُطُونِهَا»

(In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.) A bedouin asked, `Who are they for, O Messenger of Allah' He said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطَعَمَ الطَّعَامَ، وَصَلَّى
بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

(For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ فِي الْجَنَّةِ،
كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

(The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ
أَوْ الْغَرْبِيِّ»

(As you see the stars on the horizon of the east or the west.)" It was also recorded in the Two Sahihs. Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin `Ali, from `Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ
الْعُرْفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ
فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

(The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.) They said, "O Messenger of Allah, are those the abodes of the Prophets" He said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللَّهِ
وَصَدَّقُوا الرَّسُلَ»

(No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.) It was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow.) means, the rivers flow wherever the people want them to flow.

(وَعَدَ اللَّهُ)

((This is) the promise of Allah,) means, 'all that We have mentioned here is what Allah has promised to His believing servants.'

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(and Allah does not fail in (His) promise.)

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُخْتَلِفاً
أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَراً ثُمَّ يَجْعَلُهُ حُطَمًا
إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ - أَفَمَنْ شَرَحَ
اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ
لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ)

(21. See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.) (22. Is he whose breast Allah has opened to Islam, so that he is in light from his Lord So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!)

The Parable of the Life of this World

Allah tells us that water originates in the sky. This is like the Ayah:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا)

(and We send down pure water from the sky) (25:48). So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allah says:

(فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ)

(and causes it to penetrate the earth, as water springs,) Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky. Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

(ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ)

(and afterward thereby produces crops of different colors) means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

(ثُمَّ يَهَيِّجُهُ)

(and afterward they wither) means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

(ثُمَّ يَجْعَلُهُ حُطَمًا)

(then He makes them dry and broken pieces.) means, then they become brittle.

(إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَلْبَابِ)

(Verily, in this is a reminder for men of understanding.) means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Ayah:

(وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا آتَى الْأَرْضَ الْغَيْثَ فَاصْبَحَ مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes

fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything) (18:45)

The People of Truth and the People of Misguidance are not Equal

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ
مِّن رَّبِّهِ)

(Is he whose breast Allah has opened to Islam, so that he is in light from his Lord) means, is this person equal to the one who is hard-hearted and far from the truth This is like the Ayah:

(أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّتَّعَهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out) (6:122) Allah says:

(قَوْلٍ لِّلْقَسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ)

(So, woe to those whose hearts are hardened against remembrance of Allah!) meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(They are in plain error!).

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَابِي
تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ
هَادٍ (

(23. Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.)

The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger . Allah says,

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيًا)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.) Mujahid said, "This means that the entire Qur'an's parts resemble each other and are oft-repeated." Qatadah said, "One Ayah resembles another and one letter resembles another." Ad-Dahhak said, "It is oft-repeated so that people will understand what their Lord tells them." `Ikrimah and Al-Hasan said, "There may be an Ayah in one Surah, and another Ayah in another Surah that resembles it." Sa`id bin Jubayr narrated from Ibn `Abbas, may Allah be pleased with him: "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another." Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that

(مُتَشَابِهًا مَثَانِيًا)

(its parts resembling each other (and) oft-repeated.) means that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Ayat:

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)

(Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).) (82:13-14)

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ)

(Nay! Truly, the Record of the most wicked is (preserved) in Sjjin) until

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ)

(Nay! Verily, the Record of the most righteous is (preserved) in `Illiyyin) (83: 7-18)

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ)

(This is a Reminder. And verily, for those who have Taqwa is a good final return (Paradise)) until;

(هَذَا وَإِنَّ لِلطَّغِينَ لَشَرَّ مَآبٍ)

(This is so! And for those who transgress, there will be an evil final return (Fire).) (38:49-55). And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other." This is not the same as the Mutashabihat mentioned in the Ayah:

(مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ)

(In it are Ayat that are entirely clear, they are the foundations of the Book; and others not entirely clear) (3:7). that refers to something else altogether.

(تَقشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

(ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Then their skin and their heart soften to the remembrance of Allah.) because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways: First They listen to the recitation of the Ayat)of the Qur'an(, while those (sinners) listen to poetic verse recited by female singers. Second When the Ayat of Ar-Rahman are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord; Who perform the Salah and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise.) (8:2-4),

(وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا
صُمًّا وَعُمْيَانًا)

(And those who, when they are reminded of the Ayat of their Lord, fall not on them (as if they were) deaf and blind) (25:73). When they hear the Ayat of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others. Third They adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah . Their skin Would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. `Abdur-Pazzaq said, "Ma` mar told us that Qatadah, may Allah have mercy on him, recited,

(تَقَشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) and said, ` This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan." Allah's saying:

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(That is the guidance of Allah. He guides therewith whom He wills;) means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whomever Allah sends astray, for him there is no guide.)

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ - كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ - فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(24. Is he then, who will confront with his face the awful torment on the Day of Resurrection And it will be said to the wrongdoers: "Taste what you used to earn!") (25. Those before them denied, and so the torment came on them from directions they perceived not.) (26. So, Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!)

The Final Destination of the Disbelievers

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ)

(Is he then, who will confront with his face the awful torment on the Day of Resurrection) he will be rebuked and he and the evildoers like him will be told:

(دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ)

(Taste what you used to earn!) `Is this like the one who comes secure on the Day of Resurrection' as Allah says:

(أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way) (67:22);

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ)

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") (54:48), and

(أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40) In each of these Ayat, it was sufficient to refer to one of the two groups.

(كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ)

(Those before them denied, and so the torment came on them from directions they perceived not.) means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

(فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا)

(So Allah made them to taste the disgrace in the present life,) means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets . And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allah says:

(وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(but greater is the torment of the Hereafter if they only knew!)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ - قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي
عِوَجٍ لَعَلَّهُمْ يَنْفِقُونَ)

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ -
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(27. And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.) (28. An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.) (29. Allah puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison All the praises and thanks be to Allah! But most of them know not.) (30. Verily, you will die, and verily, they (too) will die.) (31. Then, on the Day of Resurrection, you will be disputing before your Lord.)

The Parable of Shirk

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ

(And indeed We have put forth for men, in this Qur'an every kind of parable) means, 'We have explained things to mankind in it (the Qur'an) by setting forth examples and parables.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Because parables bring the meaning closer to people's minds. As Allah says:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) (30:28). meaning, `so that you may learn it from yourselves.' And Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(in Order that they may have Taqwa of Him.) (29:43).

(قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ)

(An Arabic Qur'an, without any crookedness (therein)) means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

(لَعَلَّهُمْ يَتَّقُونَ)

(in order that they may have Taqwa of Him) means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allah says:

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ)

(Allah puts forth a parable: a man belonging to many partners disputing with one another,) meaning, they were disputing concerning that slave in whom they all had a share.

(وَرَجُلًا سَلَمًا لِرَجُلٍ)

(and a (slave) man belonging entirely to one master.) means, no one owned him except that one man.

(هَلْ يَسْتَوِيَانِ مَثَلًا)

(Are those two equal in comparison) meaning, they are not the same. By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them Ibn `Abbas, may Allah be pleased with him, Mujahid and others said, "This Ayah is the parable of the idolator and the sincere believer." Because this parable is so clear and obvious, Allah then says:

(الْحَمْدُ لِلَّهِ)

(All the praises and thanks be to Allah!) i.e., for establishing proof against them.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) means, and for this reason they associate others in worship with Allah.

The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ)

(Verily, you will die, and verily, they (too) will die.) This is one of the Ayat which Abu Bakr As-Sddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died. Another Ayah which he quoted was:

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَايُنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ)

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful.)(3:144). The meaning of this Ayah is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of Tawhid and Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this Ayah speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter. Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said, "When the Ayah

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes' He said,

«نَعَمْ»

(Yes.) He (Az-Zubayr) said, `This is a very serious matter.'" Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah :

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ
عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.) Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us" He said,

«نَعَمْ، لِيُكْرَرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي
حَقِّ حَقُّهُ»

(Yes, they will be repeated until everyone who is entitled will have his rights restored to him.) Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter." It was also recorded by At-Tirmidhi, who said "Hasan Sahih." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.) means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant. Ibn Mandah recorded in Kitab Ar-Ruh that Ibn `Abbas, may Allah be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.' Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.' The blind man said, `Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer They will say, `Both of them.' The angel will say to them, `You have passed judgement against yourselves.' The body was a means of transportation for the soul." Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn `Umar, may Allah be pleased with him, said, "This Ayah was revealed and we did not know what it was revealed about:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ)

(Then, on the Day of Resurrection, you will be disputing before your Lord.)" He said, "We said, what will we dispute about There is no dispute between us and the People of the Book, so what will we dispute about Until the Fitnah occurred." Then Ibn `Umar, may Allah be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by An-Nasa'i.

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ - وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ - لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ - لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(32. Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers) (33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.) (34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.) (35. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.)

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allah says:

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ)

(Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!) meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)

(Is there not in Hell an abode for the disbelievers) who are the deniers and rejecters. Then Allah says:

(وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ)

(And he who has brought the truth and (those who) believed therein,) Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ." ` Abdur-Rahman bin Zayd bin Aslam said:

(وَالَّذِي جَاءَ بِالصِّدْقِ)

("And he who has brought the truth) means the Messenger of Allah .

(وَصَدَّقَ بِهِ)

(and (those who) believed therein) means the Muslims."

(أُولَئِكَ هُمُ الْمُتَّقُونَ)

(they are those who have Taqwa). Ibn ` Abbas, may Allah be pleased with him, said, "They fear and shun Shirk."

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(They shall have all that they will desire with their Lord.) means, in Paradise; whatever they ask for they will have.

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ
- لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ)

(That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.) This is like the Ayah:

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ
الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ)

(They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.) (46:16).

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ
دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَمَنْ
يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي
انتِقَامٍ - وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ
تَعْلَمُونَ - مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ -)

(36. Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide.) (37. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) (38. And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah." Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy" Say: "Sufficient for me is Allah; in Him those who trust must put their

trust.") (39. Say: "O My people! Work according to your way, I am working. Then you will come to know") (40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.")

Allah is Sufficient for His Servant Allah says:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah Sufficient for His servant) Some of them read it "His servants." It means that Allah is Sufficient for the one who worships Him and relies upon Him.

(وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Yet they try to frighten you with those besides Him!) means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance. Allah says:

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ)

(And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger .

The Idolators admit that Allah is the Sole Creator because Their gods are incapable

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ)

(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah.") means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allah said:

(قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ)

(Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy") meaning, they cannot do any of that at all. Here Ibn Abi Hatim recorded a narration from Ibn ` Abbas, may Allah be pleased with him, attributing it to the Prophet :

«احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَحِذُهُ تُجَاهَكَ،
تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، إِذَا
سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِينِ بِاللَّهِ،
وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ
بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوْ
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ
لَمْ يَنْفَعُوكَ، جَعَتِ الصُّحُفُ وَرَفِعَتِ الْأَقْلَامُ،
وَاعْمَلْ لِلَّهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي
الصَّبْرِ عَلَى مَا تَكَرَّهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ
مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ
الْعُسْرِ يُسْرًا»

(Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him ever with you. Turn to Allah in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allah; if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allah with thankfulness

and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.)

(قُلْ حَسْبِيَ اللَّهُ)

(Say: "Sufficient for me is Allah...") means, 'Allah is enough for me.'

(عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(In Him I put my trust, and let all those that trust, put their trust in Him.))12: 67(This is like what Hud, peace be upon him, said to his people:

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("All that we say is that some of our gods have seized you with evil. " He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.")(11:54-56).

(قُلْ يَوْمَ اَعْمَلُوا عَلَى مَكَانَتِكُمْ)

(Say: "O My people! Work according to your way...") This is a threat and a warning.

(إِنِّي عَمَلٌ)

(I am working) means, 'according to my way.'

(فَسَوْفَ تَعْلَمُونَ)

(Then you will come to know) means, you will learn the consequences.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(To whom comes a disgracing torment,) means, in this world,

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom descends an everlasting torment.) means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allah from that.

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ
اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ - اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ
مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي
قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.) (42. It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) Allah says, addressing His Messenger Muhammad :

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ)

(Verily, We have sent down to you the Book) meaning, the Qur'an.

(لِلنَّاسِ بِالْحَقِّ)

(for mankind in truth.) means, for all of creation, mankind and Jinn, so that he may warn them therewith.

(فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ)

(So, whosoever accepts the guidance, it is only for himself;) means, the benefit of that will return to him.

(وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا)

(and whosoever goes astray, he goes astray only for his (own) loss.) means, the consequences of that will return to him.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(And you are not a trustee over them.) means, `you are not responsible for guiding them.'

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Trustee over all things) (11:12).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13:40).

Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allah says:

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَىٰ
مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ
الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا
جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا لَهُمْ لَا يَفْرَطُونَ
(

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled,

then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.)(6:60-61). Here Allah mentions the two deaths, the lesser death then the greater death after it; in the Ayah above (39: 42), He mentions the greater then the lesser. Allah says:

(اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others. In the Two Sahih of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَبْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَيَا رَبِّ ارْقِعْهُ، إِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أُرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

(When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.")

(فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ)

(He keeps those (souls) for which He has ordained death) means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives." Ibn `Abbas, may Allah be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

(إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in this are signs for a people who think deeply.)

(أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلُوبَهُمْ أُولَئِكَ كَانُوا
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ - قُلْ لِلَّهِ الشَّفَعَةُ
جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ
تُرْجَعُونَ - وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ)

(43. Have they taken as intercessors besides Allah Say: "Even if they have power over nothing whatever and have no intelligence") (44. Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.") (45. And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!)

There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allah says: `Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255).

(لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(His is the sovereignty of the heavens and the earth.) means, He is the One Who is in control of all that.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(Then to Him you shall be brought back.) means, `on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allah condemns the idolators further:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ)

(And when Allah Alone is mentioned) means, when it is said there is no (true) God except Allah Alone,

(اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who believe not in the Hereafter are filled with disgust) Mujahid said, "Their hearts are filled with disgust means they recoil in horror." This is like the Ayah:

(إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ)

(Truly, when it was said to them: "La ilaha illa Allah," they puffed themselves up with pride.) (37:35) which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allah says:

(وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ)

(and when those besides Him are mentioned,) meaning, the idols and false gods -- this was the view of Mujahid --

(إِذَا هُمْ يَسْتَبْشِرُونَ)

(behold, they rejoice!) means, they feel happy.

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ - وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا

يَحْتَسِبُونَ - وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(46. Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.") (47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.) (48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.)

How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ)

(Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..." meaning, 'call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, what is secret and what is open.

(أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ)

(You will judge between your servants about that wherein they used to differ.) means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his Sahih, Muslim recorded that Abu Salamah bin `Abdur-Rahman said, "I asked `A'ishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night. She said, may Allah be pleased with her: 'When the Messenger of Allah stood up to pray at night, he would start his prayer with the words: ؟

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي
لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.)"

No Ransom will be accepted on the Day of Resurrection

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا)

(And those who did wrong,) means, the idolators.

(مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ)

(if they had all that is in earth and therewith as much again,)

(لَا قُدْرَةَ لَهُ مِنْ سُوءِ الْعَذَابِ)

(they verily, would offer it to ransom themselves therewith from the evil torment;) means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allah says:

(وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ)

(and there will become apparent to them from Allah what they had not been reckoning.) which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(And the evils of that which they earned will become apparent to them,) means, they will see the punishment for the forbidden actions and sins which they committed in this world.

(وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(and that which they used to mock at will encircle them.) means, the punishment which they used to make fun of in this world will encompass them.

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهَا عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ - قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ - فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ - أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!) (50. Verily, those before them said it, yet (all) that they had earned availed them not.) (51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.) (52. Do they not know that Allah expands the provision for whom He wills, and straitens it. Verily, in this are signs for the folk who believe!)

How Man changes when He is blessed after suffering Harm

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

(إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(Only because of knowledge I obtained it.) means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.' Qatadah said, "Because I know that I deserve it." Allah says:

(بَلْ هِيَ فِتْنَةٌ)

(Nay, it is only a trial,) meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.' In fact, it is a trial.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not!) So they say what they say and claim what they claim.

(قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ)

(Verily, those before them said it,) means, the previous nations who came before said the same things and made the same claims,

(فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(yet (all) that they had earned availed them not.) means, what they said was not right and all that they had gathered did not save them.

(فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ)

(So, the evil results of that which they earned overtook them. And those who did wrong of these...) means, the people who are addressed here,

(سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(will also be overtaken by the evil results (torment) for that which they earned;) just as happened to those earlier peoples.

(وَمَا هُمْ بِمُعْجِزِينَ)

(and they will never be able to escape.) This is like the Ayah in which Allah tells us how Qarun reacted when his people told him:

إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ - قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى
عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا
وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ)

("Do not exult, verily, Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected But the criminals will not be questioned of their sins.") (28:76-78). And Allah says:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ)

(And they say: "We are more in wealth and in children, and we are not going to be punished.") (34:35).

(أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(Do they not know that Allah expands the provision for whom He wills, and straitens it.) means, He gives plenty to some and restricts the provision for others.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are signs for the folk who believe!) means, there is a lesson and proof.

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ - وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ - أَن تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ - بَلَىٰ قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ)

(53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the

torment comes upon you, (and) then you will not be helped.") (55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!") (56. Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.") (57. Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.") (58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") (59. Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.)

The Call to repent before the Punishment comes

This Ayah is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, said that some of the people of Shirk killed many people and committed Zina (illegal sexual acts) to a great extent; they came to Muhammad and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Ayat were revealed:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse) (25:68).

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") This was also recorded by Muslim, Abu Dawud and An-Nasa'i. What is meant by the first Ayah (25:68) is:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

(Except those who repent and believe, and do righteous deeds) (25:70). Imam Ahmad recorded that Asma' bint Yazid, said, "I heard the Messenger of Allah reciting,

(إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ)

(verily, his work is unrighteous) (11:46). And I heard him say: (تَقْنَطُوا لِمَا أَنْفُسِهِمْ عَلَىٰ أَسْرَفُوا الَّذِينَ يَاعْبَادِي قُلْ) (الرَّحِيمُ الْغَفُورُ هُوَ إِنَّهُ يُبَالِي وَلَا جَمِيعًا الذُّنُوبَ يَغْفِرُ اللَّهُ إِنَّ اللَّهَ رَحِيمٌ مِنْ) (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." This was also recorded by Abu Dawud and At-Tirmidhi. All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive. Allah says:

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) (9:104).

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110). Concerning the hypocrites, Allah says:

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا)

(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds) (4:145-146). And Allah says:

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (5:73). Then He says:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74) And Allah says:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ
يَتُوبُوا

(Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah)) (85: 10). Al-Hasan Al-Basri, may Allah have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayat on this topic. The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting" Then he told him to go to a town where Allah was worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...") sAllah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three)Trinity(. Allah says to all of these:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74). And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

("I know not that you have a god other than me.") (28:38). Ibn `Abbas, may Allah be pleased with him, said, "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent." At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say, 'The greatest Ayah in the Book of Allah is:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists)(2:255). The most comprehensive Ayah in the Qur'an concerning good and evil is:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and Al-Ihsan) (16:90). The Ayah in the Qur'an which brings the most relief is in Surat Az-Zumar:

(قُلْ يِعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") And the clearest Ayah in the Qur'an about reliance on Allah is:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine) (65:2-3).' Masruq said to him; 'You have spoken the truth.'"

Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah , say:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتَّى تَمَلَأُوا
خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمْ
اللَّهَ تَعَالَى لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَمْ
تُخْطِئُوا لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ
يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ»

(By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.)" This was recorded only by Ahmad. Imam Ahmad recorded that Abu Ayyub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah ; he said:

«لَوْ لَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا
يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

(If you did not commit sins, Allah would create people who would sin so that He could forgive them.)" This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi. Allah encourages His servants to hasten to repent, as He says:

(وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ)

(And turn in repentance (and in obedience with true faith) to your Lord and submit to Him) meaning, turn back to Allah and submit yourselves to Him.

(مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ)

(before the torment comes upon you, (and) then you will not be helped.) means, hasten to repent and do righteous deeds before His wrath comes upon you.

(وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ)

(And follow the best of that which is sent down to you from your Lord,) means, the Qur'an.

(مَنْ قَبْلَ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَعْتَهُ وَأَنْتُمْ لَا تَشْعُرُونَ)

(before the torment comes on you suddenly while you perceive not!) means, without you realizing it.

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah...") means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

(وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ)

(and I was indeed among those who mocked.) means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

(أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ -
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً
فَأَكُونُ مِنَ الْمُحْسِنِينَ)

(Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") means, he will wish that he could go back to this world, so that he could do righteous deeds. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower) (35:14).

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ

أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ
تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ
الْمُحْسِنِينَ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked." Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."). Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ
أَنَّ اللَّهَ هَدَانِي فَتَكُونُ عَلَيَّ حَسْرَةً، قَالَ: وَكُلُّ
أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ
اللَّهَ هَدَانِي، قَالَ: فَيَكُونُ لَهُ شُكْرًا»

(Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me," so it will be a cause of thanks.)" It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the Ayat of Allah and follow His Messengers, Allah will say:

(بَلَى قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
وَكَنتَ مِنَ الْكٰفِرِينَ)

(Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.) meaning, 'O you who regret what you did, My Ayat did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ
وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِّلْمُتَكَبِّرِينَ - وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ لَا
يَمَسُّهُمُ السُّوْءُ وَلَا هُمْ يَحْزَنُوْنَ)

(60. And on the Day of Resurrection you will see those who lied against Allah - their faces will be black. Is there not in Hell an abode for the arrogant) (61. And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.)

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of Ahlus-Sunnah wal-Jama` ah will be whitened. Allah says here:

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِيْنَ كَذَّبُوا عَلَى اللّٰهِ)

(And on the Day of Resurrection you will see those who lied against Allah) meaning, by their claims that He had partners or offspring.

(وَجُوهُهُمْ مُّسْوَدَّةٌ)

(their faces will be black.) means, because of their lies and fabrications.

(أَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(Is there not in Hell an abode for the arrogant) means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

(وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ)

(And Allah will deliver those who are those who have Taqwa to their places of success.) means, because of what Allah has decreed for them of happiness and victory.

(لَا يَمَسُّهُمُ السُّوْءُ)

(Evil shall touch them not,) means, on the Day of Resurrection.

(وَلَا هُمْ يَحْزَنُوْنَ)

(nor shall they grieve.) means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

(اللَّهُ خَلِقُ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ - لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ - قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ - بَلِ اللَّهُ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ)

(62. Allah is the Creator of all things, and He is the Trustee over all things.) (63. To Him belong the Maqalid of the heavens and the earth. And those who disbelieve in the Ayat of Allah, such are they who will be the losers.) (64. Say: "Do you order me to worship other than Allah O you fools!") (65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") (66. Nay! But worship Allah, and be among the grateful.)

Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) Mujahid said, "Maqalid means `keys' in Persian." This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah. As-Suddi said:

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) "The treasures of the heavens and the earth." Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

(وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(And those who disbelieve in the Ayat of Allah,) meaning, His proof and evidence,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(such are they who will be the losers.)

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ)

(Say: "Do you order me to worship other than Allah O you fools!") The reason for the revelation of this Ayah was narrated by Ibn Abi Hatim and others from Ibn `Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ -
وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ
(

(Say: "Do you order me to worship other than Allah O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") This is like the Ayah:

(وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ)

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88).

(بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ)

(Nay! But worship Allah, and be among the grateful.) means, `you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(67. They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!)

The Idolators did not make a just Estimate of Allah such as is due to Him

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujahid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated." Muhammad bin Ka`b said, "If they had made a just estimate of Allah such as is due to Him, they would not have lied." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him." Many Hadiths have been narrated concerning this Ayah and how it and other Ayat like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the Ayah,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) Al-Bukhari recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand)." Al-Bukhari also recorded this in other places of his Sahih. It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans. Abu Hurayrah, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«يَقْبِضُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ
بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ
الْأَرْضِ؟»

(Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth)" This version was recorded only by Al-Bukhari; Muslim recorded another version. Al-Bukhari also recorded from Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَامَةِ
الْأَرْضِينَ عَلَى أُصْبُعٍ، وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ،
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

(On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.") This version was also recorded by Al-Bukhari It is recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah recited this Ayah on the Minbar one day:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) The Messenger of Allah said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا
الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

(And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.") And the Minbar shook so much that we feared that the Messenger of Allah would fall." This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ - وَأَشْرَقَتِ الْأَرْضُ
بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ -
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
(

(68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown another time, and behold they will be standing, looking on.) (69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.) (70. And each person will be paid in full of what he did; and He is Best Aware of what they do.)

The Blast of the Trumpet, the Judgement and the Recompense

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ)

(And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.) This will be the second trumpet-blast, which

will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

(لَمَنْ الْمُلْكُ الْيَوْمَ)

("Whose is the kingdom this day"), then He will answer Himself:

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

("It is Allah's, the One, the Irresistible!") (40:16). 'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection. Allah says:

(ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ)

(Then it will be blown another time, and behold they will be standing, looking on) means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves alive.) (79:13-14)

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!) (17:52), and

(وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) (30:25) Imam Ahmad recorded that a man said to `Abdullah bin `Amr, may Allah be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great

importance." ` Abdullah bin ` Amr, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكْتُ فِيهِمْ أَرْبَعِينَ

(The Dajjal will emerge in my Ummah and he will stay among them for forty.) I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ النَّقْفِيُّ، فَيَظْهَرُ
فِيهِلِكُهُ اللَّهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ
سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ
تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ
فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى
لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

(Then Allah will send ` Isa bin Maryam, peace be upon him, who resembles ` Urwah bin Mas`ud Ath-Thaqafi, and he will prevail. Allah will destroy him (the Dajjal), then after that mankind will live for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.)" He said, "I heard it from the Messenger of Allah :

«وَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ
السَّبَّاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،
قَالَ: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيِبُونَ؟
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ
دَارَةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي

الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ، وَأَوَّلُ مَنْ
يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَى
أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى أَوْ يُنْزِلُ اللَّهُ
عَزَّ وَجَلَّ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ شَكَ نَعْمَانَ
فَتَنَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا
هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَى
رَبِّكُمْ

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ)

(There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shaytan will appear to them and say, "Will you not obey me" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu`man)one of the narrators(was not sure of its wording (from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, (But stop them, verily, they are to be questioned) (37:24). Then it will be said,

«أَخْرَجُوا بَعَثَ النَّارِ، قَالَ: فَيُقَالُ: كَمْ؟ فَيُقَالُ:
مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَيَوْمَئِذٍ
يُبْعَثُ الْوُلْدَانُ شَبَابًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

("Send forth the people of Hell." It will be said, "How many" It will said, "From every thousand, nine hundred and ninety- nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.)" This was recorded by Muslim in his Sahih. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

(Between the two blasts, there will be only forty.) They said, "O Abu Hurayrah, forty days" He, may Allah be pleased with him, said, "I do not know." They said, "Forty years" He said, "I do not know." They said, "Forty months" He said, "I do not know."

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ دَنْبِهِ فِيهِ
يُرَكَّبُ الْخَلْقُ»

(Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.)

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا)

(And the earth will shine with the light of its Lord,) means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

(وَوُضِعَ الْكِتَابُ)

(and the Book will be presented). Qatadah said, "The Book of deeds."

(وَجِيءَ بِالنَّبِيِّينَ)

(and the Prophets will be brought forward,) Ibn `Abbas, may Allah be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allah to them."

(وَالشُّهَدَاءُ)

(and the witnesses) means, witnesses from among the angels who record the deeds of all, good and evil alike.

(وَقَضِيَ بَيْنَهُمُ بِالْحَقِّ)

(and it will be judged between them with truth,) means, with justice.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) Allah says:

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا
بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ)

(And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.) (21:47)

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.) (4:40) Allah says:

(وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(And each person will be paid in full of what he did;) meaning, of good and evil.

(وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ)

(and He is Best Aware of what they do).

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا
جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَنذِرُونَ عَلَيْكُمْ ءَايَاتٍ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ - قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you

from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!")

How the Disbelievers will be driven to Hell

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً)

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.) (52:13) which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدَاً - وَنَسُوقُ
الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدَاً)

(The Day We shall gather those who have Taqwa unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.) (19:85-86) When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ
وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ
سَعِيرًا)

(and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire) (17:97).

(حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا)

(till when they reach it, the gates thereof will be opened.) means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

(أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ)

(Did not the Messengers come to you from yourselves,) meaning, `of your own kind, so that you could have spoken to them and learned from them,'

(يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ)

(reciting to you the Ayat of your Lord,) means, `establishing proof against you that what they brought to you was true,'

(وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(and warning you of the meeting of this Day of yours) means, `warning you of the evil of this Day.' The disbeliever will say to them:

(بلى)

(Yes,) meaning, `they did come to us and warn us and establish proof and evidence against us,'

(وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ)

(but the Word of torment has been justified against the disbelievers!) means, `but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Ayat:

(كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner came to us, but we denied him and said: `Allah never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (67:9-10) which means, they will feel regret and will blame themselves.

(فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ)

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) (67:11) means, they are lost and doomed.

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein...") means everyone who sees them and the situation they are in, will testify that they deserve the punishment.

These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allah says:

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein..." meaning, `to stay there forever; you will never leave or depart.'

(فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(And (indeed) what an evil abode of the arrogant!) means, `what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

(وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ)

(73. And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") (74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!")

The Believers will be taken to Paradise Here

Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

(حَتَّى إِذَا جَاءُوهَا)

(till when they reach it,) means, when they arrive at the gates of Paradise, after passing over the Srar, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

(I will be the first intercessor in Paradise.) According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ»

(I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَقْتِحُ فَيَقُولُ
الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ قَالَ: فَيَقُولُ:
بِكَ أَمِرْتُ أَنْ لَا أُفْتَحَ لِأَحَدٍ قَبْلَكَ»

(I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you" I will say "Muhammad." He will say, "I was told about you and that I was not to open the gate for anyone before you.") It was also recorded by Muslim. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ
الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا
يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوِّطُونَ فِيهَا، أَنْبِيئُهُمْ
وَأَمْشَاطُهُمْ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلْوَةُ
وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ،

يُرَى مُخٌ سَاقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا
اِخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ
وَاحِدٍ، يُسَبِّحُونَ اللَّهَ تَعَالَى بُكْرَةً وَعَشِيًّا»

(The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.)" This was also recorded by Al-Bukhari and Muslim. Al-Hafiz Abu Ya` la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ
كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا
يَتَغَوِّطُونَ، وَلَا يَتْفَلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمْ
الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ،
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-`lyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.)" They Al-Bukhari and Muslim(also produced this from the Hadith of Jabir. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةً، هُمْ سَبْعُونَ
أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

(A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.) `Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(Ukkashah has beaten you to it.)" This was recorded by (Al-Bukhari and Muslim). This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn `Abbas, may Allah be pleased with him, Jabir bin `Abdullah, `Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin `Arabah Al-Juhani and Umm Qays bint Mihsan -- may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said:

«لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةٍ
أَلْفٍ آخِذٍ بَعْضُهُمْ يَبْعُضُ، حَتَّى يَدْخُلَ أَوْلَهُمْ
وَأَخِرُهُمُ الْجَنَّةَ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ
الْبَدْرِ»

(Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.)"

(حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ)

(till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers

will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ تَعَالَى
دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ
مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ
كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ،
وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ،
وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ
الرِّيَّانِ»

(Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihad, will be called from the gate of Jihad; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyan.)" Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them' He said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.)" Something similar was also recorded by Al-Bukhari and Muslim. It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى
الرِّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

(In Paradise there are eight gates; one of them is called Ar-Rayyan, and no one will enter it except those who fast.)" In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ فَيُسْبِغُ
الْوَضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ
الَّتِي يَشَاءُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(There is no one among you who performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, " but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.)"

The Width of the Gates of Paradise

We ask Allah to make us among its people. In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said):

«قَيِّقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ
عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ
النَّاسِ فِي الْأَبْوَابِ الْأُخْرَى، وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ
مَا بَيْنَ عِضَادَتِي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ
هَجَرَ وَمَكَّةَ وَفِي رِوَايَةٍ مَكَّةَ وَبُصْرَى»

(Allah will say: "O Muhammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.)" According to another report: (between Makkah and Busra.) It was recorded in Sahih Muslim from `Utba bin Ghazwan that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people. Allah says,

(وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ)

(and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, `your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَفِي رِوَايَةٍ مُؤْمِنَةٌ»

(No one enters Paradise except a Muslim soul) or, according to one report, (A believing soul.)" Allah says,

(فَادْخُلُوهَا خَالِدِينَ)

(so enter here to abide therein forever.) means, to dwell therein, never seeking any change.

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us...") means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

(الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(All the praises and thanks be to Allah Who has fulfilled His promise to us) meaning, `the promise which He made to us through His Messengers who called us to this in the world.'

(رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

(Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise)(3:194),

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا
بِالْحَقِّ

(and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.") (7:43), and

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ
رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن
فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
(

(And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (35:34-35)

وَأَوْرَثْنَا الْأَرْضَ نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ
فَنِعْمَ أَجْرُ الْعَمَلِينَ

(and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!) Abu Al-Aliyah, Abu Salih, Qatadah, As-Suddi and Ibn Zayd said, "This means the land of Paradise." This is like the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (21:105) they will say:

(نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ)

(We can dwell in Paradise where we will) meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.' In the Two Sahihs, it was reported in the story of the Mi'raj which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said:

«أَدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَائِدُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.)"

وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(75. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") Allah tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

(وَقُضِيَ بَيْنَهُمْ)

(And they will be judged) meaning, all of creation.

(بِالْحَقِّ)

(with truth.) Then He says:

(وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") meaning, all of creation, whether animate or inanimate, will speak words of praise to Allah, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatadah said, "Allah began His creation with praise, as He said,

(الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(All praises and thanks be to Allah, Who created the heavens and the earth) (6:1). and He ended it with praise, as He says:

وَقَضَىٰ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

(And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.")

The Tafsir of Surah Ghafir

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Surahs that begin with Ha Mim

Ibn `Abbas, may Allah be pleased with him, said, "Everything has an essence and the essence of the Qur'an is the family of Ha Mim," or he said, "the Ha Mims." Mis`ar bin Kidam said, "They used to be called `the brides.'" All of this was recorded by the Imam, great scholar, Abu `Ubayd Al-Qasim bin Sallam, may Allah have mercy upon him, in his book Fada'il Al-Qur'an. Humayd bin Zanjuyah narrated that `Abdullah, may Allah be pleased with him, said, "The parable of the Qur'an is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, `I liked the first traces of rainfall, but this is far better.' It was said to him, `The first place is like the Qur'an, and these beautiful gardens are like the splendor of family of Ha Mim in relation to the rest of the Qur'an.'" This was recorded by Al-Baghawi. Ibn Mas`ud, may Allah be pleased with him, said, "When I reach the family of Ha Mim, it is like reaching a beautiful garden, so I take my time."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي
الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ)

(1. Ha Mim.) (2. The revelation of the Book is from Allah, the Almighty, the All-Knower.) (3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. La ilaha illa Huwa, to Him is the final return.) We have already discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat the discussion here. In a Hadith recorded by Abu Dawud and At-Tirmidhi from one who heard it from the Messenger of Allah, it says: